Radical Pamphlets from the English Civil War

2nd Edition

Published by the Ex-classics Project, 2018

http://www.exclassics.com

Public Domain

Contents

Introduction 4
Bibliographic Note and Acknowledgements 4
Ranters 5
A Fiery Flying Roll and A Second Fiery Flying Roll: Abiezer Coppe 6
A Single Eye: Laurence Clarkson 36
A Rout, A Rout: Joseph Salmon 51
His Second Part Of His Theous-Ori Apokolipikal: TheaurauJohn Tany 61
Diggers 138
Light Shining In Buckinghamshire: Gerrard Winstanley 139
A Mite Cast into the Common Treasury: Robert Coster. 148
The Brotherly Request of those that Are Called Diggers - A Letter to Colonel Fairfax .. 150
A Declaration of the Grounds and Reasons (Wellinborrow) 153
A Declaration of the Grounds and Reasons (Iver) 155
Levellers 159
London's Liberty in Chains Discovered: John Lilburne 160
Tyranipocrit discovered (Anonymous) 168
The Mournful Cries of Many Thousand Poor Tradesmen (Anonymous) 205
The Baiting of the Great Bull of Bashan: Richard Overton 208
Muggletonians 215
A Transcendent Spiritual Treatise: John Reeve & Lodowick Muggleton 216
Quakers 245
The Discovery of the Great Enmity of the Serpent against the Seed of the Woman: William Duesbury 246
The Lamb's Officer is Gone Forth with the Lamb's Message: George Fox 265
A Woe against Kendal: Francis Howgill 276
The Serpent's Subtlety Discovered: Ambrose Rigge 281
Fifth Monarchists 295
The Bloody Vision of John Farley: Arise Evans 296

The Resurrection of the Witnesses: Mary Cary 333

Introduction

During the English Civil War and in the republic which followed, a wide range of radical ideas and movements flourished. There were Seekers and Ranters, Diggers and Levellers, Quakers, Fifth Monarchists and Muggletonians; and a flood of remarkable pamphlets promoting their ideas poured from the printing presses. The effective ending of censorship facilitated the production of a mass of cheap pamplets and leaflets, and the many different strains of radical thought all took advantage of this situation to promote their ideas. Christopher Hill's classic *The World Turned Upside Down* draws heavily on these in order to elucidate the nature and spread of radical ideas during the ferment of the English Civil War. Hill cites dozens of these, not all of which we have been able to track down. Our selection of twenty representative works should however give a taste of the diversity of this rich store of radicalism.

Bibliographic Note and Acknowledgements

The originals of the pamplets reprinted here are all in university or National libraries, and have rarely been reprinted. Most if not all of them are available as page scans via the Early English Books Online; http://eebo.chadwyck.com/home – however this is confined to University libraries, and they make it clear that others will not be given access. (The organizers seem to be as fanatically determined to restrict it to the academic priesthood as the Catholic Church were to make sure only the clergy had access to the Bible.) The texts provided here have been scraped together from a diversity of printed and online sources; the particular one is given at the beginning of each.

Spelling and capitalization have been standardized. Latin has been translated.

We would like to thank Mikke Sennekke and Richard Schneider for providing us with a copy of *Digger Tracts*, *1649-50*, published by John the Red Nose, Seattle?, 1996.

Ranters

A Fiery Flying Roll and A Second Fiery Flying Roll:
Abiezer Coppe

Source: http://faculty.history.wisc.edu/sommerville/367/Coppe%20Fiery.htm and https://archive.org/details/fieryflyingroll00coppuoft

Title Page

A Fiery Flying Roll

A

Word from the Lord to all the Great Ones of the Earth, whom this may concern: Being the last WARNING PIECE of the dreadful day of JUDGMENT.

For now the Lord is come

to {1. Inform / 2. Advise and warn / 3. Charge / 4. Judge and sentence} The great ones.

As also most compassionately informing, and most lovingly and pathetically advising and warning London.

With a terrible word, and fatal blow from the Lord, upon the gathered CHURCHES.

And all by his most excellent MAJESTY, dwelling in, and shining through *auxilium patris*, alias Coppe.

With another FLYING ROLL ensuing (to all the inhabitants of the earth). The contents of both following.

Isa. 23.9, *The Lord of hosts (is) staining the pride of all glory, and bringing into contempt all the honourable (persons and things) of the Earth. O London, London, how would I gather thee, as a hen gathereth her chickens under her wings, &c.*
Know then (in this thy day) the things that belong to thy peace——
I knew the blasphemy of them which say they are Jews, and are not, but of the synagogue of Satan, Rev.2.9.

Imprinted at London, in the beginning of that notable day, wherein the secrets of all hearts are laid open; and wherein the worst and foulest of villainies, are discovered, under the best and fairest outsides.1649.

THE PREFACE

An inlet into the Land of Promise, the new *Jerusalem*, and a gate into the ensuing Discourse, worthy of serious consideration.

My Dear One.
All or none.
Everyone under the Sun.
Mine own.
My most excellent Majesty (in me) hath strangely and variously transformed this form.
And behold, by mine own Almightiness (in me) I have been changed in a moment, in the twinkling of an eye, at the sound of the trump.
And now the Lord is descended from Heaven, with a shout, with the voice of the Archangel, and with the trump of God.
And the sea, the earth, yea, all things are now giving up their dead. And all things that ever were, are, or shall be visible—are the grave wherein the King of glory (the eternal, invisible Almightiness) hath lain as it were dead and buried.
But behold, behold, he is now risen with a witness, to save Zion with vengeance, or to confound and plague all things into himself; who by his mighty angel is proclaiming (with a loud voice) that sin and transgression is finished and ended, and everlasting righteousness be brought in with most terrible earth-quakes and heaven-quakes, and with signs and wonders following.
Amen.
And it hath pleased my most excellent Majesty (who is universal love, and whose service is perfect freedom) to set this form (the writer of this Roll) as no small sign and wonder in fleshly Israel; as you may partly see in the ensuing Discourse.
And now (my dear ones!) every one under the Sun, I will only point at the gate; through which I was led into that new City, new Jerusalem, and to the spirits of just men, made perfect, and to God the Judge of all.
First, all my strength, my forces were utterly routed, my house I dwelt in fired; my father and mother forsook me, the wife of my bosom loathed me; mine old name was rotted, perished; and I was utterly plagued, consumed, damned, rammed, and sunk into nothing, into the bowels of the still eternity (my mother's womb) out of which I came naked, and where hereto I returned again naked. And lying a while there, rapt up in silence, at length (the body or outward form being awake all this while) I heard with my outward ear (to my apprehension) a most terrible thunderclap, and after that a second. And upon the second thunderclap, which was exceeding terrible, I saw a great body of light, like the light of the Sun, and red as fire, in the form of a drum (as it were) whereupon with exceeding trembling and amazement on the flesh, and with joy unspeakable in the spirit, I clapped my hands, and cried out, *Amen, Hallelujah, Hallelujah, Amen*. And so lay trembling, sweating, and smoking (for the space of half an hour) at length with a loud voice (I inwardly) cried out, Lord, what wilt thou do with me? My most excellent majesty and eternal glory (in me) answered & said, Fear Not, I will take thee up into mine everlasting Kingdom. But thou shalt (first) drink a bitter cup, a bitter cup, a bitter cup. Whereupon (being filled with exceeding amazement) I was thrown into the belly of hell (and take what you can of it in these expressions, though the matter is beyond expression) I was among all the devils in hell, even in their most hideous hue.
And under all this terror, and amazement, there was a little spark of transcendent, transplendent, unspeakable glory, which survived, and sustained itself, triumphing, exulting, and exalting itself above all the fiends. And, confounding all the blackness of darkness (you

must take it in these terms, for it is infinitely beyond expression.) Upon this the life was taken out of the body (for a season) and it was thus resembled, as if a man with a great brush dipped in whiting, should with one stroke wipe out, or sweep off a picture upon a wall, &c. After a while, breath and life was returned into the form again. Whereupon I saw various streams of light (in the night) which appeared to the outward eye, and immediately I saw three hearts (or three appearances) in the form of hearts, of exceeding brightness; and immediately an innumerable company of hearts, filling each corner of the room where I was. And methought there was variety and distinction, as if there had been several hearts, and yet most strangely unexpressably complicated or folded up in unity. I clearly saw distinction, diversity, variety, and as clearly saw all swallowed up into unity. And it hath been my song many times since, within and without, unity, universality, universality, unity, Eternal Majesty, &c. And at this vision, a most strong, glorious voice uttered these words: *The spirits of just men made perfect*. The spirits, &c. with whom I had as absolute, clear, full communion, and in a twofold more familiar way, than ever I had outwardly with my dearest friends and nearest relations. The visions and revelations of God and the strong hand of eternal invisible almightiness was stretched out upon me, within me, for the space of four days and nights without intermission.

The time would fail if I would tell you all, but it is not the good will and pleasure of my most excellent Majesty in me, to declare any more (as yet) than thus much further: That amongst those various voices that were then uttered within, these were some: *Blood, blood, Where, where? upon the hypocritical holy heart* &c. Another thus: *Vengeance, vengeance, vengeance, Plagues, plagues, upon the inhabitants of the Earth; Fire, fire, fire, Sword, sword* &c. *upon all that bow not down to eternal Majesty, universal love; I'll recover, recover, my wool, my flax, my money. Declare, declare, fear thou not the faces of any; I am (in thee) ammunition of rocks* &c.

Go up to London,<Note: It's not being shown to me, what I should do, more than preach and print something, &c. Very little expecting I should be so strangely acted, as to my exceeding joy and delight, I have been, though to the utter cracking of my credit, and to the rotting of my old name of which it damned, and cut out (as a toad to the dunghill) that I might have a new name, with me, upon me, within me, which is, I am——Auxilium Patris> *to London,* that great City, write, write, write. And behold I writ, and lo a hand was sent to me, and a roll of a book was within, which this fleshly hand would have put wings to, before the time. Whereupon it was snatched out of my hand, & the Roll thrust into my mouth, and I eat it up, and filled my bowels with it, (Ezekiel 2:8, &. ch. 3:1,2,3) where it was bitter as wormwood; and it lay broiling, and burning in my stomach, till I brought it forth in this form.

And now I send it flying to thee, with my heart,
And all,

per AUXILIUM PATRIS

THE CONTENTS

CHAP. 1. *Several strange, yet true and seasonable informations to the great ones. As also an apologetical hint of the author's principle, &c.*

CHAP. 2. *Several new, strange, yet seasonable and good advice, and wholesome admonitions, and the last warning to the great ones, as from the Lord.*

CHAP. 3. *Several dismal, doleful cries, & outcries, which Pierce the ears and heart of his excellent Majesty, and how the King of Kings, the King of Heaven charges the great ones of the Earth.*

CHAP. 4. *How the judge of heaven and earth, who judgeth righteous judgment, passeth sentence against all those great ones, who like sturdy Oaks & tall Cedars will not bow, and how he intends to break them, and blow them up by the roots.*

CHAP. 5. *A most compassionate information, and a most loving and pathetical warning and advice to London*.

CHAP. 6. *A terrible word and fatal blow from the Lord upon the gathered Churches, who pretend most for God, yet defy the Almighty more than the vilest.*

The Second Flying Roll.

CHAP.1. *The author's commission to write. A terrible woe denounced against those that slight the roll. The Lord's claim to all things; together with a hint of a twofold recovery, where through the most hypocritical heart shall be ripped up, &c*.

CHAP. 2. *How the Lord will recover his outward things (things of this life) as money, corn, wool, flax, &c., and for whom: and how they shall be plagued that detain them as their own. Wherein also are some mystical hints concerning Saint Michael's day, and the Lord's day following it this year; as also of the Dominical letter D, &c.*

CHAP. 3. *A strange, yet most true story, under which is couched that lion, whose a roaring shall make all the beasts of the field tremble, and all the kingdoms of the world quake. Wherein also (in part) the subtlety of the well-favoured Harlot is discovered, and her flesh burnt with that fire which shall burn down all churches, except that of the firstborn, &c.*

CHAP. 4. *That the author hath been set as a sign and wonder, &c. as well as most of the Prophets formerly; as also what strange postures that divine majesty (that dwells in his form) hath set the form in; which is the most strange and various effects thereof upon the spectators. His communion with the spirits of just men made perfect. And with God the judge of all hinted at.*

CHAP. 5. *The author's strange and lofty carriage towards great ones, and his most lowly carriage towards beggars, rogues, prisoners, gypsies, &c. Together with a large declaration what glory shall arise up from under all these ashes. The most strange and most secret and terrible, yet most glorious design of God, in choosing base things, to confound things that are: and how, a most terrible vial poured out upon the well-favoured Harlot; and how the Lord is bringing into contempt not only honourable persons (with a vengeance) but all honourable holy things also.*
Wholesome advice, with a terrible threat to the Formalists: and how BASE things have confounded base things: and how base things have been a fiery chariot to mount the author

up into divine glory and unspeakable Majesty: and how his wife is, & his life is in that beauty, which maketh visible beauty seem mere deformity.

CHAP. 6. *Great ones must bow to the poorest peasants, or else they shall rue for it; no material sword or human power (whatsoever) but the pure spirit of universal love, who is the eternal God, can break the neck of tyranny, oppression, and abominable pride and cruel murder, &c. A catalogue of several judgments recited, as so many warring-pieces to appropriators, impropriators, and anti-free communicants.*

CHAP. 7. *A further discovery of the subtlety of the well-favoured Harlot, with a parley between her and the spirit. As also the horrid villainy that be hid under her smooth words, and sweet tongue (in pleading against the letter and history, and for the spirit and Mystery, and all for her own ends) detected. Also upon what account the spirit is put, and upon what account the letter, &c. And what true communion, and what the true breaking of bread is.*

CHAP. 8. *The well-favoured Harlots clothes stripped off, her nakedness discovered, her nose slit. Her lusting after the young man void of understanding, from corner to corner, from religion to religion: and the spirit pursuing, overtaking, and destroying her, &c.*
With a terrible thunderclap in the close.

A word from the Lord to all the great ones

of the Earth (whom this may concern) being the
last warning piece, &c.

1. The word of the Lord came expressly to me, saying, son of man write a roll, and these words, from my mouth, to the great ones, saying, thus saith the Lord:
Slight not this roll, neither laugh at it, lest I slight you, and cause all men to slight and scorn you; lest I destroy you, and laugh at your destruction, &c.

2. This is, (and with a witness, some of you shall find it, to be) an edged tool; and there is no jesting with it, or laughing at it.

It's a sharp sword, sharpened, and also furbished–
No sleepy dormouse shall dare to creep up the edge of it.
Thus saith the Lord, you shall find with the witness, that I am now coming

	{1. Inform	}
to	{2. Advise and warn	} You, O ye great ones.
	{3. Charge	}
	{4. Judge and sentence	}

CHAP. 1.

Containing several strange, yet true and seasonable informations to the great ones. As also an apologetical hint of the author's principle, standing in the front.–

1. Thus saith the Lord, *I inform you, that I overturn, overturn, overturn*. And as the bishops, Charles and the Lords have had their turn, overturn, so your turn shall be next (ye surviving great ones) by what name or title soever dignified or distinguished whoever you are that oppose me, the eternal God who am UNIVERSAL LOVE and whose service is perfect freedom and pure libertinism.

2. <Side Note: An apologetical hint concerning the author's principle, the result—is negative; he speaks little in the affirmative because not one in a hundred, yea even of his former acquaintance, now know him, neither must they yet.>
But afore I proceed any further, be it known unto you, that although that excellent majesty which dwells in the writer of this Roll hath reconciled ALL THINGS to himself, yet this hand which now writes never drew sword or shed one drop of any man's blood. I am free from the blood of all men, though (I say) all things are reconciled to me , the eternal God (IN HIM) yet sword-levelling or digging-levelling are neither of them his principle.
Both are as far from his principle as the East is from the West or the Heavens from the Earth (though, I say, reconciled to both as to all things else). And though he hath more justice, righteousness, truth and sincerity shining in those low dung-holes (as they are esteemed) than in the Sun, Moon and all the stars.

3. I come not forth (in him) either with material sword or mattock, but now (in this my day—) I make him my sword bearer, to brandish the sword of the Spirit, as he hath done several days and nights together through the streets of the great City.

4. And now thus saith the Lord:
Though you as little endure the word LEVELLING as you could the late slain or dead *Charles* (your forerunner, who is gone before you—) and had as lief hear the Devil named as hear of the Levellers (men-levellers) which is and who (indeed) are but shadows of most terrible, yet great and glorious good things to come.

5. Behold, behold, behold, I the eternal God, the Lord of Hosts who am that mighty leveller and coming (yea, even at the doors) to level in good earnest , to level to some purpose, to level with a witness, to level the hills with the valleys and to lay the mountains low.

6. High Mountains! Lofty Cedars! It's high time for you to enter into the rocks, and to hide you in the dust, for fear of the Lord, and for the glory of his Majesty. For the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord ALONE shall be exalted in that day; for the day of the Lord of hosts, shall be upon everyone that is proud, and lofty, and upon everyone that is lifted up, and he shall be brought low. And upon all the Cedars of *Lebanon*, that are high and lifted up, and upon all the Oaks of *Bashan*; and upon all the high mountains; and upon all the hills that are lifted up, and upon every High tower; and upon every fenced wall; and upon all the ships of *Tarshish*, and upon all pleasant pictures.
And the LOFTINESS of man shall be bowed down, and the haughtiness of men shall be laid low. And the Lord ALONE shall be exalted in that day, and the idols he shall utterly abolish.
And they shall go into the holes of the rocks, and into the caves of the Earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the Earth.

In that day a man shall cast his idols of silver, and idols of gold——to the bats, and to the moles. To go into the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty. For the Lord is now RISEN to shake terribly the Earth, *Isa*. 2. 10. to the end of the chapter.

7. Hills! Mountains! Cedars! Mighty men! Your breath is in your nostrils.
Those that have admired, adored, idolized, magnified, set you up, fought for you, ventured goods and good name, limb and life for you, shall cease from you.
You shall not at all be accounted of (not one of you) ye sturdy Oak, who bow not down before eternal majesty, universal love, whose service is perfect freedom, and who hath put down the mighty (remember, remember your forerunner) and who is putting down the mighty from their seats and exalting them of low degree.

8. O let not (for your own sakes) let not the mother of Harlots in you who is very subtle of heart
Nor the beast (without you) what do you call 'em? The ministers, fat parsons, vicars, lecturers &c. (who for their own base ends, to maintain their pride and pomp, and to fill their own paunches and purses) have been the chief instruments of all those horrid abominations, hellish, cruel, devilish persecutions in this Nation, which cry for vengeance. For your own sakes (I say) let neither the one nor the other bewitch you or charm your ears, to hear them say, these things shall not befall you, these Scriptures shall not be fulfilled upon you, but upon the Pope, Turk and heathen princes &c.

9. Or if any of them should (through subtlety for their own base ends) creep into that Mystery of that forementioned Scripture (*Isa* 2.10)
And tell you, Those words are to be taken in the Mystery only, and they only point out a spiritual inward levelling. Once more for your own sakes, I say, believe them not.

10. 'Tis true, the history, or letter, (I speak comparatively) is but as it were hair cloth; the Mystery is fine flax. My flax, saith the Lord, and the thief and the robber will steal from me my flax, to cover his nakedness, that his filthiness may not appear.
But the hold, I am (now) recovering my flax out of his hand, and discovering his lewdness——*verbum sat*——

11. 'Tis true, the Mystery is my joy, my delight and my life.
And the prime levelling, is laying low the mountains, and levelling the hills in man.
But this is not all.
For lo I come (saith the Lord) with a vengeance, to level also your honour, riches, &c. To stain the pride of all your glory, and to bring into contempt all the honourable (both persons and things) upon the earth. Isa. 23. 9

12. For this honour, nobility, gentility, propriety, superfluity, &c. hath (without contradiction) been the father of hellish horrid pride, arrogance, haughtiness, loftiness, murder, malice, of all manner of wickedness and impiety. Yea, the cause of all the blood that ever hath been shed——from the blood of the righteous Abel to the blood of the last Levellers that were shot to death. *And now (as I live saith the Lord) I am come to make inquisition for blood, for murder and pride*, &c.

13. I see the root of it all. *The axe is laid to the root of the tree* (by the eternal God, *Myself*, saith the Lord). I will hew it down. And as I live, I will plague your Honour, Pomp, Greatness, Superfluity, and confound it into parity, equality, community; that the neck of horrid pride, murder, malice, and tyranny, &c. may be chopped off at one blow. And that

myself, the Eternal God, who am Universal Love, may soon the Earth with universal Love, universal peace, and perfect freedom; which can never be by human sword or strength accomplished.

14. Wherefore bow down, bow down, you sturdy Oaks, and tall Cedars; bow, or by myself I'll break you.
He cause some of you (on whom I have compassion) to bow &c. and will terribly plague the rest.
My little finger shall be heavier on them, than my whole loins were on *Pharaoh* of old.

15. And maugre the subtlety and sedulity, the craft and cruelty of hell and earth, this levelling shall up.
Not by sword; we (holily) scorn to fight for anything. We had as lief be dead drunk every day of the week, and lie with whores in the market place, and account these as good actions as taking the poor, abused, enslaved ploughman's money from him (who is almost everywhere undone and squeezed to death, and not so much as that plaguy, unsupportable, hellish burden and oppression of tithes taken off his shoulders, notwithstanding all his honesty, fidelity, taxes, free quarter, petitioning &c. for the same,) we had rather starve, I say, than take away his money from him for killing of men.
Nay, if we might have Captain's pay and a good fat parsonage or two besides, we would scorn to be swordsmen or fight with those mostly carnal weapons for anything or against anyone or for our livings.

16. No, no, we'll live in despite of our foes; and this levelling (to thy torment, O mighty man) shall up, not by sword, not by might, &c. but by my spirit, saith the Lord.
For I am risen, for I am risen, for I am risen, shake terribly the Earth, and not the Earth only, but heavens also, &c.
But here I shall cease informing you. You may for your further information (if you please) read my roll to all the rich inhabitants of the earth.
Read it if you be wise, I shall now advise you.

CHAP. II

Containing several new, strange, yet seasonable admonitions and good advice, as the last warning to the Great Ones of the Earth, as from the Lord.

1. *First Admonition to great ones. Sero sapiunt Phryges, sed nunquam sera est ad bonos mores via*. ("The Phrygians became wise too late, but it is never too late to live morally.")

Thus saith the Lord: be wise now therefore, O ye rulers, &c. Be instructed, &c. Kiss the sun, &c. Yea kiss beggars, prisoners, warm them, feed them, clothe them, money them, relieve them, release them, take them into your houses, don't serve them as dogs, without door, &c.
Own them, they are flesh of your flesh, your own brethren, your own sisters, every whit as good (and if I should stand in competition with you) in some degrees better than yourselves.

2. Once more I say, own them; they are yourself, make someone with you, or else go howling into hell; howl for the miseries that are coming upon you, howl.
The very shadow of levelling, sword-levelling, man-levelling, frighted you, (and who, like yourselves, can blame you, because it shook your kingdom?) But now the substantiality of levelling is coming.
The eternal God, the mighty Leveller is coming, yea come, even at the door; and what will

you do in that day.
Repent, repent, repent, bow down, bow down, bow, or howl, resign, or be damned; bow down, bow down, you sturdy Oaks, and Cedars, bow down.
Veil too, and kiss the meaner shrubs. Bow, or else (by myself saith the Lord) he break you in pieces (some of you) others I will tear up by the roots; I will suddenly deal with you all, some in one way; some in another. Wherefore

Each beggar that you meet
Fall down before him, kiss him in the street.

Once more, he is thy brother, thy fellow, flesh of thy flesh.
Turn not away thine eyes from thine own FLESH, lest I pull out thine eyes and throw thee headlong into hell.

3. Mine ears are filled brimful with cries of poor prisoners, Newgate, Ludgate cries (of late) are seldom out of mine ears. Those doleful cries, bread, bread, bread for the Lord's sake, pierce mine ears, and heart, I can no longer forbear.
Wherefore hye you apace to all prisons in the kingdom.

4. Second Admonition to great ones. Bow before those poor, nasty, lousy, ragged wretches, say to them, your humble servants, Sirs, (without a compliment) we let you go free, and serve you, &c.

Do this, (or as I live saith the Lord) thine eyes (at least) shall be bored out, and thou carried captive into a strange land.

5. *Third admonition to great ones.* Give over, give over, thy odious, nasty, abominable fasting, for strife and debate, and to smite with the fist of wickedness. And instead thereof, loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke. Deal of thy bread to the hungry, and bring the poor that are cast out (both of houses and synagogues) to thy house. Cover the naked: hide not thyself from thine own flesh, from a cripple, a rogue, a beggar, he's thine own flesh. From a whoremonger, a thief, &c. He's flesh of thy flesh, and his theft, and whoredom is flesh of thy flesh also, thine own flesh. Thou mayest have ten times more of each within thee, than he that acts outwardly in either. Remember, turn not away thine eyes from thine OWN FLESH.

6. *Fourth admonition to great ones.* Give over, give over thy midnight mischief.
Let branding with the letter B alone.
Be no longer so horridly, hellishly, imprudently, arrogantly, wicked, as to judge what is seen, what not, what evil, and what not, what blasphemy, and what not.
For thou and all thy Reverend Divines, so-called (who divine for Tithes, hire, and money, and serve the Lord Jesus Christ for their own bellies) are ignorant of this one thing.

7. That sin and transgression is finished; it's a mere riddle that they with all their human learning can never read.
Neither can they understand what pure honour is wrapped up in the King's motto *Honi soit qui mal y pense.* Evil to him that evil thinks.
Some there are (who are accounted the off-scouring of all things) who are noble knights of the Garter. Since which——they could see no evil, think no evil, do no evil, know no evil.
ALL is religion that they speak and honour that they do.
But all you that eat of the tree of knowledge of good and evil, and have not your evil eye picked out, you call good evil, and evil good; light darkness, and darkness light; truth

blasphemy, and blasphemy truth.
And you are at this time of your father the Devil, and of your brother the Pharisee, who still say of Christ (who is now alive) say we not well that he hath a Devil.

9. Take heed, take heed, take heed.
Filthy blind Sodomites called Angels men, they seeing no further than the forms of men.

10. There are Angels (now) come down from heaven, in the shapes and forms of men, who are full of the vengeance of the Lord; and are to pour out the plagues of God upon the earth, and to torment the inhabitants thereof.
Some of these angels I have been acquainted withal.
And I have looked upon them as Devils, accounting them Devils incarnate, and have run from place to place, to hide myself from them, shunning their company; and have been utterly ashamed when I have been seen with them.
But for my labour, I have been plagued and tormented beyond expression. So that now I had rather behold one of these angels pouring out the plagues of God, cursing and teaching others to curse bitterly (Rev. 15, Judges 5, Revel. 10, Neh. 13.25)
And had rather hear a mighty angel (in man) swearing a full-mouthed oath, and see the spirit of *Nehemiah* (in any form of man, or woman) running upon an unclean Jew (a pretended Saint) and tearing the hair of his head like a mad man, cursing and making others fall a-swearing, than hear a zealous Presbyterian, Independent or spiritual Notionist pray, preach or exercise. (This will come in request with you next; you may remember that Independency, which is now so hugged, was counted blasphemy, and banishment was too good for it.)

11. Well! To the pure all things are pure. God hath so cleared cursing, swearing, in some, that that which goes for swearing and cursing in them, is more glorious than praying and preaching in others.
And what God hath cleansed, call not thou unclean.
And if *Peter* prove a great transgressor of the law, by doing that which was odious as killing a man; if he at length (though he be loath at first) eaten that which was common and unclean &c. (I give but a hint) blame him not, much less lift up a finger against or plant a hellish ordinance–against him, lest thou be plagued, and damned to, for thy zeal, blind religion, and fleshly holiness, which now stinks above ground, though formerly it had a good savour.

12. But O thou holy, zealous, devout, righteous, religious one (whoever thou art) that seest evil, or any thing unclean; do thou swear, if thou darest, if it be but (i' faith) I'll throw thee to hell for it (saith the Lord) and laugh at thy destruction.
While Angels (in the form of men) shall swear, Heart, Blood, Wounds, and by the eternal God, &c. in profound purity, and in high honour, and Majesty.

13. Well! one hint more; there's swearing ignorantly, i'th dark, vainly, and there is swearing i'th light, gloriously.
Well! Man of the Earth! Lord *Esau*! What hast thou to do with those who swear upon the former account?
Vengeance is mine, judgment, help, wrath, &c. All is mine (saith the Lord) dare not thou to set thy foot so impudently and arrogantly upon one step of my throne: I am judge myself—— be wise, give over, have done——

14. And as for the latter sort of swearing, thou knowest it not when thou hearest it. It's no new thing for thee to call Christ Beelzebub and Beelzebub Christ; to call a holy angel a Devil, and a Devil an Angel.

15. I charge thee (in the name of the eternal God) meddle not with either, let the tares alone, lest thou pull up the wheat also, woe be to thee if thou dost. Let both alone (I say) lest thou shouldst happen of a holy swearing angel, and take a lion by the paw to thine own destruction.
Never was there such a time since the words stood, as now is.
Thou knowest not the strange appearances of the Lord, nowadays. Take heed, know thou hast been warned.

16. *Fifth Admonition to great ones.* And whatever thou dost, dip not thy little finger in blood any more, thou art up to the elbows already: much soap, yea much nitre cannot cleanse thee, &c.
Much more have I to say to thee (saith the Lord) but I will do it secretly; and dart a quiver full of arrows into thy heart; and I will now charge thee.

CHAP III.

Containing several dismal, doleful cries, and outcries, which pierce the ears and heart of his Excellent Majesty, the King of Kings, and how the King of Heaven chargeth the great ones of the Earth.

1. Thus saith the Lord, be silent, O all flesh, before the Lord; be silent; O lofty, haughty, great ones of the Earth.
There are so many Bills of Indictment preferred against thee, that both heaven and earth blush thereat.
How long shall I hear the sighs and groans, and see the tears of poor widows; and hear curses in every corner; and all sorts of people crying out oppression, oppression, tyranny, tyranny the worst of tyranny, unheard-of, unnatural tyranny.
——O my back, my shoulders. O tithes, excise, taxes, pollings, &c. O Lord! O Lord God Almighty!
What, a little finger heavier than former loins?
What are they engaged my goods, my life, &c., Forsook my dearest relations, and all for liberty and true freedom, for freedom from oppression, and more laid on my back, &c.

2. Mine ears are filled brimful with confused noise, cries, and outcries; O the innumerable complaints and groans that pierce my heart (through and through) O astonishing complaints.
Was ever the like ingratitude heard of since the world stood? What! Best friends, surest friends, slighted, scorned, and that which cometh from them (in the basest manner) contemned, and some rewarded with prisons, some with death?
O the abominable perfidiousness, false heartedness; self-seeking, self-enriching, and kingdom-depopulating, and devastating, &c.
These, and divers of the same nature, but the cries of *England.*
And can I any longer forbear?
I have heard, I have heard, the groaning of my people. And now I come to deliver them saith the Lord.
Woe be to Pharaoh King of Egypt.
You Great Ones that are not tacked nor tainted, you may laugh and sing, whom this hitteth it hitteth. And it shall hit home.

And this which followeth, all whom are concerned with, by what name or title soever dignified or distinguished.

3. You mostly hate those (called Levellers) who (for aught you know) acted as they did, out of the sincerity, simplicity, and fidelity of their hearts; fearing lest they should come under the notion of Covenant-breakers, if they did not so act.
Which is so, then were they most barbarously, unnaturally, hellishly murdered; and they died martyrs for God and their country.
And their blood cries vengeance, vengeance, in mine ears, saith the Lord.

4. Well! Let it be how it will. These Levellers (so called) you mostly hated, though in outward declarations you owned their tenets as your own principle. (Once more, know that sword——levelling is not my principle. I only pronounce the righteous judgments of the Lord upon the Earth as I durst.)
So you mostly hate me, saith the Lord (though in outward declarations you profess me and seem to own me) more than a thousand whom you despise, who are nearer the kingdom of heaven than yourselves.
You have killed Levellers (so-called) you also (with wicked hands) have slain me the Lord of life, who am now risen, and risen indeed, (and you shall know, and feel it with a witness) to level you in good earnest. And to lay low all high hills, and every mountain that is high, and lifted up, &c.

5. Well! Once more, read *Jam* 5. 1 to 7——ye have killed the just——ye have killed, ye have killed, ye have killed the just.
The blood crieth in mine ears, vengeance, vengeance, vengeance, vengeance is mine, I will recompense.
Well! What will you do with *Bray*, and the poor prisoners elsewhere? You know not what you do.
You little know what will become of you.
One of you had best remember your dream about your father's Moule——

6. Neither do I forget the one hundred spent in superfluous dishes (at your late Greater London feast, for I know what——) when hundreds of poor wretches died with hunger.
I have heard a sound in mine ears, that no less than a hundred died in one week, pined, and starved with hunger.
How will you great ones, for all that feast-day's dole, &c. hear your doom.

CHAP IV.

How the judge of heaven and earth, who judgeth righteous judgment, passeth sentence against all those great ones, who (like Oaks and tall Cedars) will not bow. And how he intends to blow them up by the roots.

1. Thus saith the Lord: all you tall Cedars, and sturdy Oaks, who bow not down, who bow not down——this sentence is gone out of my mouth against you, MENE, MENE, TEKEL.
Thou art weighed in the balances, and art found wanting.
God hath numbered thy kingdom, and finished it.
And thou, and all the join with thee, or are (in the least degree) accessory to thy former, or like intended pranks, shall most terribly and most strangely be plagued.

2. There is a little spark lies under (that huge heap of ashes) all thine honour, pomp, pride, wealth, and riches, which shall utterly consume all that is uppermost, as it is written.
The Lord, the Lord of hosts, shall send among his fat ones, leanness; and under his glory he should kindle a burning, like the burning of the fire, and the light of *Israel* shall be for a fire, and his holy one for flame, and shall burn and devour his thorns, and his briars in one day.
And shall consume the glory of his forest, and of his fruitful field, both soul and body (i.e. this shall be done inwardly and outwardly, and shall be fulfilled both in the history and mystery) and the rest of the trees of his forest shall be few, that a child may write them.
And the Lord, the Lord of hosts, shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled. And you shall cut down the thickets of the forest with iron, and *Lebanon* shall fall by a mighty one, *Isa*. 10.

3. Behold, behold, I have told you.
Take it to heart, else you'll repent of every vein of your heart.
For your own sakes take heed.
It's my last warning.
For the cries of the poor, for the oppression of the needy.
For the horrid insolency of proud man, who will dare to sit in my throne, and judge unrighteous judgment.
Who will dare to touch mine anointed, and do my prophets harm.
For these things sake (now) I am arisen, saith the Lord
In Auxilium Patris

CHAP V

1. O *London, London*, my bowels are rolled together (in me) for thee, and my compassions within me are kindled towards thee.
And now I only tell thee that it was not in vain that this form hath been brought so far to thee, to proclaim the day of the Lord throughout thy streets, day and night, for twelve or thirteen days together.
And that I have made such a sign and a wonder before many of thine inhabitants' faces.

2. Many of them, (among other strange exploits,) beholding me fall down flat at the feet of cripples, beggars, lazars , kissing their feet, and resigning up my money to them; being several times over-emptied of money that I have not had one penny left, and yet have recruited again—

3. And now my heart! You have been forwardly in all the appearances of God,
There is a strange one (now on foot) judge it not, lest you be judged with a vengeance.

4. Turn not away your eyes from it, lest you (to your torment) hear this voice——*I was a stranger, and you took me not in*.
Well! Bow down before eternal Majesty, who is universal love, bow down to equality, or free community, that no more of your blood be spilt; that pride, arrogance, covetousness, malice, hypocrisy, self-seeking, &c. may live no longer. Else I tremble at what's coming upon you.
Remember you have been warned with a witness.
Dear hearts farewell.

CHAP VI

1. He that hath an ear to hear, let him hear what the spirit saith against the churches.
Thus saith the Lord: woe be to thee *Bethaven* (The house of vanity) who call us thyself by the

name *Bethel* (the house of God.), it shall be more tolerable (now in the day of judgment,) for *Tyre* and *Sidon*, for those whom thou accountest, and callest heathens, than from thee.

2. And thou proud *Lucifer*, who exaltest thyself above all the stars of God in Heaven, shalt be brought down into hell; it shall be more tolerable for *Sodom* and *Gomorrah*, for drunkards and whoremongers, than for thee. Publicans and Harlots shall, publicans and Harlots do sooner enter into the kingdom of heaven, than you.
I'll give thee this fatal blow, and leave thee.

3. Thou hast affronted, and defied the Almighty, more than the vilest of men (upon the face of the earth) and that so much the more, by how much the more thou takest upon thee the name of Saint, and assumest it to thyself only, damning all those that are not of thy Sect.

4. Wherefore be it known to all tongues, kindred, nations and languages upon Earth, That my most excellent majesty, the King of glory, the eternal God, who dwelleth in the form of the writer of this Roll (among many other strange and great exploits) hath in the open streets, with his hand fiercely stretched out, his hat cocked up, his eyes set as if they would sparkle out, and with a mighty loud voice, charged 100 of coaches, 100 of men and women of the greatest rank, and many notorious, deboist, swearing, roistering, roaring Cavaliers (so called) and other wild sparks of the gentry, and have proclaimed the notable day of the Lord to them. And that through the streets of the great City and in Southwark. Many times great multitudes following him up and down, and this for the space of 12 or 13 days: And yet (all this while,) not one of them lifting up one finger, not touching one hair of his head or laying one hand on his raiment.
But many, yea, many notorious vile ones in the esteem of men (yea, of great quality among men) trembling and bowing to the God of Heaven, &c.

But when I came to proclaim (also) the great day of the Lord (among you) O ye carnal Gospellers.
The Devil (in you) roared out who was tormented to some purpose, though not before his time.
He there showed both his fangs and paws and would have torn me to pieces and have eaten me up. Thy pride, envy, malice, arrogance &c. was poured out like a river of brimstone, crying out, a blasphemer, a blasphemer, away with him: At length threatening me, and being at last raving mad, some took hold of my coat on one side, some on another, endeavouring to throw me from the place where I stood (to proclaim his Majesty's message) making a great uproar in a great congregation of people: Till at length I wrapped up myself in silence (for a season) for the well-favoured Harlot's confusion &c.
And to thine eternal shame and damnation (O mother of witchcraft who dwelleth in gathered churches) let this be told abroad. And let her FLESH be burnt with FIRE.
Amen, Hallelujah.

FINIS

A SECOND
Fiery Flying Roll

TO

All the inhabitants of the earth; specially to the rich ones.

OR,

A sharp sickle, thrust in, to gather the clusters of the vines of the Earth, because her grapes are (now) fully ripe. And the great, notable, terrible, (yet glorious and joyful) day of the LORD is come; even the Day of the Lord's recovery and discovery. Wherein the secrets of all hearts are ripped up; and the secret of little unease of the holy whore**,** the well-favoured Harlot (who scorns carnal ordinances, and is mounted up into the notion of spirituals) is discovered: and even her flesh burning with unquenchable fire. And the pride of all glory staining.

Together with the narration of various, strange, yet true stories: and several secret mysteries, and mysterious secrets, which never were afore written or printed.

As also, that most strange appearance of eternal wisdom, and unlimited Almightiness, in choosing base things: and why, and how he chooseth them. And how (most miraculously) they (even base things) have been, are, and shall be made fiery chariots, to mount up some into divine glory, and unspotted beauty and majesty. And the glory that ariseth up from under them is confounding both heaven and earth. With the word (by way of preface) dropping in as an inlet to the new Jerusalem.

These being some things of what are experimented.

Per AUXILIUM PATRIS

Howl, rich men, for the miseries that are (just now) coming upon you, the rust of your silver is rising up in judgment against you, burning your flesh like fire, &c.

And now I am come to recover my corn, my wool, and my flax, which thou hast (thievishly and hoggishly) detained from me, the Lord God Almighty, in the poor and needy.

Also howl thou holy whore, thou well-favoured Harlot: for God, and I, have chosen base things to confound thee, and things that are.

And the secrets of all hearts are now revealing by my gospel, who am a stranger, and besides myself, to God, for your sakes. Wherefore receive me, &c. Else expect that dismal doom, depart from me ye cursed, I was a stranger, and ye took me not in.

Printed in the year 1649

CHAP 1.

The author's commission to write, a terrible woe denounced against those that slight the roll. The Lord's claim to all things; together with a hint of a two-fold recovery, wherethrough the most hypocritical heart shall be ripped up, &c.

1. The word of the Lord came expressly to me, saying, write, write, write.

2. And ONE stood by me, and pronounced all these words to me with his mouth, and I wrote them with ink in this paper.

3. Wherefore in the name and power of the eternal God, I charge thee burn it not, tear it not, for if thou dost, I would tear thee to pieces (saith the Lord) and none shall be able to deliver thee; for (as I live) it is the day of my vengeance.

4. Read it through, and laugh not at it, if thou dost I'll destroy thee, and laugh at thy destruction.

5. Thus saith the Lord, though I have been a great while in coming, yet I am now come to recover my corn, and I will, and my flax, &c. And to discover thy lewdness, *Hos*. 2. Thou art cursed with a curse, for thou hast robbed me (saith the Lord) of my corn, my wool, my flax, &c. Thou hast robbed me of my tithes, for the tithes are mine, *Mal*. 3. And the beasts on a thousand hills, yea all thy bags of money, hay-ricks, horses, yea all that thou callest thine own are mine.

6. And now I am come to recover them all at my hands, saith the Lord, for it is the day of my recovery, and the day of my discovery, &c. And there is a twofold recovery of 2 sorts of things, inward, and outward, or civil, and religious, and through both, and grand discovery of the secrets of the most hypocritical heart, and ripping up of the bowels of the well-favoured Harlot, the holy whore, who scorns that which is called profaneness, wickedness, looseness, or libertinism, and yet herself is the mother of witchcraft, and of all the abominations of the Earth.
But more of this hereafter.

7. For the present, I say, thus saith the Lord, I am come to recover all my outward, or civil rights, or goods, which thou callest thine own.

CHAP 2.

How the Lord will recover his outward things (things of this life) as money, corn, &c., and for whom: and how they shall be plagued that detain them as their own. Wherein also are some mystical hints concerning Michaelmas day, and the Lord's day following it this year; as also of the Dominical letter D, this year.

1. And the way that I will walk in (in this great notable and terrible day of the Lord) shall be thus. I will either (strangely, & terribly, to thy torment) inwardly, or else (in a way that I will not acquaint thee with) outwardly, demand all mine, and will say on this wise.

2. Thou hast many bags of money, and behold now I come as a thief in the night, with my sword drawn in my hand, and like a thief as I am,——I say deliver your purse, deliver sirrah! Deliver or I'll cut thy throat!

3. Deliver MY money to such as poor despised *Maule* of Dedington in Oxonshire <*Note: for some special reason this poor wretch is here instanced.*> Whom some Devils incarnate

(insolently and proudly, in way of disdain) cry up for a fool, some for a knave, and madman, some for an idle fellow, and base rogue, and some (trulier than they are aware of) for a prophet, and some arrogant fools (though exceeding wise) cry up for more knave than fool, &c. when as indeed, there is pure royal blood runs through his veins, and he's no less than a King's son, though not one of you who are Devils incarnate; & have your eyes blinded with the God of this world, know it.

4. I say (once more) deliver, deliver, my money which thou hast to him, and to poor cripples, lazars, yea to rogues, thieves, whores, and cut-purses, who are flesh of thy flesh, and every whit as good as thyself in mine eye, who are ready to starve in plaguy gaols, and nasty dungeons, or else for myself, saith the Lord, I would torment thee day and night, inwardly, or outwardly, or both ways, my little finger shall shortly be heavier on thee, especially on thee thou holy, righteous, religious *Appropriator*, than my loins were on *Pharaoh* and the Egyptians in time of old; you shall weep and howl for the miseries that suddenly coming upon you; for your riches are corrupted, &c. and whilst impropriated, appropriated the plague of God is in them.

5. The plague of God is in your purses, barns, houses, horses, murrain will take your hogs, O (ye fat swine of the Earth) who shall shortly go to the knife, and be hung up i'th roof, except——blasting, mildew, locusts, caterpillars, yea fire your houses and goods, take your corn and fruit, the moth your garments, and the rots your sheep, did you not see my hand, this last year stretched out?
You did not see.
My hand is stretched out still.
Your gold and silver, though you can't see it, is cankered, the rust of them is a witness against you, and suddenly, suddenly, suddenly, because by the eternal God, myself, it's the dreadful day of judgment, saith the Lord, shall eat your flesh as it were fire, *Jam*. 5. 1. to 7.
The rust of your silver, I say, should eat your flesh as it were fire.

6. As sure as it did mine the very next day after *Michael* the Archangel's, that mighty angel, who just now fights that terrible battle in heaven with the great Dragon.
And is come upon the Earth also, to rip up the hearts of all bag-bearing Judases. On this day purses shall be caught, goats led out, men stabbed to the heart, women's bellies ripped up, specially gammer Demase's, who have forsaken us, and embraced this wicked world, and married *Alexander* the coppersmith, who have done me much evil. The Lord reward him, I wish him hugely well, as he did me, on the next day after *Michael* the Archangel.
Which was the Lord's day I am sure on't, look in your Almanacs, you shall find it was the Lord's day, or else I would you could; when you must, when you see it, you will find the dominical letter to be G. and there are many words that begin with G. at this time (GIVE) begins with G. Give, give, give, give up, give up your houses, horses, goods, gold, lands, give up, account nothing your own, have ALL THINGS in common, or else the plague of God will rot and consume all that you have.
By God, by myself, saith the Lord, it's true.
Come! Give all to the poor and follow me, and you shall have treasure in heaven. Follow me, who was numbered among transgressors, and whose village was more marred than any man's, follow me.

CHAP III.

A strange, yet most true story: under which is couched that lion, whose roaring shall make all the beasts of the field tremble, and all the kingdoms of the world quake. Wherein also (in part) the subtlety of the well-favoured Harlot is discovered, and her flesh burnt with that fire, which shall burn down all churches, except that of the first born, &c.

1. Follow me, who, last Lord's day Septem. 30. 1649 met him in open field, a most strange deformed man, clad with patched clouts: who looking wishly on me, mine eye pitied him; and my heart, or the day of the Lord, which burned as an oven in me, set my tongue on flame to speak to him, as followeth.

2. How now friend, art thou poor?
He answered, yea master very poor.
Whereupon my bowels trembled within me, and quivering fell upon the worm eaten chest, (my corps I mean) that I could not hold a joint still.
And my great love within me, (who is the great God within that chest, or corps) was burning hot toward him; and made of the lock all of the chest, to which the mouth of the corps, again to open: thus.
Art poor?
Yea, very poor, said he.
Whereupon the strange woman who, flatterers with her lips, and is subtle of heart, said within me,
It's a poor wretch, give him two-pence.
But my EXCELLENCY and MAJESTY (in me) scorned her words, confounded her language; and kicked her out of his presence.

3. But immediately the WELL-FAVOURED HARLOT (whom I carried a not upon my horse behind me) but who rose up on me, said:
It's a poor wretch give him 6d. and that's enough for a squire or knight, to give to one poor body.
Besides (saith the holy Scripturian whore) he is worse than an infidel that provides not for his own family.
True love begins at home, &c.
Thou, and my family are fed, as the young ravens strangely, though thou hast been a constant preacher, yet thou hast abhorred both tithes and hire; and thou know us not aforehand who will give you the worth of a penny.
Have a care of the main chance.

4. And thus she flattereth with her lips, and her words being smoother than oil; and her lips dropping as the honeycomb, I was fired to hasten my hand into my pocket; and pulling out a shilling, said to the poor wretch here give me sixpence, here's a shilling for thee.
He answered, I cannot, I have never a penny.
Whereupon I said, I would fain have given thee something if thou couldest have changed my money.
Then saith he, God bless you.
Whereupon with much reluctancy, with much love, and with amazement (of the right stamp) I turned my horse head from him, riding away. But a while after I was turned back (being advised by my Demilance) to wish him called for sixpence, which I would leave at the next town at one's house, which I thought he might know (*Saphira* like) keeping back part.
But (as God judged me) I, as she, was struck down dead.

And behold the plague of God fell into my pocket; and the rust of my silver rose up in judgment against me, and consumed my flesh as with fire: so that I, and my money perished with me, I being cast into the lake of fire and brimstone.

And all the money I had about me to a penny (though I thought through the instigation of my *quondam mistress* to have reserved some, having rode about 8 miles, not eating one mouthful of bread that day, and had drunk but one small draught of drink; and had between 8 or 9 miles more to ride, ere I came to my journey's end: my horse being lame, the ways dirty, it raining all the way, and I not knowing what extraordinary occasion I might have for money.) Yet (I say) the rust of my silver did so rise up in judgment against me, and burnt my flesh like fire: and the 5 of *James* thundered such an alarm in mine ears, that I was fain to cast all I had into the hands of him, whose visage was more marred than any man's that ever I saw.

This is a true story, most true in the history.

It's also true in the mystery.

And there are deep ones couched under it, for it's a shadow of various, glorious, (though strange) good things to come.

7. Well! To return——after I had thrown my rusty cankered money into the poor wretch's hands, I rode away from him, being filled with trembling joy, and amazement, feeling the sparkles of a great glory rising up from under these ashes.

After this, I was made (by that divine power which dwellest in this Ark, or chest) to turn my horse head——whereupon I beheld this poor deformed wretch, looking earnestly after me: and upon that, was made to put off my hat, and bow to him seven times, and was (as that strange posture) filled with trembling and amazement, some sparkles of glory arising up also from under this; as also from under these ashes, yet I rode back once more to the poor wretch, saying, because I am a King, I have done this, which you need not tell any one.

The day's our own.

This was done on the last LORD'S DAY, Septem. 30. in the year 1649, which is the year of the Lord's recompenses for Zion, and the day of his vengeance, the dreadful day of judgment. But I have done (for the present) with this story, for it is the latter end of the year 1649.

CHAP. IV.

How the author hath been set as a sign and wonder, as well as most of the Prophets formerly. As also what strange postures that divine majesty that dwells in his form, hath set the form in; which is the most strange and various effects thereof upon the spectators. His communion with the spirits of just men made perfect, and with God the judge of all, hinted at.

1. It is written in your Bibles, Behold I and the children whom the Lord hath given me, or for signs and for wonders in Israel, from the Lord of Hosts, which dwellest in Mount Sion, *Isa*. 8. 18.

And amongst those who are set thus, *Ezekiel* seems to be higher than the rest by the shoulders upwards, and was more seraphical than his predecessors, yet he was the son of *Buzi* (*Ezek*. 1.) Which being interpreted is the son of contempt; it pleases me (right well) that I am his brother, a son of *Buzi*.

2. He saw (and I in him see) various strange visions; and he was, and I am set in several strange pastures.

Amongst many of his pranks——this was one, he shaves all the hair off his head: and of his beard, then weighs them in a pair of scales; burns one part of them in the fire, another part he

smites about with a knife, another part thereof he scatters in the wind, and a few he binds up in his skirts, &c. And this not in a corner, or in a chamber, but in the midst of the streets of the great city Jerusalem, and the man all this while neither mad nor drunk, &c. *Ezek.* 5. 1.2.3,4 &c. As also in several other chapters among the rest, Chap. 12. 3. &c. Chap. 4. 3. Chap. 24. 3. to the end. This *Ezekiel* (to whose spirit I am **come**, and to an innumerable company of Angels, and to God the judge of all.)

3. (I say) this great courtier in the High Court of the highest heavens, is the son of *Buzi*, a child of contempt on Earth, and set as a sign and wonder (as was *Hosea*, who went into a whore, &c.) *Hos.* 2. When he (I say) was playing some of his pranks, the people said to him, which though not tell us what these things are to us, but thou dost do, *Ezek.* 24. 19. with the 3. Verse and so forwards, when he was strangely acted by that omnipotentcy dwelling in him; and my that eternal, immortal, INVISIBLE (indeed) Majesty, the only wise God, who dwells in this invisible form, the writer of this roll, (who to his joy) is numbered among transgressors.

4. The same most excellent Majesty (in this form) had set the form in many strange postures lately, to the joy and refreshment of some, both acquaintances and strangers, to the wonderment and amazement of others; and to the great torment of the chiefest of the sects of professors; who have gone about to shake off their plagues and if they could, some by crying out he's mad, he's drunk, he's fallen from grace, and some by scandalising, &c. And only one, whom I was told of, by threats of caning or cudgelling, who meeting me full with face, was ashamed and afraid to look on me, &c.

5. But to waive all this.
Because the Sun begins to peep out, and it's a good while past daybreak, I'll creep forth (a little) into the mystery of the former history, and into the inside of that strange outside business.

CHAP. V.

The author's strange and lofty carriage towards great ones, and his most lowly carriage towards beggars, rogues, and gypsies: together with a large declaration what glory shall arise up from under all this ashes. The most strange and most secret and terrible, yet most glorious design of God, in choosing base things, to confound things that are. And how. A most terrible vial poured out upon the well-favoured Harlot; and how the Lord is bringing into contempt not only honourable persons, with a vengeance, but all honourable, holy things also. Wholesome advice, with a terrible threat to the formalists. How base things have confounded base things: and how base things have been a fiery chariot to mount the author up into divine glory &c. And how his wife is, and his life is in, that beauty, which makes all visible beauty seem mere deformity.

1. And because I am found of those that sought me not. And because some say, wilt thou not tell us what these things are to us, that thou dost so?
Wherefore waiving my charging so many coaches, so many hundreds of men and women of the greater rank, in the open streets, with my hand stretched out, my hat cocked up, staring on them as if I would look through them, gnashing with my teeth at some of them, and day and night with a huge loud voice proclaiming the day of the Lord throughout London and Southwark, and leaving divers other exploits, &c. It is my goodwill and pleasure (only) to single out the former story with its parallels.

2. (*Viz*.) In clipping, hugging, embracing, kissing a poor deformed wretch in London, who had no more knows on his face, than I have on the back of my hand, (but only two little holes in the place where the nose uses to stand.)
And no more eyes to be seen than on the back of my hand, and afterwards running back to him in a strange manner, with my money give yet to him, to the joy of some, to the affrightment and wonderment of other spectators.

3. As also in falling down flat upon the ground before rogues, beggars, cripples, halt, maimed, blind, &c. kissing the feet of many, rising up again and giving them money, &c. Besides that notorious business with the gypsies and gaolbirds (mine own brethren and sisters, flesh of my flesh, and as good as the greatest Lord in England) at the prison in Southwark near St George's Church.
Now that which arises up from under all this heap of ashes, will fire both heaven and earth; the one's ashamed, and blushes already, the other reels to and fro, like a drunken man.

4. Wherefore thus saith the Lord, Hear O heavens, and Harken O Earth, I'll overturn, overturn, overturn, I am now astining the pride of all glory, and blinking into contempt all the honourable of the Earth, *Esa*. 23. 9. Not only honourable persons, (who shall come down with a vengeance, if they bow not to universal love the eternal God, whose service is perfect freedom) but honourable things, as Elderships, Pastorships, Fellowships, Churches, Ordinances, Prayers, &c. Holinesses, Righteousnesses, religions of all sorts, of the highest strains; yea, Mysterians, and Spiritualists, who scorn carnal Ordinances, &c.
I am about my act, my strange act, my work, my strange work, that whoever hears of it, both his ears shall tingle.

5. I am confounding, plaguing, tormenting nice, demure, barren *Mical*, with *David's* unseemly carriage, by skipping, leaping, dancing, like one of the fools; violent, base fellows, shamelessly, basely, and uncovered too, before handmaids,——
Which thing was *S. Paul'*s tutor, or else it prompted him to write, God has chosen BASE things, and things that are despised, to confound——the things are.——
Well! Family duties are no base things, they are things that ARE: Churches, Ordinances, &c. Are no BASE things, though indeed Presbyterian Churches begin to live i'th womb, but died there, and rotten stink there to the death of the mother and child. Amen. Not by the Devil, but (by God that's a base thing) it's true.
Grace before meat and after meat, are no BASE things; these are things that ARE. But how long Lord, holy and true, &c.
Fasting for strife and debate, and to smite with the fist of wickedness,——(and not for taking off heavy burdens, breaking every yoke, *Esa.* 58.) And thanksgiving days for killing of men for money, I know BASE things, these are things that ARE.
Starting up into the notion of spirituals, scorning history, speaking nothing but Mystery, crying down Carnal ordinances &c. is a fine thing among many, it's no base thing (nowadays) though it be a cloak for covetousness, yea, though it be to maintain pride and pomp; these are no base things.

6. These are things that ARE, and must be confounded by BASE things, which *S. Paul* said, not God has connived at, winked at, permitted, tolerated, but God hath CHOSEN &c. BASE things.
What base things? Why *Mical* took *David* for a base fellow, and thought he had chosen BASE things, in dancing shamelessly uncovered before handmaids.
And a barren, demure *Mical* thinks (for I know her heart saith the Lord) that I chose base

things when I sat down, and eat and drank around on the ground with gypsies, and clipped, hugged and kissed them, putting my hand in their bosoms, loving the gypsies dearly. O base! Saith mincing *Mical*, the least spark of modesty would be as red as crimson or scarlet, to hear this.

I warrant me, *Mical* could better have borne this if I had done it to ladies: so I can for a need, if it be my will, and that in the height of honour and Majesty, without sin. But at that time when I was hugging the gypsies, I abhorred the thoughts of ladies, their beauty could not bewitch mine eyes, or snare my lips, or entangle my hands in their bosoms; yet I can if it be my will, kiss and hug ladies, and love my neighbour's wife as myself, without sin.

7. But thou Precisian, by what name or title soever dignified, or distinguished, who would blow a kiss to thy neighbour's wife, or dare to think of darting one glance of one of thy eyes towards her if thou darest.

It's meat and drink to an Angel (who knows none evil, no sin) to swear a full mouthed oath, *Rev.* 10. 6. It's joy to Nehemiah to come in like a madman, and pluck folks' hair off their heads, and curse like a Devil——and make them swear by God,——*Nehem.* 13. Do thou O holy man (who knowest evil) lift up thy finger against a Jew, a church-member, call thy brother fool, and with a peasecod on him; or swear i'faith if thou darest, if thou dost, thou shalt howl in hell for it, and I will laugh at thy calamity, &c.

8. But once more hear O heavens, hearken O Earth, thus saith the Lord, I have chosen such base things, to confound things that are, that the ears of those (who scorn to be below independence, yea the ears of many who scorn to be so low as Carnal Ordinances, &c.) that hear thereof shall tingle.

9. Hear one word more (whom it hitteth it hitteth) give over thy base nasty thinking, formal grace before meat, and after meat (I call it so, though thou hast re-baptised it——) give over thy stinking family duties, and by Gospel Ordinances as thou callest them; for under them all there lies snapping, snarling, biting, besides covetousness, horrid hypocrisy, envy, malice, evil surmising.

10. Give over, give over, or if nothing else will do it, I'll at a time, when thou least of all thinkest of it, make thine own child the fruit of thy loins, in whom thy soul delighted, lie with a whore——before thine eyes: that that plaguy holiness and righteousness of thine might be confounded by that base thing. And thou be plagued back again into thy mother's womb, the womb of eternity: but thou mayest become a little child, and let the mother *Eternity, Almightiness*, who is universal love, and whose service is perfect freedom, dress thee, and undress thee, swaddle, unswaddle, bind, loose, lay thee down, take thee up, &c.

——And to such a little child, undressing is as good as dressing, foul clothes, as good as fair clothes——he knows none evil, &c.——And shall see evil no more,——but he must first lose all his righteousness, every bit of his holiness, and every crumb of his religion, and be plagued, and confounded (by base things) into nothing.

By base things which God and I have chosen.

11. And yet I show you a more excellent way, when you have passed this.——In a word, my plaguy, filthy, nasty holiness hath been confounded by base things. And then (behold I assure you a Mystery, and put forth a riddle to you) by base things, base things so-called have been confounded also; and thereby have I been confounded into eternal Majesty, unspeakable glory, my life, myself.

12. There's my riddle, but because neither all the Lords of the Philistines no nor my Delilah herself can read it,
I'll read it myself, I'll (only) hint it thus.
Kisses are numbered amongst transgressors——base things——well! By base hellish swearing, and cursing (as I have accounted it in the time of my fleshly holiness) and by base impudent kisses (as I then accounted them) my plaguy holiness hath been confounded, and thrown into the lake of fire and brimstone.
And then again, by wanton kisses, kissing hath been confounded; and eternal kisses, have been made fiery chariots, to mount me swiftly into the bosom of him whom my soul loves, (his excellent Majesty, the King of glory.)
Where I have been, where I have been, where I have been, hugged, embraced, and kissed with the kisses of his mouth, whose loves are better than wine, and have been utterly overcome therewith, beyond expression, beyond admiration.

13. Again, lust is numbered amongst transgressors——a base thing.——
Now fair objects attract spectator' s eyes.
And beauty is the father of lust or love.
Well! I have gone along the streets impregnant with that child (lust) which a particular beauty had begot: but coming to the place, where I expected to have been delivered, I have providentially met there a company of Devils in appearance, though Angels with golden vials, in reality, powering out full vials, of such odious abominable words, that are not lawful to be uttered.
Words enough to deafen the ears of plaguy holiness.
And such horrid abominable actions, the sight whereof were enough to put out holy man's eyes, and strike him stark dead, &c.
These base things (I say) words and actions, have confounded and plagued to death, the child in the womb that I was so big of.

14 And by, and through these BASE things (as upon the wings of the wind) have I been carried up into the arms of my love, which is invisible glory, eternal Majesty, purity itself, and unspotted beauty, even that beauty which maketh all other beauty but mere ugliness, when set against it, &c.
Yea, could you imagine that the quintessence of all visible beauty, should be extracted and made up into one huge beauty, it would appear to be mere deformity to that beauty, which through BASE things I have been lifted up into.
Which transcendent, unspeakable, unspotted beauty, is my crowning joy, my life and love: and though I have chosen, and cannot be without BASE things to confound some in mercy, some in judgment, though also I have concubines without number, which I cannot be without, yet this is my spouse, my love, my dove, my fair one. Now I proceed to that which follows.

CHAP. VI.

Great ones must bow to the poorest peasants, or else they must rue for it.
No material sword or human power whatsoever, but the pure spirit of universal love, which is the eternal God, can break the neck of tyranny, oppression, abominable pride and cruel murder, &c. A catalogue of several judgments recited——as so many warning-pieces to appropriators, impropriators, and anti-free-communicants, &c. The strongest, yea purest propriety that may plead most privilege shall suddenly be confounded.

1. Again, thus saith the Lord, I in thee, who am eternal Majesty, bowed down thy form, to deformity.
And I in thee, who am durable riches, commanded thy perishable silver to the poor, &c.
Thus saith the Lord.
Kings, Princes, Lords, great ones, must bow to the poorest Peasants; which men must look to pull rogues, or else they'll rue for it.
This must be done two ways.
You shall have one short dark hint.
Wil. Sedgewick (in me) bowed to that poor deformed ragged wretch, that he might enrich him, in impoverishing himself.
He shall gain him, and be no great loser himself, &c.

2. Well! We must all bow, and bow, &c. And MEUM must be converted.——It is but yet very little while; and you shall not say that aught that you possess is your own, &c. Read *Acts*. 2. towards the end, CHAP. 4. 31. to the end, with CHAP. 5. 1. 2. to the 12.
It's but yet a little while, and the strongest, yea the seemingly purest propriety, which may mostly plead privilege and prerogative from Scripture, and carnal reason; shall be confounded and plagued into community and universality. And there's a most glorious design in it: and equality, community, and universal love; shall be in request to the utter confounding of abominable pride, murder, hypocrisy, tyranny and oppression, &c. The necks whereof can never be chopped off, or these villains ever hanged up, cut off by material sword, by human might, power, or strength, but by the pure spirit of universal love, who is the God whom all the world (of Papists, Protestants, Presbyterians, Independents, Spiritual Notionists, &c.) ignorantly worship.

3. The time is coming, yea now is, that you shall not dare to say, your silver or gold is your own.
It's the Lord's.
You shall not say it is your own, lest the rust thereof rise up in judgment against you, and burn your flesh as it were fire.
Neither shall you dare to say, your ox, or your ass is your own.
It's the Lord's.
And if the Lord have a need of an ass he shall have him.
Or if 2 of his disciples should come to unloose him, I will not (for a 1000 worlds) call them thieves, lest the ass should beat my brains out, my bread is not mine own, it's the Lord's.
And if a poor rogue should ask for it——the Lord has need of it——he should have it, lest it should stick in my throat and choke me one way or other.

4. Once more, Impropriators! Appropriators! Go to, weep and howl, &c. *Jam*. 5. 1. to the 7. The rust of your silver shall rise (is rising up) against you, burning your flesh as it were fire, &c.
That is (in a word) a secret, yet sharp, terrible, unexpected, and unsupportable plague, is rising up from under all, that you call your own, when you go to count your money, you shall verily think the Devil stands behind you, to tear you in pieces: you shall not put bread in your mouths, but the curse shall come along with it, and choke you one way or other. All your former sweets shall be mingled with gall and wormwood: I give you but a hint.
It's the last days.

5. Well! Do what you will or can, know you have been warned. It is not for nothing that the Lord with the strong wind cut off (as with a sickle) the fullest, fairest ears of corn this harvest, and droppeds them on purpose for the poor, who had as much right to them, as those that (impudently and wickedly, thievishly and hoggishly) style themselves the owners of the land.

6. It's not for nothing that such various strange kinds of worms, grubs, and caterpillars (my strong host, saith the Lord of Hosts) have been sent into some grain: neither is in vain, that I the Lord sent the rot among so many sheep this last year; if they had been resigned to me, and you had kept a true communion, they had not been given up to that plague.

7. It's not in vain that so many towns and houses have been lately fired over the heads of the inhabitants: neither is it in vain, that I the Lord fired the barning and ricks of a miser in Worcestershire (this year) the very same day that he brought in his own, as he accounted it.
On the very same day (I say) his barning and ricks were fired down to the very ground, though multitudes of very expert men in the employment came to quench it.
Of this the writer of this Scroll was an eye-witness.

8. Impropriators! Appropriators! Misers! A fair warning. More of you shall be served with the same sauce.
Others of you I'll deal withal in another way more terrible than this, saith the Lord till you resign.——
Misers! 'Specially you holy Scripturian Misers, when you would say grace before and after meat, read *James* 5. 1. to 7. & *Hosea* 2. 8, 9, 10.

CHAP. VII.

A further discovery of the subtlety of the well-favoured Harlot, with a parley between her and the spirit: As also the horrid villainy (that lies hid under her smooth words, and sweet tongue in pleading against the Letter and History, and for the Spirit and Mystery, and all for her own ends) detected. Also upon what account the spirit is put, and upon what account the letter. Also what the true communion, and what the true breaking of bread is.

1. But now me thinks (by this time) I see a brisk, spruce, neat, self-seeking, finicking fellow, (who scorns to be either Papist, Protestant, Presbyterian, Independent, or Anabaptist) I mean the Man of Sin, who worketh with all deceiveableness of unrighteousness, 2. *Thess*. 2.
Crying down carnal ordinances, (Note: Down they must, but no thanks to him.) And crying up the spirit: (Note: up it must, but no thanks to him.) Cunningly seeking and setting up himself thereby.
I say, I see him, and have ripped up the very secrets of his heart (saith the Lord) as also of that mother of mischief, that well-favoured Harlot, who both agree in one, and say on this wise to me.

2. 'Ah! Poor deluded man, thou hast spoken of the wisdom of God in a mystery, and thou hast seen all the history of the Bible mysterized.
'O fool! Who hath bewitched thee, Art thou so foolish as to begin in the spirit, and wilt thou now be made perfect in the flesh? Keep thee to the spirit, go not back to the letter, keep thee to the Mystery, go not back to the history.
'What? Why dost talk so much of *James* 5. and *Hosea* 2. Those words are to be taken in the Mystery, not the History: they are to be taken in the spirit, not as they lie in the letter.'
Thus you have a hint of the neat young man's, and of the well-favoured Harlot's language.

3. But now behold I am filled with the Holy Ghost, and resolved (*Act*s 13. 8, 9, &c.) to set mine eyes on her and him, (who are no more twain, but one) and say:
'O full of all subtlety and mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
'Be it known to thee, O thou deceitful tongue, that I have begun on the spirit, and will end in the spirit: I'm joined to the Lord, and am one spirit. The Spirit's my joy, my life, my strength; I will not let it go, it's my delight.
'The Mystery is mine, (mostly) that which I most delight in, that's the jewel. The history is mine also, that's the Cabinet. For the jewel's sake I will not leave the Cabinet, though indeed it's nothing to me, but when thou for thine own ends, standest in competition with me for it.
'Strength is mine, so is weakness also.'

4. I came by water and blood, not by blood only, but by blood and water also.
The inwardness is mostly mine, my prime delight is there; the outwardness is mine also, when thou for thine own ends, standest in competition with me about it, or when I would confound thee by it.

5. I know there's no Communion to the Communion of Saints, to the inward Communion, to communion with the spirits of just men made perfect, and with God the judge of all.
No other communion of saints do I know.
And this is blood-life-spirit-Communion.

6. But another Communion also I do know, which is water, and but water, which I will not be without: my spirit dwells with God, the judge of all, dwells on him, sups with him, in him, feeds on him, with him, in him. My humanity shall dwell with, sup with, eat with humanity; and why not (for a need) with Publicans and Harlots? Why should I turn away mine eyes from mine own flesh? Why should I not break my bread to the hungry, whoever they be? It is written, the Lord takes care of oxen.
And when I am at home, I take great care of my horse, to feed him, dress him, water him and provide for him.
And is not poor *Maul* of Deddington, and the worst rogue in Newgate, or the arrantest thief or cut-purse far better, than 100 oxen, or 1000 such horses as mine?

7. Do I take care of my horse, and doth the Lord take care of oxen?
And shall I hear poor rogues in Newgate, Ludgate, cry *bread, bread, bread, for the Lord's sake*; and shall I not pity them, and relieve them?
Howl, howl, ye nobles, howl honourable, howl ye rich men for the miseries that are coming upon you.
For our part, we that hear the APOSTLE preach, will also have all things common; neither will we call any thing that we have our own.
Do you (if you please) till the plague of God rot and consume what you have.
We will not, we'll eat our bread together in singleness of heart, we'll break bread from house to house.

CHAPTER VIII.

The well-favoured Harlot's clothes stripped off, her nakedness discovered, her nose slit, her lusting after the young man, void of understanding, from corner to corner, from religion to religion, and the spirit pursuing, overtaking, and destroying her, with a terrible thunderclap in the close, &c.

1. And we will strip off thy clothes, who hast bewitched us, and slit thy nose thou well-favoured Harlot, who hast (as in many things, so in this) made the nations of the earth drunk, with the cup of thy fornications: as thus.
Thou hast come to a poor irreligious wretch, and told him he must be of the same religion as his neighbours, he must go to church, hear the Minister, &c. and at least once a year put on his best clothes, and receive the Communion——he must eat a bit of bread, and drink a sip of wine——and then he has received, &c. And then he hath been at the Communion.

2. But when he finds this religion too coarse for him, and he would fain make after another, then immediately thou huntest after him, following him from street to street, from corner to corner, from gross Protestantism to puritanism, &c. At length from cross in baptism, and common-prayer-book to Presbyterianism, where thou tellest him he may break bread, with all such believers, who believe their horses and their cows are their own; and with such believers, who have received different light from, or greater light than themselves; branded with the letter B, banished, or imprisoned 14 weeks together, without bail or mainprize.

3. And I could tell a large story, that would reach as far as between Oxonshire and Coventry.
But though it be in the original copy, yet it is my goodwill and pleasure, out of my great wisdom, to waive the printing of it, and I will send the contents thereof, as a charge and secret plague, secretly into their breasts, who must be plagued with a vengeance, for their villainy against the Lord.
Well! To return from this more than needful digression, to the discovery, and uncovering of the well-favoured Harlot.
Thou hast hunted the young man void of understanding, from corner to corner, from religion to religion.
We left him at the Presbyterians——where such a believer, who believes his horses and his cows are his own, may have his child christened, and may himself be admitted to the sacrament——and come to the communion.
And what's that?
Why after a consecration in a new form, eating a bit of bread, and drinking a sip of wine perhaps once a month, why mother of mischief is this Communion?
O thou flattering and deceitful tongue, God shall root thee out of the land of the living, is this Communion? No, no, mother of witchcrafts!

5. The true Communion amongst men, is to have all things common, and to call nothing one hath, one's own.
And the true external breaking of bread, is to eat bread together in singleness of heart, and to break thy bread to the hungry, and tell them it's their own bread &c. Else your religion is in vain.

6. And by this time indeed thou seest this religion is in vain. And wilt therefore hie thee to another, to wit, to Independency, and from thence perhaps to Anabaptism so-called.
And these are the well-favoured Harlot will follow thee, and say thou must be very holy, very righteous, very religious.
Allother religions are vain.
And all in the parish, or in the country, yea all in the kingdom, and all in the world (who are not of thine opinion) are without, are of the world.
Thou, and thy comrades are saints.
(O proud Devil! O Devil of devils! O Beelzebub!)
Well! (saith she) thou being a saint must be very holy, and walk in Gospel-ordinances (saith

the well-favoured Harlot) aye and in envy, malice, pride, covetousness, evil surmising, censoriousness, &c. also.
And on the first day of the week, when the Saints meet together, to break bread, do not thou omit it upon pain of damnation.
By no means omitted, because thou hast Gospel Ordinances in the purity of them.
——Papists——they give wafers.——
Protestants——give——to all i'th' parish ragg ragg, and his fellow if they come.
But we are called out of the world, none shall break bread with us, but ourselves, (the Saints together, who are in Gospel Order)
Besides the priests of England cut their bread into little square bits, but we break our bread (according to the apostolical practice) and this is the right breaking of bread (saith the well-favoured Harlot.)
Who hath stepped into this holy, righteous Gospel, religious way, (Gospel-Ordinances so-called) on purpose to dash to pieces the right breaking of bread and in the room thereof thrusting in this vain religion.

7. A religion wherein *Lucifer* reigns, more than in any.
And next to this in the Independents (so-called) both which damn to the pit of hell, those that are 100 times nearer the kingdom of heaven than themselves: flattering themselves up in this their vain religion.
But take his hint before I leave thee.

[8.] He that hath this world's goods, and seeth his brother in want, and shutteth up the bowels of his compassion from him, the love of God dwelleth not in him; this man's religion is in vain.
His religion is in vain, that seeth his brother in want, &c.
His brother——a beggar, a lazar, a cripple, yea a cut-purse, a thief i'th' jail, &c.
He that seeth such a brother, flesh of his flesh (in want) and shutteth up the bowels of his compassion from him, the love of God dwelleth not in him; his religion is in vain: and he never yet broke bread——that hath not forgot his (*meum*.)

9. The true breaking of bread——is from house to house, &c. Neighbours (in singleness of heart) saying if I have any bread, &c. It's thine, I will not call it mine own, it's common.
These are true communicants, and this is the true breaking of bread among men.

10. And what the Lord's supper is, none know, but those that are continually (not weekly) but daily at it.
And what the true Communion is, those and those only know, who are come to the spirits of just men made perfect, and to God the judge of all; all other religion is vain.
Aye, saith the well-favoured Harlot (in the young man void of understanding) I see Protestantism, Presbytery, Independency, Anabaptism, are all vain. These coverings are too short, too narrow, too coarse for me; the finest of these are but hardened sheets, and very narrow ones also.
I'll get me some flax, and make me both fine and larger sheets, &c. I'll scorn carnal Ordinances, and walk in the Spirit.
Aye, do (saith the well-favoured Harlot) speak nothing but Mystery, drink nothing but wine, but blood, thou needest not eat flesh, &c.

12. And so my young man starts up into the notion of spirituals, and wraps up a deal of hypocrisy, malice, envy, deceit, dissimulation, covetousness, self-seeking in this fine linen.

Being a hundredfold worse devils than before.
But now thy villainy, hypocrisy, and self-seeking is discovering, yea discovered to many with a witness.
And though the true and pure levelling, is the eternal God's levelling the mountains, &c. In man. Which is the

Blood-Life-Spirit levelling.

Yet the water, or weak levelling, which is base and foolish, shall confound thee.
And hereby, as also by several other strange ways, which thou art least of all acquainted withal. I'll discover thy lewdness, and show the rottenness of thy heart.
I'll call for all to a mite, to be cast into the outward treasury.
And will bid thee lay down all at my feet, the Apostle, the Lord, and this is a way that I am now again setting up to try, judge, and damn the well-favoured Harlot by.
Cast all into the Treasury, &c. Account nothing thine own, have all things in common.
The young man goes away sorrowful,——&c.
The well-favoured Harlot shrugs at this.——

13. When this cometh to pass, a poor wretch whose very bones are gnawn with hunger, shall not go about 13 or 14 miles about thy business, and thou for a reward, when thou hast hundreds lying by thee.
I will give day but one hint more, and so will leave thee.
The dreadful day of judgment is stealing on thee, within these few hours. Thou hast secretly and cunningly lain in wait, thou hast craftily numbered me amongst transgressors, who to thy exceeding torment, and indeed a friend of Publicans and Harlots.
Thou hast accounted me a Devil, saith the Lord.
And I will rot thy name, and make it stink above ground, and make thy folly manifest to all men.
And because thou hast adjudged me, I will judge thee (with a witness) expect it suddenly, saith the Lord.

per AUXILIUM PATRIS

A Single Eye:
Laurence Clarkson

Source: Reprinted in "A Collection of Ranter Writings", ed. Nigel Smith, 1983 & 2014.

Title Page

A

SINGLE EYE

All *light*, no *darkness*; or *light* and *darkness* One:

In which you have it purely Discussed,

1. The Original of *darkness*.
2. What *darkness* is.
3. Why it is called *darkness*.

As also,

What God is *Within*, and what *Without*; how he is said to be *One*, yet *Two*; when *Two* and not *One*, yet then *One*, and not *Two*.

Likewise

A Word from the Lord touching the only Resurrection of the Body, In, From, and To the LORD.

With a certain parcel of *Queries* to be answered from Heaven or Hell,

---

This revealed in L. C. one of the UNIVERSALITY.

Imprinted at *LONDON*, in the Year that the POWERS OF Heaven and Earth *Was, Is*, and *Shall be* Shaken, yea Damned, till they be no more for EVER.

Behold, the King of glory now is come
T'reduce God, and Devil to their Doom;
For both of them are servants unto Me
That lives, and rules in perfect Majesty:
Though called God, yet that is not my Name,
True, I be both, yet am I not the same:
Therefore a wonder am Ito you all,
So that to titled Gods ye pray and call.
Oh then my creature, let me speak to thee;
Thy Worship, and thy God, shall die truly.
Why dote ye Worldings? up and down being hurled,
As he is, so are we even in this World;
And so are all things perfect, just, and good;
Yea, all are saved by's Cross, his wounds, and blood.
Where else is heaven, but in our present peace
From him? or hell, but when that this doth cease?
Fie then for shame, look not above the Skies
For God, or Heaven; for here your Treasure lies
Even in these Forms, Eternal Will *will reign,*
Through him are all things, only One, not Twain:
Sure he's the Fountain from which everything
Both good and ill (so termed) appears to spring.
Unto this Single Eye*, though* Adam's *two*
Cannot perceive, to Such, to All

Adieu.

Having experience that his Majesty, the Being and Operation of all things, appeareth in and to the creature under a two-fold form or visage, by which that becometh real with the creature, which is but a shadow with this Infinite Being: So that from hence it ariseth, the creature supposeth God to be that which is not, and that not to be, which is God.

Therefore hath his Majesty divulged his pleasure, that thereby he may take occasion to unfold himself in and to the creature under such a prospect, that the creature may know God, as he is known of God, that so from the clear appearance of God, the creature may behold purely what God is, which as yet is manifest, the creation in this nation inhabiteth in no other region than the woman of Samaria: And therefore it is the cry of his Majesty is not fulfilled and obeyed, but by Churches, Saints, and Devils opposed and contemned: So that rare it is to find the creature that is awaked out of his deep sleep, that hath shaked off the covering, so that he can from the clear appearance of God say, the veil is taken away, and that he believeth the truth as it is in his Majesty.

In answer to this, I have travelled from one end of England to another, and as yet could find very few that could define unto me the object of their worship, or give me a character what that God is, so much professed by them; yet notwithstanding I could come into no city, town, nor village, but there I heard the name God under one form or another, worshipped that for God, which I had experience was no God: So that in the period of my pilgrimage, I concluded there was gods many, and lords many, although to me but one God: Therefore at my return, I was carried out by God to hold forth to the creature, the God yesterday, to day, and for ever.

To that end, in the perusal of his Majesty's pleasure, you may notice what is intended, or rather, in the ensuing treatise recorded, having for the present but only presented to you a map, in which you may take a full view what that God is thou pretends to worship, whether he be Infinite, or Finite; whether he be subject to passion and affection, whether he behold the actions of the creature as the creature esteem them, and whether he can be changed by thy prayers, so as to expiate a judgement, or produce a deliverance, yea whether he be all, and in all, or but all in part, that is to say, whether one act be good, another evil, one light, another darkness; and if so, reason from scripture declareth, God is passionate, God is affectionate, and if either, then changeable.

But by forms and spiritual God like forms he is professed, and so worshipped as a God that beholds evil and good; so passionate with the one, and affectionate with the other, so that in conclusion they imagine him as themselves, not infinite, but finite, therefore it is, one act in God is conceived two in themselves, to wit, one act adultery, another honesty; when if reason were admitted, and thereby scripture interpreted, then should they observe in that act they call honesty, to be adultery, and that act so called adultery, to have as much honesty as the other, for with God they are but one, and that one act holy, just, and good as God; This to me by reason is confirmed, and by scripture declared, That to the pure all things are pure: *So that for my part I know nothing unclean to me, no more than it is of itself, and therefore what act soever I do, is acted by that Majesty in me, as in the ensuing treatise will appear what acts they are, the nature of acting them; and in the period: how I esteem them: So that I weigh not how I am judged, in that I judge not myself So to conclude, the censures of*

scripture, churches, saints, and devils, are no more to me than the cutting off of a dog's neck,
Vale.

ISAIAH 42.16.
I will make darkness light before them.

The God of gods hath cast me on this Subject, to the end he may take occasion to unfold himself what he is in himself, and how he maketh out himself in his appearance to the creature.

To that end, be pleased to peruse the precedent verses, and you will find what occasioned these terms in this text; In brief, you may behold the original thereof arise from the present state of the Gentiles, they being then as it were prisoners, and in the state of darkness; So that in reference to their bondage, Christ called the Son of God was promised, to redeem them from the region of darkness; that notwithstanding they had worshipped that for God which was no god, yet now is the time come, now is the day that God will plunder them of their idols, that God will enlighten their dark understandings, as in my text, *God will make darkness light before them.*

Notwithstanding it may be supposed by some, that the connexion hereof doth only concern the Gentiles, yet let me tell thee, I find that God is not so limited in his pen, ink, and paper, but that he can and will make the darkness of the Jew light, as well as the Gentile; yea, the darkness of you as any other: for never was there more superstition, more darkness in the Churches than now, therefore never more need to have the light of God expel those dark mists that at this time is spread over all opinions in the Kingdom: So that now doth the time draw near that the sayings in this Text shall appear in the unfoldings of the Spirit, *I will make darkness light before them*.

Being now arrived at the wished haven, all the difficulty will be how to unload the Vessel fraughted with such hidden pearls, how to make merchandise of them, how to unfold this

Subject to your capacity, how to give you the mind of God, in such terms as God appears in you.

And that the more, I find these unfoldings of God in this, seem to appear contrary to most that is quoted in the History; *I will make darkness light*; How is it possible, when there is no communion, no correspondency but enmity? Yea, so great, that they cannot dwell in one house, lodge in one bed, but devour one another; for where darkness is, light is not, and where light appeareth, darkness is gone; yet notwithstanding you hear, *he will make darkness light*.

So that the first thing I mind from hence is, *That he will not take darkness away, and in the room thereof place light, but that which in Scripture is called darkness, and by the creature believed darkness, shall be made light.*

Secondly we shall enquire, *Whether that in Scripture, or by the creature entitled darkness, be darkness with God or no?*

To this end you may read light and darkness are both alike to God. So then it appeareth but a darkness in the creatures apprehension, so but an imagined darkness; for saith the Text, *God is light, and in him no darkness*. So that you see, whatsoever or howsoever it is called darkness in Scripture, yet it is none with God. Then

Thirdly, I shall search, *Whether that in Scripture or by the creature called God, admit of any other Title but* unus *(to wit)* One himself, *and if I find there is but one Being, one God, and that all that is be light with God, then shall I not cease till I find the Original of darkness, what it is, and why it is called darkness, &c.*

First, I find in his Divine Being, in his Essence, there is but one God; the history declareth the same. *I am what I am: I am the Lord, and there is none else: There is no other God beside me*: with varieties of Scriptures to this purpose. So then, it is deer by the History, That the Being and Essence of God admits not of the plural but singular.

So that there is but one God, whose name is *light*, so called God; for, that which God is, is God (*to wit*) God is light, then that light is God; for what God saith he is, that is himself, but God saith, He is light, therefore light is God; so from the Scripture where God said *Let there be light*, it is no more than if he had said, Let there be God, and there was God, for God is light. For,

You have heard the Scripture holds forth but one God, which God is light; yet the same Scripture holds forth not only light, but lights; as *verse* 14. *Let there be lights, and that lights in the Firmament of the Heaven*: So that God made two great lights, that is to say, The light of the Sun, the light of the Moon, Stars, fire, and candle. From hence take notice, that though but one God, yet divers lights, and that all made by God; for he that said Let there be light, said *Let there be lights*; therefore he is called *The Father of lights*, &c.

But then how shall we do with that place, *for God is light*, not lights; either he must be as well lights as light, or else, that all other lights but one hath a Being and Original besides God.

And if it appear that all lights, or that which is called light, though the light of the candle, be made by God, then the light of the candle is the light of God; but if all that is called light, to wit, the light of the Sun, Moon, stars, fire, and candle, have not their being in God, then not made by God; So it will follow, that there is not only one, but two gods.

But the Scripture saith, That *God made the light*, and *God made the lights*: So that both light and lights were made by God, then had they their being in God; for all that he made were in him, of him, and to him, as well the Sun as the Moon, the stars, the fire, and the candle, as any of them; So that in making of these, he made nothing but himself; for God is light, as well the one as the other.

But then, If God be light, then lights; so that we may as well say Gods, as God; a God of the Sun, another of the Moon; for in that God is light, he must as well be the light of the Moon, as the light of the Sun, the light of the fire, the candle, as the stars.

Not denying but God is as well the light of the one, as the light of the other; yet notwithstanding that, God is but one light, and although called lights by God, yet they are but one light in God; to that end he is called *The Father of lights*, but one Father, though many lights. So that why they are but one light in God, or God one light, and yet by God called lights, are in reference to their distinct appearance in those several bodies (to wit) the body of the Sun, the body of the Moon; that as you see notwithstanding several beams from one Sun, yet in their rise from the Sun, they were but one in the Sun; nay indeed, they were nothing but

the Sun, but after they are issued out of the Sun, one this way, another that way from the Sun, then according to this divers appearance, it is no more called a Sun, but a Beam, not only Beam, but Beams, which when reduced to their being, they are no longer called a Beam, but a Sun.

So why they are called lights, and yet but one light with or in God, who is light, it is but according to its divers appearance, which in the being is but one appearance, because he that is the being of the light, is the appearance of the light, in what kind or degree whatsoever.

So that now you may take notice, and in some measure behold what God is, and what is to be understood by those terms, *God is light, and light is God*; which if it be that light is God, to wit, the light of the Sun, Moon, stars, fire, and candle, which if the light appearing in these, and held forth by these, be the light of God, Why may not the whole creation say with their brother Jacob, *Surely God were in these, and we knew it not?*

But maybe you will say, the light that is there recorded, is not to be understood the light of the Sun, Moon, &c. but a light that is quoted in these several Scriptures, to wit, a divine and Scriptural light, by which a creature beholds and enjoys God.

However God that is light appeareth in you, discovering to you that the light in the creature is not the same light of the Sun, yet the appearance of light in me, showeth me (and that from Scripture declareth to me) that one is as much divine as the other; no more precious (simply in itself) than the other: for as you have heard, though lights, yet but light with God: so that all that is light, is nothing but God; for light is light, and God is light: this may be will in some measure be believed. But now to the matter in hand, *I will make darkness light, and crooked things straight, &c.*

Whether it is intended the darkness of the night to become the light of the day, or it is the dark, as in several portions of Scripture is recorded: yea it is intended that you call the darkness in the creature, which darkness is sin, hell, and misery: this darkness he will make light, Heaven, and felicity; for in God is no darkness, sin, nor misery; yet this will he make light. So that now I am come to the place where I told you I would show you the rise of darkness, what it is, and why it is called darkness.

To this end you shall find in Scripture a two-fold power, to wit, more powers than one, yet notwithstanding there is no power but of God, and the powers that be, are ordained of God. From hence you may observe the connexion hereof run in the plural, not power, but powers; a power of darkness, a power of light, a power in the wicked, a power in the Godly; yet you have held forth in the same Scripture but one God.

So then, as it hath been proved, and I believe by you all will be granted, that the power of light, Life, and Salvation, cometh from God; the power that acteth in the Godly, hath its rise from God; but then, What shall we say to the power of darkness, that power in the wicked? for in them is a great power, as saith the Prophet, *I have seen the wicked in great power,* (instance) the power in *Esau*, in Pharaoh, the power in Herod and Pilate, by which they crucified Christ, from whom came this power? the Scripture saith, from above, (to wit) from God: yet this was the power of darkness, of sin: was it not a sinful act to crucify Christ? that I know you will all conclude it was a wicked act; and yet this act was according to the

will of God, as saith the history, *By the power of God the Kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. &c*. What had they power from God to destroy the Son of God? was this the will of God? so saith the scripture, by the power of God they gathered together: What to do? Nothing but what thy hand and thy counsel determined before to be done.

Well friends, consider this power in *Pilate*, was a dark, sinful power, yet it came from God; yea, it was the power of God, as is recorded: *I form light, I create darkness, I form Peace, I create evil*. So that let it be a power, whatsoever, in whomsoever, whether in flesh or spirit, wicked or Godly, it is the power of God, yea, came from God. So that in time, he will make this power of darkness a power of light; that whereas you have called and condemned one power for a dark sinful power; you shall have it appear to you, as now it is to me, that it is a power of light; for you heard this power came from God, this power of darkness: yet God is light, and in him is no darkness.

So that consider, though two powers, yet they have but one womb, one birth; to both Twins, both brethren, as *Esau* and *Jacob*, then if Twins, if brethren, then one Flesh, one Nature, yea, of the self-same Nature of God, from whom they came; as well *Esau* as *Jacob*, *Pharaoh* as *Moses*, *Pilate* as *Christ*: I say, although these be distinct, in reference to their several operations, as two streams runneth contrary ways, yet they are but of one nature, and that from one fountain: Herein it appeareth but a seeming opposition; instance the tide, what striving for victory; yet but one water, yea and that from one ocean. So is the case with these powers, one opposite to the other, contending for victory, till at last, one overcomes another, as the tide the stream.

Thus you may take notice from whence darkness hath its rise, only from God. Secondly, What darkness is; nothing but light with God.

Thirdly, Why it is called darkness, is but only in reference to the creatures apprehension, to its appearance; so nothing but imagined darkness: therefore his meaning is, that which appeareth now under the form of darkness, shall ere long appear in a Visage of light, as saith the Text, *I will make darkness light before them*.

Again, it may be granted by you, as it hath been by some, that the power or powers are of God; yea that power by which *Pharaoh* persecuted Israel; that power by which *Pilate* crucified Christ, yet it will not be granted that God gave the power so to do; neither was it the power, but a corrupt thought, or sinful imagination arising from the Devil, and their own wicked inventions.

Answer. Being now surrounded with the black regiment, whose commander is the Devil, and the whole legion consisting of the imaginations of the whole creation, I have no way to escape this camp and bottomless gulf, but by breaking through the bulwark and stronghold fortified against me.

So that being armed with a weapon of Majesty, I doubt not but that God in me shall cast down those strong holds and imaginations, yea everything that exalteth itself against the power of the most high.

To that end attend the nature of your objection, the sum thereof is to this effect, that a sinful act, or an act that is sinful, hath not its being in the power of God, nor produced by the power of God; no not that act of crucifying the Son of God, but from the Devil, and their sinful imaginations.

If thou by whom the objection was raised, didst nakedly understand the truth therein contained, I should not in the least molest thee, but in that thou declarest truth not knowing it, I am engaged to unfold the same, that thou mayest know it, for whereas thou sayest a sinful act is not produced by the power of God, it's Truth: for that which is not in the power, cannot be acted by the power: but an act that is sinful is not in God, nor the power of God, therefore hath not its being in God, nor acted by the power of God, for God is light, and in him no darkness: but sin is darkness, therefore sin is not in God.

So that yet, notwithstanding that, I must tell you as before I have related, that as all powers are of God, so all acts, of what nature soever are produced by this power, yea this power of God: so that all those acts arising from the power, are as Pure as the power, and the power as Pure as God.

So from hence it comes, there is no act whatsoever, that is impure in God, or sinful with or before God.

Yet say you, there is a sinful act, or acts that are sinful; so that if all that is an act be produced by the power of God, then why not the act that is sinful arise from the same power, so sinful in and with God.

As I have said, so I say again, that those acts, or what act soever, so far as by thee is esteemed or imagined to be sinful, is not in God, nor from God, yet still, as I said, all acts that be are from God, yea as pure as God.

And yet, notwithstanding that act, or so much of the act that thou apprehendest sin is not in God, nor simply in thyself: for indeed sin hath its conception only in the imagination; therefore; so long as the act was in God, or nakedly produced by God, it was as holy as God: but after there is an appearance in thee, or apprehension to thee, that this act is good, and that act is evil, then hast thou with *Adam* eat of the forbidden tree, of the tree of knowledge of good and evil, then hast thou tasted of that fruit, which is not in God; for saith the text, *Out of the mouth of the most High proceedeth not evil, and good*: good but not evil; for God is good, and good is God: therefore it was he made all things good: yea that which by you is imagined evil, he made good: so that thou apprehending that from God which is not in God doth of all his creatures most abuse God, in making God the author of that which is not in God, (to wit) sin. But to the matter in hand, Thou hast heard all acts that are, had their being and birth from God, yea acted by God, to be plain those acts by thee called swearing, drunkenness, adultery, and theft, &c. These acts simply as acts, were produced by the power of God, yea, perfected by the wisdom of God.

What said I, a swearer, a drunkard, an adulterer, a thief, had these the power and wisdom of God, to swear, drink, whore, and steal? O dangerous tenent! O blasphemy of the highest nature! what make God the author of sin? so a sinful God! Well friends, although the appearance of God in me be as terrible to you, as it were to *Moses* in the mount, yet

notwithstanding, that what I have seen and heard, I do not in the least tremble, but rejoice, that I have this opportunity to declare it unto you; however it may be received by you.

To that end consider what I said those acts called swearing, drunkenness, adultery and theft, those acts, simply as acts, not as they are called (and by thee imagined) drunkenness, adultery and theft, that is in and from thy imagination; for there is no such act as drunkenness, adultery, and theft in God; though by his power and wisdom thou executest this act and that act, yet that appearance by which thou apprehendest and esteemest them to be acts of sin, that esteemation was not in God, though from God.

For indeed, it is but imagination, which is not, yea nothing in this, infinite being; for as I said before, so I say again, the very title Sin, it is only a name without substance, hath no being in God, nor in the creature, but only by imagination; and therefore it is said, *the imaginations of your hearts are only evil continually*. It is not the body, nor the life, but the imagination only, and that not at a time, or times, but continually. Herein sin admitting of no form in itself, is created a form in the estimation of the creature; so that which is not to God, is found to be in a something creature; as you have it related, *One man esteemeth one day above another, another esteemeth every day alike*: what to one is pure, to another is impure; herein it appeareth but a bare estimation.

To this end (saith Paul) *I know and am persuaded, by the Lord Jesus, that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean*.

So that the extent thereof is in reference to all things, as well as meats and drinks; let it be what act soever. Consider what act soever, yea though it be the act of swearing, drunkenness, adultery and theft; yet these acts simply, yea nakedly, as acts are nothing distinct from the act of prayer and praises. Why dost thou wonder? why art thou angry? they are all one in themselves; no more holiness, no more purity in one than the other.

But once the creature esteemeth one act Adultery, the other honesty, the one pure, the other impure; yet to that man that so esteemeth one act unclean, to him it is unclean: (as saith the History) there is nothing unclean of itself, [but] but but to him that esteemeth it unclean: yea again and again it is recorded that to the pure all things, yea all things are pure, but to the defiled, all things are defiled: yea the prayer and praises of the wicked are defiled, as saith the History, *The Prayers of the wicked are abomination to the Lord*.

Observe not the act nakedly, as the act, for we find the prayer and praises of some to be pure, though to others impure: impure to those acting, in relation to the title his apprehension, his Conscience in the improvement of them is defiled and condemned for a swearer, a drunkard, an adulterer, and a thief.

When as a man in purity in light, acts the same acts, in relation to the act, and not the title: this man [no this man] doth not swear, whore, nor steal: so that for want of this light, of this single pure eye, there appeareth Devil and God, Hell and Heaven, sin and holiness, damnation and salvation; only, yea only from the esteemation and dark apprehension of the creature.

I will make darkness light, rough ways smooth; not half light and half darkness, not part rough and part smooth; but as it is said, *Thou art all fair my Love, there is no spot in thee*. Observe, all fair my Love; in thee only is beauty and purity, without, defilement: my love my dove is but one, thou one, not two, but only one, my love: Love is God, and God is Love; so all pure, all, light, no spot in thee.

So that consider what act soever is done by thee, in light and love, is light, and lovely; though it be that act called adultery, in darkness, it is so; but in light, honesty, in that light loveth itself, so cannot defile itself: for love in light is so pure, that a whore it cannot endure, but enstranges itself from darkness from whence whoredom has its first original. Light is so pure, that it will not lodge with two; but treads the steps of the Apostle, saying, *Let every man have his own wife*: when as darkness is not ashamed to lie with his neighbours wife: for in light I declare that whoredom is the fruits of darkness; therefore no companion for light, who scorns the society of a whore indeed. Light is like Susanna, that had rather die, than be defiled with harlots. Yea, innocent Susanna, uncorrupted light, must be accused, arraigned and condemned, for that her accusers are guilty of: Yet fear not Susanna, thou shalt be vindicated, and thy accusers condemned.

So that this is my Majesty's pleasure to declare, again and again, that what acts soever is done by thee, according as thou esteemest it, yea according as thou believest it, so be it done unto thee; that is to say, if thou hast committed those acts in Scripture recorded for swearing, drunkenness, adultery and theft; and so acting apprehendest them, let me deal plainly with thee; to thee it is sin: and for so sinning, thy imagination will pursue thee, arraign thee, and condemn thee for a swearer, an adulterer and a thief.

When as on the contrary, thou are persuaded that those titles in scripture, and thy apprehension recorded, for swearing, adultery, and theft, be no such acts with thee, but only titles without thee; neither dost thou apprehend them any other, but pure acts, without title: then I declare, according to thy esteemation so is the act to thee, and for so doing, thy imagination, will not, cannot condemn thee, but say with the Apostle, *We know that an idol is nothing*: what thou esteemeth idolatry, to us is none: So that whatsoever I act, though it be that act you call swearing, adultery, and theft, yet to me there is no such title, but a pure act, for there is nothing that I do that is unclean to me, no more than it is unclean of itself.

And yet notwithstanding this, my privilege doth not in the least approbate thee, yea thee that apprehendest the title to swear, whore or steal, &c. because to thee it is unclean, therefore not lawful for thee: neither canst thou upon the bare report hereof, say, Well, if it be but as man esteems it, then I will esteem it so too.

Alas friend, let me tell thee, whatever thy tongue saith, yet thy imagination in thee declares sad things against thee, in that thou esteemest them acts of sin, thy imagination will torment thee for this sin, in that thou condemnest thyself, thou art tormented in that condemnation; with endless misery: so that I say, Happy is the man that condemns not himself in those things he alloweth of.

No matter what Scripture, Saints, or Churches say, if that within thee do not condemn thee, thou shalt not be condemned; for saith the history, *Out of thine own mouth*, not

another's, *will I judge thee*: Therefore, remember that if thou judge not thyself, let thy life be what it will, yea act what thou canst, yet if thou judge not thyself, thou shalt not be judged; For, *I came not into the World to condemn, but to save the World*. But if the reproach and slander of saints and churches do cause thee to question thyself, then art thou ready to say within what they report without, I am guilty of what they accuse me: So that true is the saying, *O Adam*, thy destruction is of thyself.

But before I conclude touching how darkness is made light, sin holiness, and so all deformity converted into its own pure nature, it was my pleasure to treat something concerning the nature of this loss, that whether darkness in Scripture recorded, and by the creature believed, be cast out as distinct from light, and so said to be damned, in that it is not light, not pure, but defiled.

In answer to that, the Lord declares that those filthy abominable works of darkness (by thee so apprehended) shall be destroyed and damned; But how, or where they shall be damned? that is in the sayings of this text, *I will make darkness light*: Oh that this were purely minded, then thou wouldst see that sin must not be thrown out, but cast within, there being in the vat, it is dyed of the same colour of the liquor; as saffron converts milk into its own colour, so doth the fountain of light convert sin, hell, and devil into its own nature and light as itself; *I will make rough ways smooth*: Now it is dammed and rammed into its only centre, there to dwell eternal in the bosom of its only Father: This, and only this, is the damnation so much terrifying the creature in its dark apprehension, that it shall be robbed and carried it knows not whither, crieth out I am damned, I am damned, being carried out of its former knowledge, now knoweth not where it is, therefore lamenting, *Master, Save me, I perish*, perished in its own apprehension, yet saved in the essential. Thus much concerning *I will lead the blind by a way that they know not, and in paths they have not known: I will make darkness light, crooked things straight, &c*.

A Word from the Lord touching Resurrection, there being reports not a few that I should deny the Resurrection of that body consisting of flesh, blood and bone. I answer, If I should not, reason would arraign me for a mad man, Scripture would declare me anti-scripturist, in favouring such a palpable tenent of darkness, which if rightly understood, affirm no such thing as the resurrection of this body: both which affirm, that what the body is made of, that is the life, perfection, and happiness of the body; but thy body consisting of flesh and bone, is made of the dust of the earth, therefore when thy body is reduced to its centre, then (and not till then) is thy body alive, perfected in its happiness; now for thee to raise this body, it would declare thee a tyrant; for as it is destructive for the fowl to live in the water, or the fish in the firmament, so to raise thy body to a local place called Heaven, would to thy body become a Hell; for as the earth would become a Hell to the spirit, so that place called heaven, would become a hell to the body, for after laid in the grave, it is buried in its heaven, glory, and happiness, where it shall rot and consume into its own nature for ever and ever.

Yet not denying but that body quoted in the history shall rise, which body hath several denominations, as *earthly, corruptible, dishonourable, weak, vile, and natural body*; all which doth but make one clear prospect, in which you may take a full view of what that body is made of that shall rise, whether a visible body consisting of flesh and bone, or invisible body,

consisting of the sensitive within this body; To this end the history speaketh on this wise, *That we ourselves groan within ourselves, waiting for the redemption*, to wit, *our Body*.

So that in light I declare, that the corrupt senses must put on incorruption, thy mortal apprehension must put on immortality, that whereas before thou wast alive to five, and dead to one, now thou shalt be dead to five, and alive to one, that lovely pure one who beholds nothing but purity, wheresoever it goeth, and whatsoever it doth, all is sweet and lovely; let it be under what title soever, thou art risen from title to act, from act to power, from power to his name, and that only one name, pure and undefiled; so that now thou art of purer eyes than to behold any iniquity, so that Devil is God, Hell is Heaven, sin holiness, damnation salvation, this and only this is the first resurrection.

Yet here is no lodging, no safe inhabiting, in that thou art yet on the borders of Egypt, only with *Moses* on Mount Hermon, only verbally, not practically, so short of the second Resurrection which is the life and power what thou saw, for till thou be delivered of that thou wast risen to, thou canst not say, *Death, where is thy sting? Grave, where is thy victory*?

Wonder not at me, for without act, without birth, no powerful deliverance, not only the talkers, but the doers; not only your spirit, but your body must be a living and acceptable sacrifice; therefore till acted that so called sin, thou art not delivered from the power of sin, but ready upon all alarums to tremble and fear the reproach of thy body.

Therefore my beloved ones, that supposeth your service is perfect freedom, by having only light into another's life, know this, that if light without life, thy service will be perfect bondage; and therefore it is when a creature is drawn forth to act in another's life, instead of triumphing over sin, he will be conquered in sin; so that I say, till flesh be made spirit, and spirit flesh, so not two, but one, thou art in perfect bondage: for without vail, I declare that whosoever doth attempt to act from flesh, in flesh, to flesh, hath, is, and will commit adultery: but to bring this to a period, for my part, till I acted that, so called sin, I could not predominate over sin; so that now whatsoever I act, is not in relation to the title, to the flesh, but that eternity in me; So that with me, all creatures are but one creature, and this in my form, the representative of the whole creation: So that see what I can, act what I will, all is but one most sweet and lovely. Therefore my dear ones consider, that without act, no life; without life, no perfection; and without perfection, no eternal peace and freedom indeed, in power, which is the everlasting Majesty, ruling, conquering, and dancing all into itself, without end, for ever.

The ensuing Queries

What that God is so often recorded in scripture, and by the creature believed.

First*, whether he admit of a corporeal substance (to wit) flesh, blood and bones; and if so, (as by some of the creation is believed) then the question will be Where his habitation hath been, is and will be, to the end of the world? I say, if God admit of a corporal substance; whether then any other but a local place can contain that substance, or that he can be omnipresent in all places, and with all creatures at one time, in that substance, &c?*

Secondly, *Whether God admit of any other but a Spirit, so invisible? And if so, (as by others of his creation believed,) the query is then, where its region hath been, is, and will be? I say, if God admit of no corporal substance, form, nor image, but only a spirit, whether then any other but an invisible habitation, an infinite boundless region can contain an invisible infinite boundless spirit.*

Thirdly, *If God be a spirit, then whether a spirit can be confined from any thing? And if confined, then must we observe these two things*
1. *What He is confined from, or confined in?*
2. *What is it that doth confine God?*

Fourthly, *If God be a spirit, and cannot be confined, then whether God be not infinite and omnipresent in all places, and in all things: as well Hell as Heaven, Devil as angel, sin as holiness, darkness as light?*

Fifthly, *If God be infinite in all things; then whether all things be not finite in God? That if God be subject to nothing, then whether all things be not subjected to God, so as to do nothing without God, nor against God; but in the performance of the will of God, as well* Esau *as* Jacob, Pharaoh *as* Moses, Pilate *as* Christ; *yea, sin, Devil, or any other instrument whatsoever?*

Sixthly, *Whether a creature living in God, so as to know God, as he is known of God, be not infinite with and in God; and so all things finite unto him, as unto God; subject unto him, as unto God whether Devil, Hell, sin, death, or any other thing whatsoever?*

Seventhly, *If God be in all things, as in all men, the wicked as the godly, wherein then is the state of the wicked worse than the godly? Yea, if God be in both, why have they not both one title, but one wicked, another godly?*

Eighthly, *If God be in all things, then in all creatures that hath live whatsoever, so that wherein is man better than these, or hath any pre-eminence above these? Yet if he have, by whom is it given; and the reason of so being given?*

Ninthly, *If God be in all, the wicked as the godly, why is not the wicked saved with the godly? But if not saved, what is that in the wicked more than the godly, that is damned? With the place where, and the nature of that damnation.*

Tenthly, *If God be in all, why are not all things one in God? And if they be all comprehended as one in God; how cometh it they are two distinct from God, yea so titled from the scripture? Now if scripture were indited by God the question will be, why it speaks not of these things, as they are in God, but relates two distinct titles, two opposites; the one for God, the other*

against God? And whether that scripture so contradictory be not the original or instrumental cause by which the creation becomes blinded, divided, yea destroyed; in worshipping that for God, which in the original is no God? I say, the query will be, whether the contradiction in the scripture be not the contradictions in the creation: and so long as there is not this scripture, there will be religions, and religious forms, not spirit, war, not peace, envy, not love; the teachings of men, not the teaching of Godyea in conclusion there will be gods, and not God: no not that God that is all in the Alpha *and* Omega; *the God yesterday, and today, and forever.*

FINIS.

A Rout, A Rout:
Joseph Salmon

Source: Reprinted in "A Collection of Ranter Writings", ed. Nigel Smith, 1983 & 2014

Title Page

A Rout, A Rout;
Or some part of the
ARMY'S QUARTERS
BEATEN UP,
By the DAY of the
LORD
Stealing upon Them.
Wherein is briefly discovered
the present cloudy and dark Appearance
of God amongst them.

==========

By JOSEPH SALMON, a present
Member of the ARMY.

==========

He that hath an ear to hear, let him hear what the Spirit saith.
Arise ye, and depart, for this is not your rest; it is polluted, &c.
The weapons of our warfare are not carnal, but mighty through God,
to beat down strong holds, &c.
London, Printed for G. C. 1649.1

A WORD to the Commanding Power in the ARMY.

By your leave, Gentlemen,

I Hope, in these days of Liberty, I may be free to speak a word to my fellow soldiers: I shall not trouble you with much at the present, for I know you have more trouble already upon your spirits, then you can well tell how to be rid of. My speech is intended especially (as I said before) to my fellow soldiers, those of the inferior rank and quality; I have very little from the Lord to declare to you as yet: All that I have to say, is this; That you go on as fast as you can with the work you have begun, for the time draws nigh that is allotted you: Make haste (I say;) yet not more haste than good speed: Make a short work; but cut it short in righteousness; for the Day is at hand, wherein he that helpeth and they that are holpen shall fall together. Gentlemen, you are the rod of God, yea, the rod of the Lord's anger in His own hand, the Almighty Arm acts you; and so it appears; for no manly glory can encounter with you: in this day of the LORD'S Wrath you strike through King, gentry, and nobility, they all fall before you: You have a commission from the LORD to scourge ENGLAND'S oppressors; do it in the name of God, do it (I say) fully, hotly, sharply; and the same measure you mete, shall be met to you again; for the Lord will ere long cast his rod into the fire of burning and destruction: It will be a sweet destruction, wait for it.

Gentlemen,

Under an abrupt form I subscribe myself

Yours in life and death,

JOSEPH SALMON.

TO The Fellowship (of SAINTS scattered) in the ARMY.

Dear Hearts,

I Know it will be a wonder to some of you, to behold this frontispiece faced with my character; and truly it is as much my wonder as yours: I little thought that ever God would have called me hither. Friends, I am yet amongst you, I own you, I can say Amen *to your proceedings, although I cannot close with you in the managing of them. I have a fellowship with you in the Lord: but I am distant from your dark and fleshly enterprises.*

You are a scattered seed amongst tares, and it is your name that upholds the fame of the whole: You are that little leaven hid in the meal, whose reputation seasons the whole lump; if it were not for you, this power of the sword, would vanish and be annihilated. Behold, I show you a Mystery, it is yet hidden from many, yea most of you; Thus saith the Lord of Hosts, The day is coming, and now is, when I will gather up my jewels in the Army (from under this dark and carnal form of the sword) into myself; where I will be unto them life, liberty, privilege and satisfaction, the fullness of arrears, and plenty of accommodation; when they shall no more contend with the world for outward interest, but beholding all in Divine fullness, shall in the enjoyment of it sit down contented. *And this I partly see fulfilled in myself and others.*

But now it may be you will wonder why I yet remain amongst you, seeing I am brought hither; I am sure many of your verdicts will pass upon me, I shall not want the censure of most. But it is no matter; Cast all your cruelty and malice upon me; the Lord in me is mighty to bear it: I will own it all, being willing to become sin for you, though the Lord in me knows no sin; that you, together with me, may be presented in the Lord an eternal righteousness.

I have but this at present to say: I am now with you, as Mary at the sepulchre, waiting to see the Lord: but he is risen. Your carnal affairs are the sepulchre where the Lord is buried to me; he is not here, he is certainly risen, but where to see him in his next appearance, I wait: I must stand at the sepulchre till the voice be uttered behind me, which I believe will be shortly, both to me and many others. Till the day break, and the shadows flee away, *Farewell my beloved,* be thou as a Roe, or a young Hart upon the mountains of *Bether.*

Sirs, I am yours,

JOS: SAL.

A ROUT, A ROUT,
OR,

Some part of the Army's Quarters beaten up, by the DAY of the LORD stealing upon them. That Power (or Mystery) which acts all things, and by which whole man (in his counsels, actions and engagements) is led out and disposed according to divine will and pleasure; I say, this Power (which is God) comes forth and offers itself in a diversity of appearance, and still (by a divine progress in the affairs of the earth) moves from one power to another, from one dispensation to another, from one party to another; hereby accomplishing his eternal decreed design in and upon the Creature. This is manifest in all dispensations, civil and spiritual.

Time was, when God had faced the Jewish Ceremonies (those carnal manifestations) with a great beauty and splendour of divine Majesty: the Lord was there seen under that form to veil and hide his beauty and glory. In a time appointed he departed from them, went out of them, he would dwell there no longer; but he casts off that form or garment, and clothes himself with another, swallowed up that glory in another, the lesser in the greater; and then all the brightness and lustre of divine appearance resided in, and dwelt upon the flesh of the Son, as being a more true pattern, and exact resemblance of God the divine Power. But the Lord was not here in his appearance where he would be neither; and therefore having no resolution eternally here to tabernacle or abide, in the fullness of time he lays this form aside also. Though he was the Son, the dear Son, the only begotten Son, a Son so like the Father, yet he must not be spared, he must be crucified, the Lord will move hence also: whence note, That this divine power (or mystery) admits of no eternal habitation in anything below itself.

Now as this power [God] hath a daily motion out of one dispensation spiritual into another, so also it is in civil or outward dispensations.

This I have found in my own experience, (by tracing this divine power, in its going forth amongst the sons of men) that it sometimes owns this, sometimes that form; sometimes this, sometimes that party, daily moving from one to another as it pleaseth: now the Lord lives in all these, though in some darkly, in others more purely; and all these motions are as so many footsteps of God, whereby he gradually ascends out of the creature, into a more complete image or likeness of himself.

Time was, when God dwelt amongst us in the darkness of absolute and arbitrary Monarchy: the face and beauty of divine mystery lived in it, deny it who can, that sees God in all things.

In this form of Monarchy God hath veiled his beautiful presence with a thick cloud of darkness: He hath made darkness his secret place, and his pavilions round about him have been thick clouds of the sky. Though the image and brightness of God have dwelt in it, yet under such black darkness that man could never discern it. Tyranny, persecution, opposition, will, nature and creature, hath been (as it were) that veil betwixt God and man in this dispensation; all this, and whatever you will call evil in Monarchy, the Lord was pleased to hide himself under, while resident in this carnal form. I know it's difficult to see God in this darkness, the bright Sun under this black cloud: the naked and pure Spirit, under this foul habit and filthy attire; but he that cannot here discern God is blind, and sees not afar off.

God (having hitherto walked under this form) is now (and hath in these last days) come forth to rend this veil in pieces, to shake this form, to lay it waste, and clothe himself with another.

How God hath and does destroy Monarchy, and what it figures out to us.

The power and life of the King, and in him the very soul of Monarchy sunk into the Parliament, and here it lost its name barely, but not its nature; its form, but not its power; they

making themselves as absolute and tyrannical as ever the King in his reign, dignity and supremacy; yet the Lord ascended a little nearer himself, by taking off this form (the Parliament) and hereby made way for his after-design.

We see in a short time, he lays aside that glorious show and idol (the Parliament) and clothes himself with the Army: And thus, both King, Monarchy and Parliament fell into the hands, and upon the swords of the Army: and thus the Army are to be the executioners of that beast (Monarchy) which they had formerly wounded, and whose wound the Parliament had healed and salved over by a corrupt and rotten treaty: all which doth figure out to me the stain of the glory of all flesh; as Monarchy (or arbitrary regal power) falls by the sword, so also shall that kingly and imperial power of all flesh be cut in sunder by the stroke of Divine Justice; for by his fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many: The Lord will kindle a burning under that glory wherein he hath formerly appeared; God himself shall be the burning, the holy One shall be the flame, and all fleshly regality in us shall be the fuel which shall be burnt up and consumed. But we shall hence proceed to our former discourse, and shall next in order consider

How God lives in the ARMY.

Thus far we see God hath moved from party to party, and sits down at present in the Army; and here also God makes darkness his secret place, living under a poor, low, carnal form, and few can behold his beautiful presence under the power of the sword. The Lord here besmears himself with blood and vengeance, deforms his own beauty, hides his amiable presence under a hideous and wrathful form.

And now in as much as God hath called me forth (from an impartial spirit) to declare my light; I shall (from some clear experience of the Army's present condition) discover that dark and cloudy appearance of the supreme Power [God] amongst them, whereby may be discerned how far below the pure appearance of the spirit, their present station renders them. And I am very confident, that which I shall say, the Lord will testify and bear record the truth of the same upon the hearts of many amongst them. Friends! Look about you, for the Lord is now coming forth to rip up your bowels, to search your hearts, and try your reins; yea, to let loose the imprisoned light of himself in you; and if the Lord by this doth not shake many of you, then say, That I have prophesied lies in the name of the Lord. Then let him that hath an ear to hear, hear what the Lord, that Spirit saith.

Thus saith the Lord, yea the Lord saith it:

That the present condition of the Army, or the present appearance of the supreme Power amongst them, renders them in darkness, and far below the pure Light and Life of God.

That it is so, I offer my appeal thus.

First, let them and all others (who are spiritually wise) consider, by and from what principles God acts these men; I mean you heroes of valour in the Army, you grandees of the present power in the Kingdom: In patience possess ye your souls till I shall race your foundation, and discover your principles, which God hath hitherto and still does act you in: they are either public or private, common or (more properly) peculiar; your common and public principles, are the outward liberty and freedom of the Nation, the establishment of outward laws, liberties, and privileges; and some outward form of government; which may correspond with your sense of Justice: what no farther yet? This is poor earthly Tabernacle, which God at present hath taken up in you; I wish I might not have cause to say, It is a speckled pretence under which your private interests resides: For I know this is the main spur that drives you on, (self-preservation:) This is your *Delilah*, your proper, private and peculiar principle: resolved you are to save your lives, and preserve your self-interest, though in this

expedition you destroy all other powers and interests whatsoever: Herein, (though you walk, as men, very carnally) yet, Dear hearts, I blame you not. I know God acts you in this cloud, he goes out with you in this darkness, and lets out his presence through this veil of self-preservation amongst you, he hath crowned you with fame, success and victory, while you have lived and acted in this earthly body of outward liberty. But how far inferior and below this is, to a life in the purity of Divine light, (now God hath disclosed himself) I am in some measure able to discern.

You know not yet what it is to be dead to your own interests, though you have professed a great deal of self-denial, yet I profess many of you never knew what true self-denial was; and what it is truly to be dissolved and dye out of your own carnal Interests: I know your honour and dignity is great in your hearts, your renowned enterprises call for merit: Your lives and safeties are also dear to you; it is so, so it must be, God will have it so: he lives in these low concernments, and yet your hearts cannot be embittered or disengaged from them: you hug them, you prize them, they are an object of your embraces. But I tell you (Sirs) God is going about to unbody himself in you, whiles you are embracing this body of self-safety and outward liberty, he is dying and departing from it, though you see it not. And this know, That God will ere long leave you exceeding dark and dead in your enterprises: I was alive once as well as you, and in my life I laboured amongst you (in my sphere) as much as another; but I am now dead with the Lord; I am at rest from my labour; Ah happy death! oh blessed loss! how far better is it O Lord to be dissolved and gathered up into thy rest, than to live the life of a worldly and carnal labour? and I know also that the hour of God's judgement is come upon many of you: some of you have received your mortal wound already; I see you gasp and struggle in your confused and dark enterprises. Let this silver probe but sink to the bottom of your wounded hearts, and something, without question, will speedily be discovered.

Ah Friends,—

If you saw your interests in the Lord, your lives and liberties in the Lord, if you saw all yours in the Lord, you would think it a beggarly thing to contend for anything, or to plead God's quarrel with any that shall demand them of you. Doubtless, it is a poor, low, base, earthly Spirit, that raises contests, and seeks after the ruin and blood of creatures, for the enjoyment of that which at best is but a bitter-sweet, a well-being subject to all manner of casualties. Lo, This is the principle that God at present acts you by: It is the Lord in you, inhabiting his secret place; and because I see it is the Lord, I can embrace it, I can tender you in my bosom-affections, while you are carried forth in this carnal dispensation. Nevertheless, I will in part discover to you how far some are dead to their own Interest, and whither shortly you must be brought.

Those that live in the more pure knowledge and Life of God, see themselves (their Lives, Liberties, and all outward enjoyments) not their own, but the Lords, and theirs in the Lord, not a jot below him, or at the least distance from him,

If we have the Lord, we have enough, because he is all to us, and we the same fullness e in him: Lo, this is life, liberty, and satisfaction. Now no outward loss or misery can make us unhappy: we may be persecuted, yet not forsaken, cast down, yet not destroyed; dying, and behold we live, in bondage, yet free; because the Lord is all this, and more to us. To live, to us is Christ, and to die is gain. If we have a portion of outward safety amongst others, we see it is the Lord; if not, it is the Lord; and where the Lord is, there is Liberty: God is to us light in darkness, glory in shame, beauty in deformity, liberty in bondage, we possess nothing, yet

enjoy all things; suffering is our crown, death our life; yea, we live upon death daily, we cannot live without it.

Again, We are also contented with the dispose of providence in anything that may be called ours: If any party or power command us, our lives, liberties, or interest, it is the pleasure of the Father in us to give up all to them: we see a divine call in it, and can with alacrity yield obedience. Oh, it is a sweet smelling sacrifice, acceptable with the Father, when we (the son) are thus drawn forth to offer up our dearest interests for the world. It may be you cannot in this apprehend me: it is no matter, the Father willeth it should be a mystery.

Yet farther:

Our Interest of life and liberty is at your service; if you call for it, take it; we are contented to be prodigal of it, to satisfy the blood-thirsty spirit of any man in the Kingdom.

While we are in the enjoyment of these outward things, we use them as if we used them not, being free to throw them off at the first demand: we are as free to suffer, to be trampled upon, to hang and burn, as to enjoy that outward liberty which you (so seriously and resolutely) press after. I tell you, Sirs, suffering is our conquest; While we are ground to pieces under any power whatsoever, all this while we trample upon them: debasing is our exalting; in that which you call misery and calamity, we are more than conquerors: We dare meet you (even you, whose courage hath excelled, whose fierce countenance makes the earth to tremble, you who are the present terror of the Nation) and appear in a naked posture before you; yea, throw yourselves, lives, liberties, and all upon the edge of your cruelty; and we are sure, if you dare encounter with us here, we shall overcome you. Ah Sirs! When you see this way of conquest, you will throw your swords behind you in an holy despite and scorn; you shall lay all your honour in the dust, and by that sweet spirit of meekness shall destroy and subdue your enemies.

But secondly:

I wish you might be carried forth into a serious view of the manner of your present actings. As your principles are poor and beggarly, so also the manner of your Engagements is dark and fleshly. This cloudy and veiled appearance of God amongst you, puts you upon preposterous designs, upon low and carnal Enterprises: You have taken away Charles his life, because otherwise he would (it's likely) have taken yours. True, it is the good will of the Lord it should be so, I have nothing to say against it; the Lord in this cloud leads you forth to it, and in this you have plaid the parts of men acting under a fleshly discovery of things. You are led forth in a way of vengeance upon your adversaries; you sentence and shoot to death at your pleasure; it little moves you to trample upon the blood of your enemies; this is your victory, glory and triumph. All this is well; you must tarry here till God moves higher amongst you.

I have only this to say to you:

Is it not a poor carnal thing for Saints, so high in profession as you have been, to stand brangling with the world for a few carnal enjoyments? What, the sons of everlasting peace, and engaged in a carnal combat? Well, it is the Lord; I am satisfied. But oh, that sweet and meek Spirit of Christ! Who, when he was reviled, reviled not again; was persecuted, but with patience underwent it, and committed himself to him that judged righteously. You cannot, you dare not commit yourselves, your cause, your lives and liberties to the Lord, and nakedly, without any carnal opposition, surrender your interest to a divine dispose: Nay rather, Shall not your swords soon be sheathed in the bowels of those who obstruct, or impede, your furious march in the road of self-preservation? Poor dear hearts! It is the lowness, weakness and darkness of God by which you are led forth and acted. The Lord, ere long, will come forth in another appearance amongst you; he is coming out of darkness, his secret place, into a

light and open view; he will let out a more pure glory upon you, when, in an holy shame, you will reflect upon your present employments.

I tell you, dearly esteemed, it is a scorn to us, either to pick, or plead a quarrel with any party, for an outward or carnal interest; The Lord hath showed us (and will shortly manifest to you) a more easy and sweet way of victory; we can overcome by being conquered, we can lose all, and yet be savers in the conclusion.

Again, for I draw homewards.

The manner of your present actings is in much fear, dread, darkness and confusion; it is your daily thoughts and care how to complot your designs, and lay out your work so, as that you may save yourselves, your honour and reputation, but all is too little, you must shortly part with all; your name, fame, success and victory must all be forgotten, yea, you yourselves shall rejoice at your own overtures.

You are very fearful and jealous of your defamation; you are afraid to think of it: your spirits are involved in confusion and distraction, for fear lest your design should betray you. These are your imprisoned thoughts, I am very certain, but spiritual wisdom can discover them. The Lord knows that you lie under a sad weight of fear, terror and distraction: Fear, the pit, and a snare have taken hold on you, disorder and confusion abounds amongst you: You grope for the wall like the blind; you aim at liberty and privilege, but you grope blindly after it, as knowing not which way to accomplish it; and thus many times you sit down weeping by the Rivers of Babylon; you are oft so overwhelmed in these troubled waters of liberty and privilege, that you are constrained to sink under the waves of sorrow and darkness: I know the Lord judges many of you, and throws you down by the sad and serious consideration of your actings; He turns your hearts, ways and enterprises upside down before you, and I know you are under daily convictions of spirit. Thus the dark presence of God shuts you up in fear, and keeps you under bondage: The thick cloud of horror and confusion veils that sweet presence, and bright splendour of peace and liberty from you; but in an appointed time the mystery of light will break out in you, and upon you, when in the shinings of Divine Majesty, you will clearly and purely behold things in a naked appearance, when you shall see no cause of fear or trouble in anything.

Those that live in love to all, see no cause to fear any; for there is no fear in love, perfect love casts out fear: If you were in charity with all men, you would fear no man; for charity thinks no evil, it knows none, it fears none: All things are not yet reconciled to you, earth and heaven are not yet agreed; but you labour under a body and bulk of cursed enmity, and hence is the spring of all your fear and jealousy: If you could see all men, all interests, all power in the Lord, you would be offended at none, you would not fear any, but would, with a sweet, patient, contented, and quiet spirit, lie down under anything coming from a Divine dispose. We see and behold ourselves (as in the Lord) without fear or jealousy, because we are really reconciled to all men, all designs, all interests; and all they that know us are carried forth in a spirit of Love towards us. The reason why we are hated, despised, and trampled upon, is, because the world knoweth us not, they know not the Father in us.

In this state of ignorance we are the objects of scorn and contempt, and it is our freedom and liberty to be so: The Lord in us, and we in the Lord, and with him, travel together under the worlds infirmities, and because we see it the Father's will, it is our meat and drink to do it; we love to sweat drops of blood under all men's offences: Throw all the wrath, malice, envy and scorn of man upon us, we fear it not, but in the Lord we are able to bear all, and suffer under it. Lo, thus we fill up behind the measure of the sufferings of Christ in our flesh, the dyings of the Lord are manifested in us daily: Here, O here's a way to bring

forth peace and unity: the Lord is coming, (he is coming) to discover it: For by this death we ascend to a life, in all men's hearts and affections; after this cross of hatred, we are crowned (as most choice and precious) in all men's love and esteem, when the spirit shall descend from on high, and be poured out upon them; they shall look upon us (whom in the Lord they have pierced) and mourn over us with a spirit of love and tenderness: Then shall we see of the travel of our souls, and be therewith satisfied.

Ah my dear friends! my Soul travels again in birth with you, till the Lord be thus formed and brought forth in you: I know many of you are almost spent under your burthen; you are so lost in a wilderness of confusion, That you desire and seek after a retired rest; you begin to loath your husks, and to have some desire after your Father's table: I say no more, he that does come, will come, and will not tarry; behold, he comes with a recompense: you are afraid to lay down your swords, lest you should lose your liberties; but the Lord will recompense this seven-fold into your bosom, he is coming forth to make you free to suffer a blessed freedom, a glorious liberty, a sufficient recompense for the loss of all outward glories: Is it the loss of your honour, fame and dignity that you are afraid of? The Lord is coming to make you glad to part with it, and with a holy rejoicing to throw it all behind you: Ah friends! The Lord will honour you with meekness; you shall be the fame of the world, for true valour and spiritual courage; yea (now and not before) shall the desire of the Nations be towards you, their lamb-like spirits of meekness and innocency will be an enforcing invitation to the lion-hearted devourers of the world to feed together with you in your green pastures, and to drink of your quiet and still waters: when you are become children of this new birth, you shall be able to play upon the hole of the asp, and to dwell with the cockatrice in his den, oppression and tyranny shall be destroyed before you; the sons of your afflictors shall come bending to you: that sweet spirit of love and subjection, that God shall bring forth in you, shall attract the hearts of the world towards you, they shall throw down their crowns at your feet; and shall take hold of that skirt of righteousness which is upon you, and say, We perceive of a truth, that the Lord is in you and amongst you. But in the meantime, you, together with the world, are shut up in darkness, and not truly discerning one another: you fear the world, and they are afraid of you; you are at a distance, involved in a bloody contest, an earthly, lustful, and carnal warfare.

Where Live and Lie, and die together,
Yet but a while, it's not for ever.

Farewell.

Post-script.

Friends,

But one word more, and I have done. I told you before, and now I say it again, That your reputation is the fame and glory of this present Army; you (I know) are the main supporting pillars of it. I will tell you *what I see in this*, more plainly than I have hitherto declared. I see the Lord, *our spiritual Sampson*, hath laid his hands of almighty power upon (You) these Pillars of this wooden fabric, he will disjoint you, and shake you all to pieces, and in you the whole edifice of this swordly power shall be annihilated: the Lord will die with it, in it (or rather out of it, and from it) and in this death he will destroy more than you have done all your lives' time. The Lord will *here* take you napping, as you are eating and drinking, marrying, and giving in marriage to strange flesh, and the lake of divine burning shall consume you. Oh, it will be a glorious day; wait for it.

I have here offered a few things to a public view, I know the wise ones amongst you will slight it, and disregard it; the form, method and language invites not the curious and nice spirit of any man; it hath no beauty upon it, though a great deal in it, which the Princes of this world cannot discern. It is indeed the foolish language of the Spirit; if you do not like it, return it again, and I will carry it where I had it; you are like yet to have no better from me. I was once wise as well as you, but I am now a fool, I care not who knows it: I once also enjoyed myself, but I am now carried out of my wits, a fool, a mad man, besides myself; if you think me any other, you are mistaken, and it is for your sakes that I am so.

And now Friends, *In him that was, is, and is to come*, I take my farewell of you: Remember what I say, (*is, was, and is to come*.) The Lord was, when you were lowest; he is, now you are highest; and he is to come, when you shall be nothing. *Even so, come Lord Jesus, come quickly*.

FINIS.

His Second Part Of His Theous-Ori Apokolipikal: TheaurauJohn Tany

Source: https://play.google.com/books/reader?id=DH1mAAAAcAAJ and
The Refiner's Fire: The Collected Works of Theaurau John Tany ed. Ariel Hessayon.

THEAURAUJOHN TANI
His Second Part
OF HIS
Theous-Ori
APOKOLIPIKAL:
OR,
God's Light declared in Mysteries.

For which Epistles I was six months falsely imprisoned; as by judgement of my Lord Chief Justice *Rolls*, and the rest of his brethren the Judges upon the Upper Bench is declared.

And what I have written, I will maintain against all the Learned men in the world: And I challenge the whole Universities, and their adherents, to answer the Books, if they be able, or to a fair Dispute before the people. And if none dare appear, then I conclude that they are in the dark, and dare not come to the light.

Wrote by me

MAGI TANI EST

London, Printed by J.C. and are to be sold by *Richard Moon*
in *Paul's* Church-yard, at the sign of the Seven Stars,
betwixt the two North-doors. 1653.

To the Reader.

Friends and Enemies,

Beloved, whereas in my first Book Theous ori I did promise unto the world speedily the second part, being then wrote, for both the first and second were wrote in one scene of light, but by reason of my false imprisonment for writing the copy, and the tossing from one prison to another, two of the copies I could not find until now lately, which were in a friend's hand: these things with other necessities which were laid upon me, was the cause that I could not discharge my promise.

Now thus much I do protest before God and His holy angels; I was forced to write, I neither understood nor knew what I wrote, and when it was wrote, I could not rest till it were delivered unto the people. Now what I thus wrote, Captain Robert Norwood did read, and by his wisdom dispute; but I would not have you for to conclude a oneness in us two, for what the Captain hath done, or doth, that is upon his account, and what I have done, and what I do, that is upon mine account; for when I was a child, I held by any thing; but now childishness is departed, and counsel is established on her throne, as a short time will manifest.

Now let the wise and prudent weigh in their secret and judicious judgements, and I leave it to the whole to consider what they could cast me in prison for, it will appear mad rage in them, if they have condemned me for the things they understood not; but blessed be the Lord, who now hath given me understanding in the book; and without the book, that I in my Master's name Jehovah, do challenge the whole clergy in the world to dispute in any created appearance, or any spiritual or divine intendant, or in the secret operating of the watery abyss unto, and in the bonds of Orion; or in the fruitful odoriferous influences of the Pleiades; or the Helm of the Sun; or the celestial order of the Stars central, and the Stars fugitive, or motional; or in the scene of angels; which is God's first day's work, which is not to be expressed in the created voice, but by hieroglyphics the scene may be somewhat illustrated.

Theauraujohn Taniour
Recorder unto the Jews.

Epistle Dedicatory.

Dearly Beloved, ye select Jews, whose rising glory is as the Aurora in his beautiest morning, to you is this epistle dedicatory, for the eye of beauty it is, in the select unity, and not to be seen but in the evangelical scene, which is not the created voice, but the scene is in the source or awsome bottom abyss bottomless, which maxims being in their full import weighed, it is no less then the abyss Deity.

So Beloved, though I am in the body, my eye is in the scene of the Deity; from whence, as from my sun, I reflect upon my dead corporality; *Essiam quia caelum non terra in etate*.

Beloved, these confounding maxims are let down to confound the wisdom of men in this wise, but simple age; for the world is lost, and a law of restoration is sounded forth, for the return of the captivity of the Jews, and the again building the Temple, and how so impossible it seemeth unto men, yet by him that liveth for evermore it shall be accomplished;

unto which verification I subscribe my name Theauraujohn High-Priest and RECORDER to the thirteen Tribes of the Jews.

Dearly Beloved brethren, both Jews and Gentiles, the Awsome Abyss of my declarative, it reaches in its includement the celestial centre, where there is no voice but the scene of angels in the perfectest perfection in the scene of the Deity.

O Beloved, that you were but weighed out of your ponderous earth, then you might behold my scene; in which Phiriattical expression, I denote the illustrious beauty of the Abyss Deity.

O Hallelujah ori am assi selat oramus voce: The English is but darkness to light in comparison of the state, but here is to what the English will bear; O praise Jehovah in the acclamation of the evangelical orators, in the abyss darkness of this earth. There is what the English will hold.

O Beloved of God, my soul pants for your reducement, that is, from your dark and dead idols of your weaved traditional Records: and that you may be inlightened to serve the true and living God, the Creator of all things, who is not tied to your forms of names, but he dwelleth in the truth of things, which is the living life of all things, but in man and woman by a destributive love: for God is love, and where you see love acted, (behold all people) even there God dwelleth, and nowhere else, for God is love.

This state I have confirmed with an *Exce*, that you (the dark world) may know in what estate you stand that act not in love: woe unto you, ye are bound up in your iniquities, ye are sealed unto the day of vengeance, and ye now lie in the bonds of iniquity, and the gall of bitterness.

Now know, I cannot charge ye fighters against God so high as ye deserve, because deceit is your master, vanity your mind, rotteness your heart, corruption is your doom, and there, on you, wrath shall abide and remain a time, *Video exce.*

Yours,
Theauraujohn Taniour
Recorder to the 13 Tribes of the Jews.

Thus far is lately wrote.

Epistle 11.

Eltham April the 21, 1651.

The word of the Lord came unto me; *Salem on arri ne, Sele mem in re fasiebat al denior, Sabat alli el.*

The derivasy, or the English:

The God of glory from the Sky,
Beholding humane misery;
He sent a Son a Saviour to be,
Behold your riddle unriddled mistery.

Thus Christ was, and is no less then the life of God, his life is our living life, if we are in life, else we are dead though we are living. Now Beloved, I come to set all things out of joint; That the joining joint, may be his true self, without man's coined inventions; for the incarnation of Christ, it is wrote by Matthew, Mark, Luke, and John, but what we have inserted, is neither Matthew's nor none of the rest's, you have not the name of many of their words, and then the knowledge in the Spirit, that was their light, you are very far from, no nearer than light to darkness: the name to the thing is darkness to light. Now before I begin, I desire you desire of God, that a clear manifest discovery may be made known unto you, as the truth is in Jesus, who is the light and life of the Father, the beauty of excellency. Now know I come not to asperse the true Scripture, but to take of man's invention, that is inserted for the true Scripture, for all is not Scripture that is written in the Bible, and the new Testament, for the truth in them both is but one truth, and one entire Scripture; now it is said, that Christ his second coming is to illustrate to the view the clear discovery of the wisdom of God, and reconcile the differences betwixt the Jews and the Gentiles, which lies in the abstract of the Old and New Testament. But the veil is upon both Jews and Gentiles, concerning the main reconcilement of both in this main maxim; that is, *Massah* El Jah, or Jehovah; but to come to the beginning, that is the Incarnation of Emmanuel or Jesus or Christ. First he was very God, equal with the Father, what was equal with the Father but himself? for he is, was, and shall be one entire essence, in himself, before all, and in product from him all came, even this Son which is the true Image of the Father.

Now I beseech you mind, the world was Christ, I am the life of the world, these are his words essentially, for he was the maker of it and all things, and let all people and nations know, that the maker of all things could not die, for with him must die all the things made in heaven and earth.

But to begin, Thus God sent forth his Son made of a woman. What was that? That woman was no less than the life created of himself; that is to say his whole creation, and he is the light of the whole creation. But to come to state one entire state, sayeth one text *a woman shall compass a man*: now the truth in that text is this *hevah alsiel agroanea selma*, that is thus much, *the strength of God taketh weakness into it*, this is the meaning of the Spirit in that text. Another text translated is in Isaiah, *a Virgin shall conceive and bring forth her first born, and they shall call his name Emmanuel, that is God with us*, this text I deny in the coherence, additional: thus is the words in the truth of words, *alsiel reme a sadi el dolorum in re fasisti nebat al dele a saous in re a pher sele Emanuel*, the English of the true text, and the Spirit's meaning is this; *A Virgin pure doth bring forth unto God that living life Emmanuel*; now how can you confine these words that are a living life operating through the whole creation in every figure? Now how comes this Emmanuel to be enclosed or the included, in the alone womb of one entire Virgin, when Emmanuel is the Virgin Spirit? That is, the life of God,

living in man by operation? Now you add to that state, to bring in your fleshly humanity, Thus much, a Virgin shall conceive, and so bring it to the relation of our capacity, that a Virgin brought forth Jesus, the same say I, but the manner and meaning must be truly understood; Thus I say, them words have a spiritual interpretation as well as an outward signification.

Now mind, *Mary* that word is perfection, *Emmanuel* is perfection also. So they be two names, but the whole Creation that knoweth, knoweth that there is but one perfection. Now I say, that Mary the Virgin brought forth Jesus, and I say, and you in truth cannot deny, but that Jesus brought forth Mary, for without Christ made the Father nothing that was made. (Now) mind this state, Mary brought forth Christ, Thus Mary is Christ, and Christ is Mary, for both Mary and Christ they be perfect names, of one entire and alone thing, the Caldean Tongue is thus read, *Osagodo dolma maret eltah assi salos sabdi*, the English is *Jesus the Saviour is that pure alone thing*, that cannot conjoin into any one thing, for he is the life of the whole.

O Beloved of God, my soul pants after you, that you might be enlightened by the Spirit of truth, but Beloved you are so married to the dead letter, of whose Translations you know not, neither what (bait) is laid in the mystery, you know its originiality was not wrote in English; and let me tell you, that without the truth in that Spirit to the wisest man living, the record in Scripture is but a dark riddle. Was not the Jewish Rabbis as deep learned in the Scriptures in their literal expressions, as you great learned ones are in these blind times, though we may think a great light is in us, when indeed it is only a learned notional lie, for all learning is the lie, and it is the whore that John saw rise out of the bottomless pit; for know what man can learn in the divine thing, it is but to speak a curious name of he knows not what, for the Spirit's teaching is a turning and a converting teaching, which man's words is but the dead name of that living life, acting in power to the overturning all oppositions. This is the Gospel that is a powerful substance, compelling obedience unto itself.

Now Beloved, I come to let down the state to your capacity, and let no man asperse my words, but let them take a copy from what is inserted, that freedom I allow to all men, for my inserted shall not be barred from any man, and to what I have wrote, I shall be willing to render an account to any. How have I all along desired the Priests my brethren to a fair dispute, in giving the state or taking the state, from them to answer to them, yet never could obtaine it, which doth declare that they are in darkness, and dare not come to the light; for light is not ashamed, but darkness and a lie seeketh shelter.

Now mind I beseech you my brethren, for I shall put in the lever that raises the whole foundation. I beseech you mind, Christ as he is stated in your Testament, could not be born, I say it is blasphemy, to hold it forth according to the written inserted. I entreat your attentions, and be ye like the noble Bereans, that searched whether the things were so or no that were declared. Now mind, what do I seek for at any man's hands, or any thing that any one of you have; but blessed be the Lord, that hath spared me a little of that abundance, that he had committed to my trust, for in my washing is my refinement.

Now know Christ could not be properly said to be born, that was the birth and glorious creator of all.

Secondly, He could not be born in one, that was the life and strength of all.

Thirdly, He could not be begotten, that out of him all things was produced.

Fourthly, He could not be flesh properly, for God is the Spirit of life in the whole Creation.

Fifthly, He could not descend into flesh as we account,' but he is a Spirit, and his decent is spiritual into our spirit's, whereby he raises a resurrection unto himself, and by degrees our natural man is subjected, to the spiritual man, which is Christ the Lord, the life and glory of excellency in that word *Ci.* is implied union.

Sixthly, He out of whose product all was, is, and to come, could not, was not, nor cannot be enclosed or included, for know a living life in all things cannot be properly said to be only in one thing, or womb of a woman; If so, then where is the life of all the rest, that are and cannot be nowhere consistent but in Jesus their Saviour.

I beseech you mind, I will give you your own words, thus say you, the same say I, Jesus Christ was brought forth of the Virgin Mary, and lived on earth as man doth, till the appointed time of the Father, then the Spirit did descend; that Spirit is Jesus, even that is the holy anointing above his fellows.

But we have brought the humanity to be very God in the earthly form, which is absolute blasphemy. For thus, man to confine his maker into his own thing made, is to undeify God and deify himself, this is Antichrist in the highest degree, as to ungod God, and make man God. So life in this sense made death, and death is made life. For Ephuseos in *Re ar allia-a-am in re fatisty nebat agoas am sele mem derata al*. The derivasy, or the English, The Lord the God that dwells on high, cannot nor will not be confined to mutability; though all things created have their time and change, yet still he that is their changer, he changeth not. For his unchangeableness is their changeableness from better to better, not from worse to worse, but they are changed from glory to glory. Beloved look into your own selves with the enlightened eye, and when you see yourself begin to change you change in the beholding the glory of your changer, for the beginning change is the end change, for our beholding is our changing us into his image, or us into himself. So Beloved we are changed from one glory to another degree, but still wrought by the same Spirit, for God who changes all, is that only one that cases from himself, and changes that cased [symbol] into himself, from whence it and all things had their origin. *Selos in Re fasisti ex in ar Sallu vivat in reme obbisus in re ex id in per ko non olemus servat*, The English is this, The heavenly light is God, in the appearing thing, and not the appearing thing, and that that appeareth, is not the thing, and that that appeareth not, that even that is the thing of things, that is God the glorious creator of all things, For God is a Spirit and cannot be seen.

Now Beloved many of you would be pleased, so that I would prove what I declare, by that you make your God that is the called Scripture, for to lay down a point and run to fetch the Scripture, as you account it, to justify what you have laid down, when many times that is a lie you have laid down, and that is a truth in Scripture, in its own place; yet that Scripture by you is made a lie by your producing it. I prove it thus, For me to state a lie, and produce a truth to witness or bear out my lie, the truth is truth in itself, yet a lie in me, thus I name (the) name, and know not the thing.

Again, The Scripture is true, I am the lie, thus the Scripture is the life of God in me, I sound out from that principle by my voice, the acting from within, that voice is a lie though it be from the true Spirit of God within. For thus that that is a sound of, or from the thing, is not the thing, and that that is not the thing, is but the sound of the thing, which is the lie in the whole creation.

Now ye priests in England, who have sounded from Antichrist, and not from the true Christ; you have been and are a lie, thieves and robbers, deceivers, for your substance you sounded from was and is a lie, mistake me not, the intent is truth. Now I shall declare to the whole people, that that hath not his root in the root of Christ, is Antichrist and the false prophet that deceiver, that accuser, that manslayer, that murderer, that locust that rose out of the bottomless pit.

Now I came to unveil and unmask your deceiveableness, I beseech you all people, mind, know as the root is in the eternal being, such are the branchings forth in the appearances. Now ye clergy in England, this metaphorical expression is, and will hold a large extent, *Alma amaret assa alui denat allo oni Sele arkat apsi find assisi negat alterum in Re aplaph, in sabai el*. The English, The high sound from truth itself, is but a lie; for it is sound or name of the thing, and not the true thing, the sound of a lie is nothing in the centre, neither any thing in the product but confusion to unstable souls.

Now ye priests my brethren by creation, but I dissent from you in declaration, and turn you to your own weaved invention, which is your trade of lies in these nations, these nations is a word proper, for the lie is but one in all nations, the word is proper in his restriction, for it confines all under, and into one head or Redi.

O how have you lift up your living trumpets, for the effecting your own self ends. O who would not fight for the Gospel, and murder his brethren, he could not be of God.

When the true Gospel you knew not, but sounded out your own lying hearts, covered with that glorious name Gospel.

Now you have miserably ruined the Nation, and is it not just you who should have been lights in goodness, should be partakers in the work you have wrought?

Now you have declared yourselves, for by outward acts are the true declarations, what is done in men and acted by men: for as the heart is, so are the declarations. I speak your own words because ye should understand me. Now I shall show you what the Gospel is, and I shall leave the decidement betwixt you and me, to be decided by all people.

First, I say, That the Gospel cannot be preached by another, but by itself it is the declarer and declared, it is the truth in the root or foundation, from that root, or foundation flows forth the outward sound, from the inward significant. Now the truth within is the root of God, but the sound outwardly is man's voice; that is, the lie, it is Antichrist, for it speaketh great names, and it is but a sound, and nothing, which is but an airy lie fomented by man's invention.

But now if this be granted, which cannot in truth if duly considered cannot be denied, then priests where are you with your (*Nomen*) that name Gospel, that whore that you have decked up by the peoples' spoil? if the sound from the true light be a lie, I pray ye what is that

ye sound from, that hath no centre in truth, but a lie in the root, and a lie in the branchings forth?

I speak in term that you may understand what I say. Now I begin to call to you for proofs from your Scripture, to justify your actings, or else you have not taught the Gospel, as you call it, but I will give you one hint to help you with; It is that you tax me for, because I do not cite the Scripture, to prove my delivered or expressions by. To which I answer thus, That that is not against Scripture, is the Scripture, so sayeth Christ; though the words do not bear the same expression, know all truth is but one Scripture, and all Scriptures make up being spelled together makes up the expression of but one only truth. But know when I cite a true maxim, and would produce a Scripture to confirm it to you, the translation is false in that state, and the maxim stands alone in strength, being its basis is founded on the truth, and it needs not the lie in the translation to help to uphold it.

There is a plain reason in English, but brethren ye priests, this is the light in me expressing itself, for to unveil your gross lying darkness.

But to come to prove yourselves preachers of the Gospel of Christ or Ambassadors. Brethren this word to ye priests, I will open from its original, not by learning, for I am unlearned in what I declare, but by the Spirit of Jesus that hath made me the true Jew, brought forth of the Tribe of Ruben, the anointed of God for the carrying back of the captive Jews from the North, *O selat arri reme Rex sede sophim in absolemus in se Sopatar arma legagit el donior al*. The English, O the heavenly light that will appear in the beautiful excellency of itself, in bringing together again his dispersed people to himself, and glorify them with his own glorious excellency. This is the Spirit's lettings down to ye poor Jews my brethren, for whose sake I have forsaken all, that I might seek thy wellfare with my own, both being wrapped in union. *Thou Buteous dafter Sion Seron el*, though thou art not gathered yet, mind thy beauty remains and the crown of thy glory is now a setting on.

Now to open the word Ambassador, as I promised, the words is connected in divers significants, as thus *Em* is proper Hebrew, *Bas* is Hebrew wrote in [symbol] *kof* derived from *Koahsh*. Now *Koahsh* is a various maxim; the signification is thus, 'tis the strength in letting down the strength, in caseing away the strength, in restoring or taking up in strength; it is read both an Affirmative and a Negative. The word is proper thus: *Em-bas-dor*, that word is singular, 'tis Hebrew *Dor*, 'tis knowledge or generation, for generation implies the single knowledge, which is one knowledge, that is all knowledge which is God the Lord, I write it in three Syllables, as thus, *Em bas dor* that is perfect Hebrew. Now you great learned Rabbis, will not quarrel yet untill I cipherate the significants, and never a one doth give a sound literally in the decipheration in its adherent, the word I write in three significants Hebraic, the radiacies is this that is *Resh Jod* and *Caph*.

Now you are all lost and will say, that no one radical doth give a sound in the word *Em bas dor*, E is the proper English radical: I say, that them three are the true radices in England, radices is the proper word: *Resh Jod* and *Caph*, are the true radices being wrote in *Mophes*, that is in the modish methodical method thus: *Resh* is God's wisdom in himself in man, *Jod* being stated behind, *Resh* is read *negative et affirmative*, that is negation and affirmation, thus God doth elusterate in *Jod* through *Resh*, and *Resh* combines in the insert

with *Jod*, so that these two in their proper state stated, in this insert is thus much, God his wisdom, now *add Caph* that is an impead granted by all, now *add Caph* on the left hand, or the left point, and then she makes man, for in that word radical, is exact three distincts centred in one, that is *Jod* his strength and his weakness, that is the *Impead* or (Shrine) in which the divine doth shadow itself, now this mystery is fetched from the radical root: now close *Resh Jod* and *Caph*, then the truth is God's strength declared in weakness, which is proper in this word *Em bas dor*.

Now I come down from the Oriental view unto the lower derivasy, that you derive from this word, and its figure is Emissio, that word is not Latin, though it be read from that root, the true significant is to know, or sent; for sent, is knowledged as well as the word Knowledge, now the word concected is *Bas*, that word in the Hebrew is strength, and hath not a word of connection in any place, but the word in Spanish is *Basshau*, that is his proper sphere though used in Turkey, but I speak the place of the word in its proper regency by a *created-dex-sela*, which word *Basshau* signifies great, or high in esteem, the import lies in the Hebrew *Bas-shau* is but a declaration from *Bas*, for *Bas* if truly understood doth carry in its circumferance, all that is strength, and strength that is life, and light doth declare itself.

Now Dor is read Dora, now the proper significance of *Dor* is a generation, knowledge, or knowledge in generation. *Dora* is thus much, the increase of generation, the word *Dora* is a flock, a multitude; it is wisdom, it is strength, 'tis beauty, 'tis all, add but to *Dor Aleph* Hebraic, then read what you will of excellencies, that word *Dora* will bear the state. So you are deceived in the import of the word Dorau V or *Vau* give him but the *full* word, and grace in grace of word, that is in our English Dorau, but in Hebrew it is *Vaudorau*, it must be so wrote to bear the state, I have stated upon the maxims, that is to say, *Dor Dorau,* now spel all together Embasdor, that is thus much, in import a true witness bearer, that is the Spirit's denotation in the world Embasdor.

Now Brethren, I have found your name in its *Origini*. I shall find your declarative nature, and examine you to the true examination, for you are troubled at Theaurau John, and I am troubled at you priests, that say you are the Ambassadors of Christ, that word *of* will suit the most of you, for ye are *of*, and not *in* Christ.

Now I come to lay down the first ground, that is this, When God gives a name, he gives something with that name; it is not as we give our children names, but God doth give a substance, for he is the substance; and where he gives a name, he gives something else, that is himself, in his Son.

Brethren, Time will manifest it to you all, what TheaurauJohn is, but to come to you priests my brethren, that say you are called and sent, and say you are Ambassadors of Christ. Now I deny you to be called or sent, neither are you Christ's ambassadors, but thus your call is a lie. For 'tis learning, and learning is that whore that hath deceived the nations,' for it hath completed the work of Antichrist, for who is an Antichrist but he that denieth the Father and the Son; that is thus much, the Father is God, and the Son is God, and cannot be learned.

Now you by your learning, You have as it were made stairs, to pass up to heaven or to go to God, when God is a Spirit, infusing himself into the simple to make them wise. By this cheat you have deceived the nations. O how you have tortured and tormented the poor

members of Christ, that would not allow your wills and fancies, if not say Amen to what you said, then presently they were heretics and blasphemers, when indeed yourselves were the men. O then you would cause the caterpillars, to fly from your named spiritual corts, to smite the poor upright, simple innocent and harmless men, then you would toss a man upon the horns of your altar, while he was forced to seek Bread.

Nay further, the strictest of your trade, was put them to death that opposed you, or would not be conformable to your Gospel will or will Gospel, that was and is your holy calling, or your called *Jure Divine.*

Brethren is not this true, that you have acted this openly, preached it openly? may you not be ashamed of what you have done? but to colour all this is your shrine, you say that the priests lips preserveth knowledge, I say that text is false translated, and them words thrust in to strengthen in your trade of lies. Thus I prove the priest, that is the true priest is knowledge, and he hath no lips nor body, for it is the Spirit of God dwelling in man; that is, God's image in the earthly form or body of man.

That that preserveth knowledge giveth knowledge, Judge ye all people, If the priest can give or preserve knowledge. But one more to open clear, that that is knowledge is a substance, and a substance is not a sound, and that is all the priests are, for they are but a sound and no more, and that that is stated in that text is only of a thing, and not of the thing.

Indeed the priests are quicker at their learned names than other men are, because it is their trade, for he is not fit to make a priest on, as we make priests among us men, except he be quick, nimble and acute, and a good scholar. Look into this endowments ye priests, which is your fabric you build from, Now thus qualified, then to the University, and there you are installed a priest, then you are sent to preach the Gospel as you call it.

But a lie you have learned, a lie you have conceived, and a lie you have declared; the root a lie, and the branchings forth they are the same.

I affirm this against all the learned priests in the world, I am a priest unlearned, yet knowledged; I have no learned tongues, yet in any state coherent to the intendant, I know all tongues, and will with the deepest you can pick out amongst all your flock of priests, I will engage in any material matter or divine, and spiritual intendant, and what I had I received in seven days, but not at your Universities.

Now priests if ye were not so mightily wrapped in partiality to yourselves, I would show you that miracle that you have no mind to see, It is a poor weak mechanic, I please you in that word, but to see him preach that you like not, though he holdeth forth to the clear view of the enlightened the Divine and sacred expressions, is not this a miracle? I say it is, I prove it so to be, and a greater than if the Spirit of God should take one of you from your trade of lies, and plant himself in you, who is truth, I tell you that the discernative were hard to be discovered, by reason of the lie you were grammared in before: for where the person is weakest and unfittest, there is the power of miracle most illustrated, but this you like not, because it spoile your engrossed trade of lies. Let me but come to you, and hear your sermon; I will show them how you oft say and unsay again, is not this lying? I leave to the people to judge of who are judicious.

I will state one thing that hath a great light and influence upon the peoples' persons and purses at this day, it is not taken off yet, that is, this great trouble in which the nation lies involved. Have not you priests piped and the people have danced, that dance to their own ruin and misery, & do you not unpipe that piped dance, but the act is too ponderous to be reduced. For the first piping hath killed and slain the people, and the second piping cannot revive again the slain. Look in all lands if that Babylonish whore hath not bewitched the people, to murder one another for the clergy's own ends, which is but to deceive the people more for their own rise, by their rule murder all, till their wills is gotten into Regency; this is the Clergy's work, the lying Clergy, the lying priests. Behold I see a day coming that these priests locust, or locust priests, shall be chained up or swept out of the Land.

For this I know, that the true Teacher shall erect his throne in the inward man, which is the true teacher, substance, priest, and voice, and act, for ye shall all be taught of God.

Priests, where will be then your lips that should preserve knowledge? But that lie was let in to entwine one strength to the priests *Cabale* to make it *Ackkor* or strong, *Hoso Auallo o on oli sabdi*, the English is, how and what shall be your high calling ye priests, when the Spirit is the true teacher dwelling in the heart of man? Then I Theauraujohn say, which is thus much being spoken, God's light sayeth to ye priests, pack and away with your trade of lies, that hath brought this destruction upon the people, this murdering the nations, this distractions in kingdoms, this oppressing one another, this Hatred, this unchristian like, all this hath its root from ye priests, Question me, I will make it good to your greater shame, there shall not one priest stand as now is instituted, and know from this very day the sharp contest doth begin, and the fire shall never be quenched till it hath consumed the whole clergy in England. O that that generous nobility were but planted in our state in England, that they would but search the root from whence all our misery flows, for know there can be no safe settlement unless it be upon a sure foundation, and there is no sure foundation, but truth itself.

Now though men cannot settle truth, nor set in truth, yet thus much may be done. The palpable lie may be secluded from place of regency, which is the clergy in England, and I will prove them liars, cheaters, deceivers, robbers, murderers, oppressors, blasphemers, covetous.

And are these men fit men for Gospel ministers? Let them that are thus proved be put down, and their lying silenced, and if I prove not the insert that is here written, I will die the death willingly; for I am a young Eliah amongst Baal's lying priests, as will shortly appear.

Brethren, would you have me to speak the truth, as it is the truth in Jesus? it is even thus, God's power is even at the very door, to overcome and overturn lying learning. For I beseech you mind, truth by man cannot be learned, he may by learning get the name, or eloquent expression of the thing by learning, but he is the farther off from the truth by that he hath learned, for truth is gotten neither by hearing nor learning, for it is the descent from God into our spirit's, that raises the resurrection of our spirit's into life, which is his truth, and from that root of truth within our spirit's being watered with the influences of his fullness, we that are babes grow in and by his strength till we be taken into himself, his takings are them of his own teaching.

Now Beloved I beseech you mind, and I will lay down the perfect model of every one of you, that is, what man is, and how composed and how actuated and how and from what operating.

Now I beseech you mind attentively, for it is the greatest mystery that never yet was wrote to the full, as I shall leave to be viewed of all authors or historiographers, who have seen the opinion of many learned men.

Now I Theauraujohn am unlearned and unread, in any microcosm or definitive adjuncts thereunto belonging, but to speak to all capacitites the word is this, the description of the little world in man or *Sabastanaies*, that is the same in this Tongue.

Now I begin, *Oli cede el*. The English is this, The light of God set in man, that is the first state.

Sede oli el Vau. The English, The light of man is set in God only.

There is the two states laid down. I beseech you mind, for we have had great disputes about this little world Man or *Sabastanaies* in his first principle. But now God hath been pleased to let down the state more fuller and plainer.

Now mind, First God is the Reigning Essence, or Regency Essence in himself alone.

Secondly, Man is a derivative essensied in that reigning essence, for in him we live, move, and have our being:' then know, that that is and doth wholly depend upon another is Essensied in that he doth depend upon. Now know you cannot give any thing to hold semblance with the Essence of God, and the living life of man, that is in the true propriety of speech, the Essence of God in man. Brethren, many of you cannot bear that word, but thus the Soul of man, which is the very same in its originallity. Now we will look into this descent from God to make man thus: the Soul in man is the angel of God, that is, the pure divine evangelical quintessence, which is the same in the fore-cited state.

Now the reigning Essence, or God doth cause out of himself a Voice Life, that abstracted out of the four Elements, a composure of appearances of all things, as well as the material or bestial body of man.

Now there is a body, there is an Essence from whom this living life or soul came to be placed in the abstracted four elements, in a visible corporal body, now there is set down the case, the derivative cased, the abstract of the the bestial body corporal.

Yet here wants the spirit of man, that the whole world cannot tell what it is, where it shall cease, whether in Heaven or Hell, now this spirit of man is to be fetched forth: for it is the all, that is either in bondage or in freedom.

Now priests where will your learning fetch this Spirit, that is the trouble of all, nay the trouble of itself. Now mind, this spirit of man is the quintessence of the four elements motional, and is always operating in the body as the coherents it was abstracted from, and is continually motional. Now know, that that giveth more motion to this quintessence of abstract elementary, it is the conjunction of, and with the celestial bodies, for their ingredients doth cooperate in the abstract, and of these alone, is truly the spirit of man and composed actuated

and operated, though he thinks that himself is the cause of acting, so it is but subordinate to the operating of the celestial bodies predominance, for in truth that that doth act and the cause or motion be in another, the other may be properly be said to act, & not that that doth appear in the thing. Now let me tell you that this poor innocent beast or body of clay, doth nothing, but the Spirit of God and of man, them two do operate every man, under heaven. Thus I open that I have abstracted in three, though I know them all three to be trines, that is nine, but in three I lay the state down, because all may understand. Thus the Soul, the Spirit and the Body. Now as in God's regency essence their spirit is proper, but in his derivative essence, soul is the proper word, and holds thus much, *Oli el* the light of God in man, not of man. Now the Spirit of man is proper thus, because 'tis the quintessence abstracted out of the elementary motions with its recedings from the celestial influences, and thus is man's composure.

But now comes the main matter, I say, that the living life, which is the Soul of man returns to God, and cannot detract his *ti* or essence, and with obeying the inward dictatings of that living Life, The Spirit of man is taken into the called Paradise or Heaven, or Evangelical Living, and for not obeying the inward dictatings of that living life within the spirit of man, is cast forth unto utter darkness, which is counted Hell. Now what is this Hell or darkness? 'tis a Separation from an enjoyment that it was capable of; that is, Hell, and devil, and liar, and false prophet, they shall not come forth till they have paid the uttermost farthing, then shall they receive mercy; for know that God is good, and just, and merciful, and he will not punish a finite thing infinitely.

Now there is more in that Popish Tenet, than the Papish know of, but that they hold is a mere fantinated thing from that local place feigned Purgatory, *Reme el Salu in re*. The English, Mind, the height of the declarative doth undation the search, but this expression from the tongue you understand not, but thus the high notation of hell doth unbottom it. Thus that that hath such a high and great name that causes fear, 'tis darkness, and darkness is not knowledge; now that that is not known cannot have a centre, and that that hath no centre cannot have a being; for if a being, it must be in God. I prove it thus, God is the being of all beings, and they refined return to their centre, from whence was their original fountain. Now this Hell or locality of place, I desire all the English Clergy, with their Essence Clergy; that is, Rome's called priests. For brethren you are but Rome's derivacy, and Rome's derivacy is from the Greek tongue, and the called testament, in which testament is many snares and fears to uphold the Pope's supremacy, and their and your trade of lies; and this local Hell and the Devil are the fearful constellations, from whence ye furiously thunder to make men afraid, that you may thereby strengthen yourselves by the people's submission unto you, and that whore learning that you have set up.

Now priests in short, I desire to know how you came by your apostolical calling, for you to say you are priests, and are of the apostolical institution: that I shall try, and leave it to the people to judge of whether ye are so or no; If it prove you are not, then are ye blasphemers, and that harlot's locust that hath deceived the nations.

And the first maxim I do lay down to prove it by is this. *Hos se add me nelle one Sem albat as o su seon hassbu peloct adba deleous in re*. This is the English maxim to the height it will bear, all people mind, for I am putting a lever into the priests' roots, to unbottom them from that lie, called apostolical calling, which they hold *Juri divino*. Brethren ye priests, here

is a deep search making into your roots or bottoms: now comes the English from the Hebrew citation; that is this, I pray you mind, How flew the apostolical foreseeing to ye named priests, and the world never heard of it? This is one state in that maxim, there is two more states in that citation.

Now Scholars is it not strange, that from one abstract of language to read in English three states; as an affirmative and a negative, and both their derivatives in one entire essence. The second state though negative read is affirmative. I Theauraujohn *Eval alsiel* do declare that ye priests are liars and deceivers, neither have you any thing to do in, or with the Apostolical function, for ye are not anointed by God, as all and every one of his true Messengers were and are. This I know by what the Lord hath made know unto me.

Now if you are what you say, and would have us so to esteem you so, your derivative must be the cords binding us up unto that belief: which must be miracles signs and wonders; for thus you must be witnesses of his second coming, then you know it must be in greater appearances in glorious manifestation, this you cannot deny.

Brethren ye priests, I do not come to flatter you; but to hew and cut you up by the roots.

Another query I desire that the clergy may answer, What peace or reconciliation hath issued from your called Gospel in Europe? but woeful murdering one another for your prating and lying quarrels. If ye were ministers of the Gospel, then peace would follow your declarings: but who more ready then the priests to ingage the people one against another, for your own hellish ends. O that God would be pleased to open the eyes of our States, that they would but look into the clergy's black bottom, from whence our misery arises, for there cannot be peace in England till that caterpillar locust be swept out of the place of Regency.

Now priests you will run to the secular power, and there lies your cable of strength to uphold you, you say such men are blasphemers, and cry out upon them; and then to the Magistrate to help you to hold up your trade.

Now know that can be no Gospel,
That must be upheld by a humane Law;
But it is the Lie in the whole earth:
For the Gospel is Love, and then no Law;

But the Law makes it a trade, and the Law is your strength.

Now show me how many converts did your Master Christ inforce into his congregation by a human Law? but love was the tying cord that bound his together.

The Law is an inforcement to idolatry, but not to the Gospel; because the Gospel is love.

Now priests I shall desire no favour at your hands, but that we may come before the state and people; and if I do not prove your calling a trade of lies and deceit, I will be content

to suffer for my aspersing you, if so it be found: but I must not have priests to accuse, and priests to judge; this is not with the privilege, nor liberty, nor freedom of our Nation.

For the Bishops are gone, and I Theauraujohn say, that the clergy shall not long stand, therefore your rage is great: ye priests I pray you tell me, how many sides and turnings would you take, so that at last you might but turn in your own design, all that can be imagined. One more, how came you to have your holy calling conferred unto you? I deny any man can confer the holy gift, or holy anointing from generation to generation sixteen hundred year and more together. This I answer, If man can confer God's gift, I affirm he is as great, nay greater than God himself. I prove it thus, God gave his Spirit in fullness to Christ, being the first in the *Trine*, descending in *Vive Vosa*, the Apostles they were endued with the same Spirit, but not in that full measure. These mysteries no man under heaven knows yet; but that light in me who is the true discoverer of his own secret intendants.

One more, ye priests that have drawn unto you a congregated company, called members of a Church, nay you would be called the Church apostolical, or according to the apostolical institution. Now I deny any man to be a priest according to the apostolical institution; as for the decidement I refer to the judicious people to judge of. Now I say that there was not, nor is not any true visible Church, select in any visible appearance since the Apostles' time: Thus, there is true members but not a true gathered Church apostolical, in that you are deceived thus, and in this ye take the name of their words, but the power that did recede and accompany them words is retracted, and hath been since that revolution of the Apostles, for that manifestation was confirmed, for the bringing in the heathen to the acknowledgment of God, and was confirmed by miracles signs and wonders: Then the Spirit did detract, as of the detraction Christ's death was the figure.

Now I will show you what a Church apostolical was and is; the people are gathered by the Spirit of God, by which Spirit they are made a seeing and a discerning people: Then the priest ought to be the discerning East, and the seeing East of them people; then that is a head and members of which temporal figure Christ, and the evangelical spirit's is the truth in the true centre in perfection. As Moses was commanded, See thou make them like the pattern I showed thee in the Mount: Know he must be in the Mount with God, that doth take his pattern from God in his declarative.

Them words were wrote long ago, and now are coming forth in glory to be made good, which is proper to Christ's second coming in visible power, in signs and wonders; of which declarative I Theauraujohn am the morning light, declaring the peaceful tidings at hand.

Now ye congregated priests what a brazen whorish forehead have you put on yourselves, that you dare assume to yourselves the hight of the apostolical foreknowledge, in that you dare act, and give, and deliver up to Satan? Now in this you have declared yourselves to be Antichrist in his full lusture, in appearances; as I shall open plainly before all people.

First, I demand of you in my masters name Jehovah, that you do produce your precedent for the matter of excommunication: for mind, where that delivering up to Satan was acted forth by the Apostles, in them did the Spirit reside, and dwell, and rest with them in the power of sign and miracle, which is not declared, neither is in the called Church, and called

priests: for what is more in you and your congregated companies then is in Antichrist or that Babylonish whore that is spoken of in Scripture? For she deceived the nations by her enchantments, sorceries, and witchcraft, which is but thus much. I entreat you mind, it is this, The word confined to men, confined to time, and confined to place. I beseech you to take true notice what Antichrist is and his sorceries; it is the confining the word to men, to time, and to place.

I pray mind but this citation that is stated, and it will unbottom and excommunicate all ye priests from your trade of lies. Thus prove yourselves to be any more then ye have learned; then so far ye are in knowledge, yet no priests; for let me tell you, ye know not what a priest is, Nor what that word priest meaneth in his full import; a priest is God's representative in righteousness, that is the image of God in man, that is the priest: now let me tell you all, even ye gathered Churches ye shall all be broken, and God will gather unto him the holy seed, from amongst you into one fold.

And now for men to assume to be priests and members, when indeed he is no priest, neither they all true members: for know that appearances doth make members, and doth not make true members in the intentant Church, which I deny to you, for ye are they that are deceived, that have got the dead name; but ye are not the true living thing, yet ye will take authority to name over men that name, and the namer is an abomination before God.

Therefore I desire you, that you would but look into your own ways, and search into the bottom; for it is darkness which is devilish, and ye have grievously sinned and blasphemed in taking and assuming unto yourselves that glorious name: when that is God's glorious free gift or anointing upon man, which is God's inscription wrote upon man Holiness to the Lord, and from this Institution and this engraftment in the true thing,' which is God's mercy.

Brethren by creation ye priests, ye are exorcists that take up words and names to name over and upon the people of Christ and his Apostles: ye intimate the name thinking by them names, to do miracles, which is but a mere forged falsehood; for ye yourselves are but the dead name; and they the Apostles were the true living thing in the true root: That was, I may say God in the bottom or root, from whence in strength that voice had power to cast down, and cast forth, and raise up; this was God's voice from the root, that overthrew all opposition; but for man to name them words, and the effects not follow it, is but Antichrist and a lie.

Brethren be not deceived, you are in better case than thus, you think you are rich and need nothing; when in truth you are but a name, and poor, and blind, and naked, and yet know not the lie is in your right hand, and hath deceived you; for ye name a name that in truth ye know not.

But now I pass to the apostolical effects; for the effects followed the sound or name: That was this, the blind received sight both in spirit and body; for the spirit is the healer of the same body man, and men were weaned from the love of the world to sell all, and distribute to every necessity as the pastors saw fit and needful.

But to answer this before I go any further. Ye priests are engrossers to yourselves greatness and pre-eminency, and you are Directives to your Congregations so to do: for know,

the priest ought to be the people's eye: Then I beseech you people look what a directive eye you see withal, do you think your eye doth see apostolically or hypocritically? these two I leave you and the whole world to judge of.

Now I come to matter of more concernment, that is this, And behold I saw a new heaven and a new earth, the first heaven and the first earth were passed away, and there was no more sea; And I Theauraujohn saw the holy City, new Jerusalem come down in *Oli-el Emasanet* from God out of heaven, prepared as a Bride trimmed, adorned, beautified, selected, for her Husband.

Now the mystery that lies buried within them faint words or weak expressings, they are words of life, and power, and wisdom.

O sapuit ad amalum in re amantur seba oli Aneratory Salma magit legi amamus sede oli mem oluani saluite Te egromene selmat am al sede oli bene am Salu el odi selose in re. This is the English of the connexion, abstracted from the true original.

O the Wisdom free from evil, it is God himself, in his Reigning Essence: But man is weakness, that is evil; yet God doth take this weakness into strength, and adorn it with beauty and excellency.

That is thus much, 'tis letting down the New Jerusalem, whose beauty is so excellent, that it turns all the beholders of it, into itself.

Now I come to Ephata, and open the mysterious words which are these. I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. I beseech you mind what was my brother John's meaning in this strange and Phiriattical expression: was it of these elementary Heavens that Paul spake of, the third Heaven? Or what was his meaning? for the word is translated into the singular number, that is to say, one heaven and one earth.

Now to know his and the Spirit's meaning in them words, I affirm he wrote that he did not understand in many places; for thus it is many times, the mystery is a sealed book to the penman of it.

The meaning of his insert, was not as it is translated, for the word *Sabas* is read *Saba*, and is derived from *Shin*, which imports weakness.

Now the true meaning was and is, that the first Heavens was passed away, and the Earth also; which is thus much, if truly viewed in that alone light it was wrote; It was the Jews' ceremonies, typifying the height of the transcendent pattern celestial, their abrogating and non-residence amongst men on Earth.

And the Earth was that beauty and delight that man had in these earthly celebrations of joy and rejoicing.

Now I state the last first, and the first last; Now the new heaven and the new earth was the Gospel of Jesus in power, turning all things into itself; that was the power that John saw should accompany the declared Truth: but it is not yet made good, neither could it be, until time time, time, and an half time; which is Christ his second coming, to reduce both Jews and Gentiles, and their two dispensations into one radical root; which is unto the Jews *Hassa*

Massah: I leave the knowledge locked in them two words, hid both from the Jews and Gentiles, till time can bear it on both sides into one radical root or Church of the first born.

Now for the word *Sea*, signifies a severation or partition from one another; or in some places the word *Sea*, it is understood properly of people.

Now if the people be all reduced into one fold, then there is no more *Sea*, that is, difference or severation; this is the Spirit's meaning of the new Heaven and the new Earth, wherein shall dwell righteousness; for they shall be reduced into one root, and they shall all be taught of God, that is love, and they taught of God shall act in love for ever. And I saw the holy city new Jerusalem come down from God out of heaven, prepared as a bride trimmed for her husband: what was the meaning of this expression? it was the beauty of excellency that the spirit was beautified withal, that was so beauteous that it did attract to its loveliness all the beholders; for the Spirit operative is let down from God to man, and returns from man to God with its effects, or message, and marriage, taking man into union with God, this is that new Jerusalem that is ever and always the same in operation. For God is, & is is always no less nor greater, but the same holy for ever.

O Beloved, were we but capable of the great change at hand, O how ought we to walk in love one to another, not in envy and deceit!

Now one word to you Churches Congregated so called, do not you speak evil of the things you understand not; for know the word doth hold forth the second appearing of Christ, in a more visible glory then ever yet was revealed, which is the bringing in the Jews, and the preaching the everlasting Gospel, which must raise out of the Grave of oblivion the buried truth, and abstract that and the letting down of the Spirit, these two yet one in the centre, must be inserted together, that all Nations may flow to the City Jerusalem, for they shall say, of a surety God is with his people, we will go up to worship in Jerusalem, the Mount of God, even in Horeb. *O avallo hesseon andi dele selose in re averietar sebat*. The English. O the rich mercy of God shall be letten down for the restoring of his ancient people the Jews, to cause their return to their own land. *Selah selalah, Selah*; this Englished, Praise, praise, praise ye the Lord; these words do bear other imports as well as praise the Lord.

Wrote by me Theauraujohn high priest, *Eval alsiel allal al Sabbah*.
Skribaiael Tani the Jew.

Epistle 12.

Wrote at Eltham, but the intendant of the delivery of this Epistle was at Saint Pauls Church.

O Behold, behold ye desolate stones, a resurrection, a resurrection is now entred into the celestial influences, for thy restoration: O all people behold the desolate stones, they are the true emblem of Sion's scattered sons and daughters; bur behold the accomplishment of thy sufferings the Lord hath finished. Behold O ye Jews, the fishers, the fishers, the fishers are casting forth their nets to draw thy draughts into multitudes, for the Lord thy God will gather thee from all Coasts, whither the Lord disposed thee for a time, time, time, and an half time,

that the Lord might do his great work, for to give glory to his great name before the face of all Nations.

Kabrioses in se oli asaphim, Senebattoi shener olorico sedomen a sabat al et el in-re cabuisse segat alli selorum in rem madad alvah semmam addoremus in re faciebat olo on. The English of this state is this. The *kabrious* or gathering the holy people is at hand, for God will turn to her he hath laid by for a season, but now he will cause her to return in triumph's glorious majesty; and from the North her power shall pass unto the holy Mount; and there the Lord will feed them as in the days of old, and they shall reverence him with holy worship, even in their own land, Hosea chap. 5. and vers. 8. Blow ye the trumpet in Gibbeah, and the shawm in Ramah, cry out at Bethaven, after thee, O Benjamin. This citation binds not much the confirmation; but we will look into its bottom, for it is the eternal Spirit's citation. Now this cry out at Gibeah, it was a place of and in the Jews inheritance; now cry out, or blow the Trumpet, st is one an the same distinction: but as there was a literal calling upon to them people, so the same is now, for the return of the Jews is at hand; for whose sake I am sent forth, for to proclaim Israel's return: as is thus much in the import of my name, which is thus, *The-aurau-john*, that is, God his declarer of the morning, the peaceful tidings of good things.

Scholars, you know Theus, then Aurau, you know them two names, and John is the Beloved Dove, Beloved of God, Beloved of Noah.

Brethren ye priests, though I am not learned, I begin to have knowledge without any books of and in your learning, but shortly I shall unlearn your learning, and bring in the influence of knowledge, unto this poor distressed and wearied Nation. O behold a root, a root of Jesse in the North; a stranger, a stranger shall return home to his own place, appointed of the Lord,

O apellaram in abbatorum semaim in abaalluisse in segorum remat ally oreneus in a salem arri beneal adoremus in se saluat orieba halilujah sola nos et nos-in se rogat alli dele mem montra baieter-in se olat addoniel Selma et salem in re. The English is this. O all people proclaim the great day of Jubilee through the land of your captivity; Say aloud that Sion's God comes in strength to deliver his afflicted people out of the Northern Iron, that hath held them long by reason of its strength in the yoke; but now peace and joy is coming from God, to do his wondrous works before the sons of men. O all ye people, fear the Lord, praise him, for his mercy is coming forth, in the deliverance of his people, like unto a full flowing sea, that shall drown all the opposers of his people; yet his inheritance they shall be safely preserved in these great seas of trouble that is coming upon the earth, even in the great storms is Israel's return, for his deliverer is the God the Lord, who is mighty in battle. O Beloved, God will reduce the nations for your sake, O ye Jews, ye holy seed; ye sons of Jacob, nay Israel. *O salem, O salem, O salem ad te* Israel, from thy God, who will magnify thee with beauty of excellency, he shall comfort thee according to the time wherein he hath afflicted thee, *Selah*.

Treas trinitatas ad me in locabit el et in se avaret sebenius in re orcat al dereus in se sabat allilujah in sem abatar aluat. The English. Three in one, to me is one, and in that one his only name, I speak to ye my brethren the Jews, for I am not sent unto the Gentiles, but unto the Jews, the Jews ye holy seed, the holy rock my brethren; yet ye Gentiles shall rejoice with his people. O Jerusalem, thou liest desolate, but strength is come from thy God, and the

veins of thy children begin to receive nutriment or nourishment. Behold *ada ada*, thy watchman sees that is felicity to thee, O loving daughter Sion, the birds begin to feel the heat of thy Spring, for thy nuptials are at hand.

O diamanim hakkarim in se-el selat ori abraet addonier sela on abba selorum deme mentracis selat araura aluat apphi selat in re. The English. O the triangle of beauty is adorative, for thee thou poor Shulamite, for God will honour thee before all the nations, they shall come forth refined gold, in the midst of thee is holiness, thy priests shall be clothed in righteousness from the Lord, and an immediate answer shall go along with thee, that thou shalt slide no more: thy watchman is the holy one that will incompass thee, and under his shadow shalt thou sing unto thy God in safety. There is the Postscript Englished to a tittle, but 'tis read affirmatively and negatively, but it is itself without man's polluted invention, *O seve sapuit al bene mem delos in re sebestiana aluat oli ponderanet allugostli albanum in re*. The English both affirmative and negative. O the seat of wisdom is in God himself, that is perfection, and his showing to his people, they thereby are enwrapped into himself by the beauty of his excellency, this is affirmatively. Now to read this insert negatively, it is this, God doth take to himself a holy people, that he will gather out of all Nations through the strength of his own power, and he will beautify them with his own beauty: this is negative and affirmative, for it is God's will, and that is all.

As for the creature, it is as a drop of a bucket, or the dust of the balance. O that the creature would but truly be content with what he truly is, then would show forth declaratives that he was a citizen, engrafted into the new Jerusalem, which engraftment flowing forth from that root, it is Love, Peace, Joy and Charity. Now I desire we that are named Christians of the Gospel of Christ so called, would but look every one into himself, and see if this word Charity be in our root, and be not deceived, for no Christians without charity be our root, neither Gospel except charity, for charity is the Gospel's root and foundation.

Now I will show you (though I am unlearned) the original of this word charity, it is the word of words, and a word of the greatest concernment that is named in the true Scripture, for the word charity imports or denotes binding, the word in the Hebrew is *Rokas*, it is wrote in *Sambah* or *Sameck*, the true Greek word to be taken out of his Essence, which essence is *Rokas*: the Greek word derived from that Essence, it is *Kias*: the Latin word in truth, is to make these three words one single meaning or signification; the Latin word is *Christus*: But Scholars, I say *Christos*, that is the proper word in the Latin; now in English it is *Christ*, this is charity, for charity is Christ: Now I prove it thus, Christ in Hebrew, Greek, and Latin, and in English, is but one entire and alone root, from whence flows forth in operation one entire act or acting, that is, love in truth, and truth in love is charity, and charity in truth is Christ, the Lord ruling in love, and distilling in beams of mercy, so Christ is *Christos Kias* and *Rokas*, that is only the distinct names in their tongues of one very true thing, that is Charity, or Christ, or love, or mercy, or righteousness.

Now Beloved is it not strange that a circumcised Jew should bring unto the view of the world the true declarative of Christ the Lord, and preach Jesus the Saviour to both Jews and Gentiles, for the reconcilement of both into one root? and let me tell you ye Gentiles, that boast yourselves in your Gospel, and in the name Jesus; as the Lord lives, there is not one in

ten thousands of people, nay further, not one in ten millions of people, knows truly what Jesus their Saviour is, and ye are all lost in your supposed knowing, for ye are deceived with the name, Jesus is the substance thing, and let me tell you, it is not your knowing him by name stands you in any stead, but it is his mercy that takes you, of his free mercy into himself; nothing that you can learn, neither any thing you can do, that purchases any favour or anger; but it is his free alone mercy that taketh his thing made, which is man, and the creation, into himself, from whence in strength it in beauty issued forth, and being become weak in and of itself, yet by God it is taken into his stable strength, there to remain in glory. *O ollo-avallo soam arby selos in sabietar alma onosauruva al allat oli bene am addoremus sebat allilujah selorum aphaet al dele mem*. The English is this. O the height of mercy in God, that after detraction of his thing made, he renews strength into His image, and so doth overcome weakness by its submitting to strength, and so an union is made in the perfection; that is to say this much, God doth cause obedience in the creature, and that obedience is acknowledgement of digression, and that acknowledgement wrought from that root obedience, which is truly Christ in the Soul, for he causes an acknowledgement, God is satisfied through him, the Spirit of obedient man is taken into perfection or heaven. Do not deceive yourselves; God is not like partial men, for God is love, mercy, and compassion.

Now let me show unto your view one place of Scripture so called, that you, and I myself, in the days when I knew not God was much troubled at, that is a text translated corruptly, from which place, that place in the Romans doth hold coherent, the text is this as you read it, *Jacob have I loved, and Esau have I hated*, and this was before the children were born: now I plainly see the *Sarbax* or strength, that that place in the Romans fetches, that is implied thus much, that it might stand with God's decree, according to God's election, as I have declared, them words were none of Paul's.

But now brethren I beseech you by the mercy you have received, lay by all prejudiced opinions, and mind exactly and directly, for it is the main asperse, that lies upon the holy, and just, and glorious God, it is laid upon him by the invention of man, first I will read the true text in the truth of words, to express the entire union significant; which is this, *Eval-silo-reme-arn sardet a salu odoniel*. In that word *odoniel* is the main mistake, for it is rendered *addoniel*, the English of *odoniel* is the all-saving mercy of God, and *addoniel* is God in his declarative of Justice. Now I read the whole text coherent in the intendant, which is this, *Jacob I love, Esau I hate*. Now let me tell you that these two are in every man and woman under heaven; For Jacob is God's delight, that was as much in that day or time as Christ with us, for the maxims full drawn is both one, for it is in truth no less then the Spirit of God in man, or Christ in flesh. Now Esau is the Spirit of man, that was denoted in this word *Esau*, which word in the original signifies a searcher or pryer, or deceit, or weakness, which is indeed that Spirit, that Paul sayeth is enmity against God, or higher, it is one with the Devil: I prove it thus, *Esau* was and is that searching Spirit, that would pry into the secret of God, which was a Spirit of disobedience, that was and is to be cast forth. Now *Jacob* is an Hebrew word, scholars, it is wrote with three radices in *Sambah* or *Sameck*, that is the name which is denominated in the highest strength in pronunciation; that is the meaning when I say such a thing is wrote in *Sambah* now the characters decyphering out of this state are *Resh*, *Caph* and *Jod*. Now scholars you quarrel with me because the radices do not give the true tune or sound,

let me demonstrate unto you that are the highest learned in the world in the state or citation, take notice and do you know, that in the Caballesterial insertion the true knowledge in that mystery lies in the very *averets* or *Frame* in the rough materials; that is knowing them in their true descendant, *Littere*, thus much, to know every radiace in his proper weight, in his (centre) original, and to know him in his true original centre; that is, both negatively and affirmatively, and then to know the true state of all his combinements in himself, and with all others in their various and dubious imports and compounds; this is one hint of Theauraujohn unto you learned ones, though I myself am unlearned. Now to show you *Resh*, *Caph* and *Jod* denotes Jacob, it is thus much, *Resh* is wisdom, *Caph* doth impede that wisdom, *Jod* doth illustrate through *Caph* and *Resh*, so to draw the consort into one entire insert, it is thus mnch, God's loveliness in man, or the image of God in man, this is Jacob, for he sayeth the inserted Scripture was the figure of Christ. Now I have shown you Jacob, now I come to show you rough Esau, he is wrote with three radices that are these, *Sin*, *Zain* and *Hea*. Now people I entreat your patience, while I do define this state to our great learned ones: Now you great learned Rabbis, If I according to your learning, had but stated *Sambah* in *Shins* stead, then there had been some sound in the pronunciation, and do but read the state contrary, then you might have made the stated state sounded *Heza*, and now it sounds *Hezin*. Now I will show you the original of them three radices, I hold in the Hebrew term, or else radax in English is the proper word: Now *Hea* is weakness, *Heth* is her essence, *Zaine* is a fugitive compound in any state according to the truth in the methodical method, *Shin* is weakness, her essence lies in *Sambah* or *Sameck*, now shut these together, then it is the fugitive Spirit in weaknesses, that is the rebellious Spirit in Man, which indeed is the Devil in man, unto which Spirit Christ spake when he said they were of their Father the Devil, whose works they would do; because they were guided by that fugitive Spirit, that deceiver, that Antichrist, which hath prevailed over all nations, and now reigns in England in his predominatest sphere, yea and in the clothing of holiness, or holy zeal, and the obeyers of him are deceived, and know not that the Lie is in their right hand, and hath deceived them.

But now to come to clear the goodness of God from that charged partiality by man's false conception of his knowledge of him. I entreat you mind, First, I say as I have declared, God could not choose when all was wrapped in the womb of union; how could he choose, when nothing was produced but himself alone, in his alone and entire Essence? I beseech you mind, for it will, if duly considered, take off a great deal of trouble, out of both heads and hearts of many people, who lie under cruel bondage of this corrupt and false conception, that God had from eternity ordained some unto salvation, and some unto damnation, which is absolute blasphemy: I prove it to be blasphemy thus, that that can or will be partial, it is not God, for God is just, and just doth not nor cannot admit of partiality, then let all the world know that God will not act that himself, that he commands man being his representative to be warned of, which is these words spoken by God to man; that is this command, do just without partiality.

Now you will say, are we not as the Pots in the hand of the potter, and may not God do what he will? who shall say why doest thou so to his Maker? I pray you mind, I entreat you, I say no, the comparison is weakness, and it is false, I prove it thus, First, God is just, and he cannot be otherwise, as for man he is corrupt, and must be changed, to be made like

unto God in God's righteousness: Now do you and all the world know, that God who I know is just, and all people will say God is good and just and righteous; then how can this God act partiality or weakness? thus, if God do condemn partiality in man; and if it be as you say, that God did ordain some to salvation, and some unto damnation, is not he partial? I say he is, if it be true that you affirm: but I say it is a lie and false that you affirm, and father it upon Paul, and God is wholly just and without partiality, neither did he decree any to damnation or salvation, as you say and affirm; but that point I open not yet, though I know that there is nothing that is wrote but shall be abstracted into truth; in which original it was first let down. But you will say thus, God made us, and he may do with us what he pleases; I answer no, for he hath but one attribute in that matter, and that is just mercy to save his thing created, and no more, I say that God had just mercy to create the creature, and just mercy to save the creature, being made, and no more, not a little. Now you in your weakness will say that I limit God, or confine the holy one; I say no, do you but truly understand what that word just is, and I tell you it will keep you in your own bounds, without censuring me, or judging God; for know just is perfection, neither admitting nor degating; that is to say, neither more or less but itself, that is in the word just. Now I tell you Jacob was ever saved, and ever loved; I say Jesus ever saved, ever a Saviour; I say Abraham ever saved; I say the Image of God in man, the same ever saved, by reason it is one entire with itself in a derivative, and will be one in essence at the unmodelling of every figure: For man dies, and the Spirit returns unto God that gave it. Now I prove of Esau there shall be saved; that is of that wicked or evil Spirit, that is the Children of the Devil, nay devilish children, *Hos si selat-ar-al*. The English is this, The Spirit of darkness shall be made light and saved. *Non quantum sed magit sed maxci sele mem*. The English is this. Not much nor little, but the thing shall be taken into rest.

Now I beseech you mind what the Spirit sayeth in this citation; not much nor little, but the thing; what is that thing, and what is the much and little? The much and little is nothing, but the sound of the thing in appearances; the thing, that is the Spirit in that much and little made obedient, it shall be taken into perfection or heaven, so that the disobeying Devil shall be made obedient, and thus indeed and in truth: do not flatter yourselves, for every one of us present is in our weak dark and blind condition, which is guided and ruled by the Devil, for his servants you are to whom you give obedience; and whom do we obey until light arises in us, through the operation of his powerful resurrection in us?

Ola ollo osonno romi deleous in se sabat al ogo olemus sebat arbatar allah ak obediah sab al oli mem. The English derivacy is this, the darkness is made light by obedience, that will in obedience is Christ the interceder for the accounted elect, but the proper word is chosen, and obedience is the choice-maker in the marriage, and upon that knot, lock or tie doth the whole centre stand. Now Beloved let me entreat you but to consider one Scripture, as you call it, it is thus much; the Elect cannot be deceived. Now what that is, and where it doth centre, I will show you, it is in these two Hebrew words, *Oli al*, that is the height of God in man; that is the Image of God in man, that cannot detract nor be deceived. This point is held by many, but the truth in the thing is not understood.

Now mind I beseech you, was Christ sent to preach unto that that could not be deceived, it was vain folly so to think, and the greatest weakness so to think, but Christ came to cast forth the Devil, and to convert him that was cast forth; now how is this doctrine to be

understood? *Selam arba a sadit al oli mem durata sebat al oh mene seam abstrakcit oh senebassai elma avadet selose in re semmam*. The derivacy in English is this. The thing accounted Devil and darkness, and perdition, is the false conception in man of and in the true thing; that is God, who is both light and darkness, neither light nor darkness, but the conjunct of both them two named semblances, that is to say light and darkness, he doth bring both them into one original centre, which is in God himself, from whence they had their issuing forth. Beloved it is not what we account and conceive in our weak apprehensions, but God is, and that is God acting in sight and dark appearances: though that be Devil and darkness and afflicted for sin, yet let me tell you 'tis light to God, for that that is to us a burden, 'tis light from him to make us like himself, enlightning our Devil or darkness, which is one and the same in their accounted centre.

I beseech you let us plead together without prejudiced opinion. Now mind, I say there is but two Spirits, good and bad; that I do but say, for I know beyond what is said, but it cannot be with convenience born nor delivered, for it is a reading maxim, but I say as you say, there is but good and bad, light and darkness, heaven and hell, is not this your own method? you cannot deny, then I say Christ came not to call light or righteousness, but sinners, devils to repentance; these are your own words, now as I said before, to teach the Spirit that could not be deceived, it was vain folly that he that was all wisdom would not do, for the Spirit could not be deceived, that is the living life of man operative: But he came to preach to the disobedient Spirits in prison.

Now what are these? this is the disobedient Spirit in man, that is the Devil in man: now at Christ's own preaching this Devil is always cast forth, but not by man's naming Christ's words, or the name preaching. For I tell you, that ye are all, even ye priests, as far from preaching as light is from darkness, for ye name a shadow for a substance; for if man could once preach, he then is Christ, then he casteth forth at his voice, but it is a spiritual voice from the true centre. Now it may be ye would know of me what I account Christ to be? I answer, that the Christ that I know, he is one with the Father, and his declaring himself in his declaratives is the living life of God operative in the whole creation; that is to say the strength of God, in the whole created by God, this is Christ the Saviour, and for to account him any less, it is undignifying the Divine and sacred deity of God himself.

Hos se in re sagat allilujah in re affermater al in re sabat alui deneus in reamus, sabat halilujah al.

O the thing of things is the strength of God, in which he let down the created of himself; that is his Son, the light, and life, and strength and beauty of and in the whole work of God, that is the English of the fore-cited state.

O Beloved, that God would be pleased to open and unveil our hearts, nay spirits, that we might but see the beauty of his loveliness, then we shonld be drawn on of ourselves into God the Lord our beauty and strength, dignity and excellency.

O *Amorum non Bellum*. O then loveliness, not war would be our delight! *Non oli el*. It is not the light of God we act in, when we murder one another, but it is *morse*, death and darkness that we are in, that is the cause of such produced effects.

O that we truly all knew but ourselves, then we should not know war and oppression, and deceiving one another. *Non oculos in re*, we see not the thing that is light, that light is life, that life is God in its original centre.

O Olemus oramus hackkarim el hashsha bele retenent affluous in re. O we wil not see; because it is a bridle to our affections, & will curb our desires, and will at last be death to our actions, therefore we shut our eyes that we might not see, that is the English out of the fore-cited state. But a fire, a fire is coming in wrath, to enlighten the veiled darkness, in the Spirits of the sons of men, and a consumption shall consumed the lifted up, it is at hand, even at hand, even at the door. Do not deceive yourselves, brethren; do but look into the sons of clay, and see what a potter's work God is a bringing forth, breaking some, and making others fit for his service, *O amanem salem hushsarim in re madad arkad al onesephari alma legaget el*. The English is this, O the strength of the hand of God that will be manifest, for the reducement of the people unto obedience. *Pelma hasanah al hegemoniah almorui in rasaiah halcu avado siah allorum sabat al*. The English. The power of compulsion unresistable shall appear, and overturn all opposition, and take its own place of regency in its sphere, and act its own will and commands; which is but thus much, Christ his second coming in power.

Now I beseech you brethren let us look and see what Christ his second coming is: Now if you knew Christ, you might know his coming in a measure to yourselves, but he is not measure in himself; for he measures all, and is not nor cannot be measured nor comprehended of any, nor of all; yet *Theos auran* can declare himself, that is, the light of God can declare himself so far as he pleases to our capacities, that is just, because God is just, and no otherways. Now Christ's second coming is to restore, confirm and confound, and not to consume with fire the heavens and the earth, as we read it in many places of the translation; but what we read there in that state is a lie, falsely conceived against the true meaning of the Spirit, for in them books called Scripture, is the lie, as well as in other books.

Thus, I am in darkness, I read a truth, it is a lie unto me, because I am not one with that truth, though I read it to be made one with it; that is another lie, because I make and account a strength to be in that dead name, and do not look unto the strength that caused that produced declarative or name of himself, to give as it were a stand to our motional affections, but know that the divine and sacred teachings is the Spirit of God arising within you, that over-powers your disobedience, and doth bind up your disobedience, and doth cast it forth, and plant obedience in its room, which in true propriety of speech it is Christ in his own glory. Now one thing I desire to commit to your considerations; that is thus much, that text, that that is translated thus, Christ in us the hope of glory: Now if it be granted that Christ is in us, he is not hope, for he is glory, nay the Father's glory, and we do hope till Christ be come, then we seal our hope, for we in joy take notice of this, we are in ourselves delivered from that our accounted Devil, and Hell and Death. Now brethren the main mystery is yet hid in these two denotations; Christ in us the hope of glory. I say Christ in us is glory. Now comes the abstracts of these two into one; that is thus, when this effect is wrought by the Spirit, then are we not, Christ is all unto God only one, for we then are not our own, but we are Christ's, and Christ is God's, and so an union betwixt Christ and us, and an union betwixt God and Christ into one entire and alone Essence; then is the Kingdom delivered up unto God by Christ, and then God the Father is as he was, that is, all in all, and out of that all, all came

forth, and into that all, shall all be through Christ (who is the strength of God) be reduced into God, and yet a visible creation of appearances in this world, so no end.

This is one glimps of the mystery of the divine Deity operative acting through itself in the illustration of itself, this is wisdom's work and the Spirit's teaching.

O sapua in re faciebat al donior lamed eluviah senebatoi reme amalum sabbat al oly mem sebe non dear al oli sede pelud alui a sareth hashsha obi. The English is this, O the wisdom of God in making and creating, and creating and making no end neither beginning, for what is detracted here, it is illustrated in another form, and that illustration eclipsed by a greater beauty; so in excellency there is no end, no beginning, but itself acting and operating in itself, through itself, and unto itself; this is the called *Trinas personas in re*, the three persons in the thing, but it is the thing, three persons, no persons but the thing, nothing but the three, no three but one, and that in union who is *Jehovah Jere*. *O Emmanuel a hushsharim in sadoniel abrat trakxci el oli selhene ccai pelet al*. The English. To what it will hold: O God with us, he is the strong builder of the creation, and the same strong destroyer of the creation, and the strong continuer and preserver of all things in appearances. O all things destroyed, all things decline, nothing destroyed, nothing declined; for God is, and is is the same always, no greater nor no less but himself alone.

O Brethren that you were but able to bear the influences, that is the infillings that are even at the very birth, it is loosened even from the fastenings in the womb, but yet you cannot receive, by reason of your weakness, which is the new birth that will free man from his supposed enemy. But I mnst pass it till time; yet that time is at hand that Satan shall be bound and shut up, that he shall deceive nor trouble the people no more, remember that word THE; People it is a word of limitation and distinction. Now Beloved as in the Scripture is many various maxims in their imports, and coherents in and with others being compounded, and the main is the true, understanding the Hebrew, radically, not literally, that is nothing not worth owning comparatively; for it is nothing to know the name, but to know the knowledge in the inside Spirit of them outside letters radiacles, or semblances, or ciphraties. Now this knowledge here inserted, I deny the translator or translators, that translated our Bible and New Testament, to have perfectly literally, then short of my explicatory intendant, for where the conjunct in any state was dubious, or stated: in a figitive maxim, as *Zain*, or *Peres*, or *Heth* in some states is fugitive, and other words of great importance though fugitive: the meaning of a fugitive; is words that wanders, and are not combinements in any state, but are weak, and as I may say in English frothy, or light, invalid, or unstable, and without solidity, this are some radices when they become numeral, as in man's framing to cause the product by them composed to give a distinct semblance or discription by their denotation, as in the Translation of Daniel, the accounted 10 chapter and the 13 verse. I pray turn to the place, and see what can be gathered to understand any thing by, and I shall show you how that error was corruptly stated: the words are but *The Prince of the kingdom of Persia withstood me, and I remained there by the King of Persia.* Now I entreat you mind, sayeth one saying, All Scripture was wrote for our learning. Now I demand what can be learned here more than mere nonsense? Now you rabbis must say it is mystery, for to uphold thar Babylonish whore, that is and is not, and yet is: Brethren let me speak to you, there is not neither in Old nor New

Testament any thing, but it shall be opened even in this age, of which opening I am the morning-light, declaring God the power at hand. First I demand what it was that converted, and taught, and strengthened Daniel? you must say God. I say, how conveyed? you must say, and I know it was by the Spirit, that is accounted the holy Ghost, thar is and was Daniel's teacher and instructor, and is also, the teacher of all that is taught God; now the text is rendred in its import, thus. *Hessi perese nelle avallet medad*. That word *medad* the import is not understood in the translation, but it is rendered false according to true method, *Alui hushsharim aval selos add me seret negose*, that is the true text in that state, but it draws your three verses into one, that is thus much. O Daniel Beloved of God, fear not for I am with thee, and the King of Persia shall not prevail against thee, but Michael shall deliver thee, and thou shalt reign; in that word reign is the abstract body of the fourteenrh verse which is what shall come to pass in the last days; For he that reigns according to the import of the insert sees all, for he sees with God's eye. Now what is meant by the Kingdom or Prince of Persia that opposed Daniel? was it a temporal Prince? the insert speaks as it were intended, but it was not a temporal prince; no, it was that Spirit of darkness that opposed Daniel, in that he could not see clearly what he did desire to see; and *Michael* is the strength of God in teaching and instructing, who always prevaileth, for it is God's Spirit predominance. I entreat you mind, so instructed they shall reign in knowing and knowledge divine; that is, when God is their instructor: but to state the word, *Madad* is dubious in the import, for the signification is various; for it is a country, a place, a kingdom, a cave, a separation, an acting, and to this effect the word *Madad*, so the translators would make their own fancy, when they could not understand the import of the word *Madad*, as it is too much and too often all along in the Bible and the New Testament done. *Selos in re affirmatar homo or sabat aluah havi sene ocas addi senatar allu sele mem*. The English is this. It is not what vain man stateth or nameth, for his breath is in his nostrils or is vanity, he pointeth at something, and himself is nothing but a fleeting shadow of air, earth, fire and water, the abstract of these, this is man reduced, man unto his first principle, the Elements secondary are his essence he was abstracted, derived, or drawn forth from, this is your accounted man and woman, but the soul or life of this is God, and they are properly God's sole, for the creation is God's sole or foot-stool as you term it; mistake me not, that word doth stand dubiously to you, that is, God is the soul or life of the whole creation in Christ, and so God is man's soul and life, but you would have it thus, man's soul is of and from God. Brethren, it matters not what name we set or give, for the thing is truth; that is to say, the image of God in man: but this dark place is light to some, and it is not like Paul's Epistles, in some of them there is something hard to be understood, which sayeth the translation the unlearned and the unstable wrest, as they do the other Scriptures unto their own destruction.

I beseech you mind, I cannot let that place pass, for it is no less then blasphemy. Well may the natural Jews my brethren disown the Testament through their darkness, when such places is enforced by authority for divine Scripture, it is a blasphemous lie of man's invention: thus the citations is in the 2 of *Pet*. 3. and the 16 verse, these words, *As one that in all his Epistles speaks of these things; amongst the which, some things are hard to be understood, which they that are unlearned and unstable wrest, (or pervert) as they do the other Scriptures, unto their own destruction.* Now mind the quere I lay down, the first is this, to try the truth in this main maxim; of asperse: First, I desire of you here present, whether you do believe that

the truth be obtained by Learning, the name of the Scripture; can your reading the Scriptures, teach the gift that in that denoted insert is mentioned? if you can, then I say you can command the Lord, which I deny, and you will not affirm; for all you can learn, is but a bare name, until the Spirit named be come, then it is *scriptum est*, that is, it is inwritten in the spirit of that man or woman, this way I received my teaching, but it is knowledge; this teaching cannot be destroyed, for it is truth in power, and not learned; for learning is the lie, it is the name of a thing, and it is not the thing, but the sound of a substance, and it is nothing itself, but an abstract of air, composed by the actuation of the motional man for denotation sake, and is nothing at all, for the highest, it is but a voice or sound, from the true thing which is Christ in the root. The second quere is this, The unlearned cannot pervert the Scriptures;" for unread, unlearned; I hold your own Maxime, then the unlearned are free from destruction of, or by perverting the Scriptures: I say, it is the learned (calsed Rabbis) thar pervert the Scripture, for the unlearned do not, nor cannot pervert the Scriptures, but it is the great learned ones, for it is their Trade for to pervert the Scriptures; but I cannot grant them that word they have stated upon the unlearned, that is destruction. Now Brethren, you understand the import of the word destruction, now let me tell you, that the Decree of Election stands you in small stead, though you account of it so high; if God should cut you off, and destroy you, for naming a few dead names of words, and spellings of letters together, can destroy you, or be your destruction.

Surely the priests make a small God in this place, that a few names wrong pronounced should cut us off or destroy us. I beseech you mind, what a mighty mercy of greatness and freeness is in God, that will cut off and destroy the unlearned, for wresting or pervesting the Scripture, when in truth they cannot, but to show you this place is charged upon the Clergy, the great learned ones; give them but ther own words, that they have stated upon the unlearned, which in truth is but mere nonsence, or the unlearned is free from perverting the Scriptures, but the great learned ones, it is their work; now grant them their own words, then they must be destroyed; but I shall not grant them that word destruction, only I will read the truth of the Spirit in that denotation or text, which they have falsly corrupted with many other Scriptures; the words are these, *Hos in aparan alli bene an audet elko O Seli rem Sebat al delcoh in re*. The English is this in that text: The Scripture is a dark mystery, that man cannot reach without the Spiritual light, which learned man perverteth to his deceiving, this is the true text as the Lord lives, and the Spirit's meaning.

Now priests where are you with your destruction? if not deceived you need no mercy, for I say deceived is the foundation for mercy to illustrate her heavenly influences into that, thereby deceit may vanish and righteousness reign; for where sin did abound, there grace shall abound much more.' O the riches, and wisdom, and excellency in God, that hath concluded all under blindness and ignorance, that he may have mercy upon all, and our greatest deceivings is the foil to set off and illustrate the riches of God's free measure in the transcendentest, magnificentest excellentest manner, illustriously letting down his mercy to take away our imbecileness, our weakness, our wickedness, unto whose excellency the only one in unity, yet he all variety, to whom be praise for ever more, Amen. No Amen in unity, Amen is in variety.

Wrote by me THEAURAUJOHN TANI the Jew, High priest & Recorder to the thirteen Tribes of the Jews.

Thus far of this Book was transcribed at the Prison-house of Newgate.

Epistle 13.

Wrote at Eltham.

O Beloved, the beauty of excellency is in God alone, Esa. 5. 7, surely the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant; but the Lord looked for judgement, but behold oppression, and he looked for righteousness, but behold a mourning or crying.

Beloved, it is to be inquired into, what the meaning is of my falling upon this text of Scripture, which to me after I was guided unto, put me to a stand or maze; and what God will bring out of it, as this very word, I know not one tittle. Beloved, God's vineyeard are ye men and women accounted, by denotation in the written word, and ye are so indeed, and in truth ye are not so, so ye are and ye are not; that is, so many as walk in obedience, they are vine-branches, and their root is Christ Jesus their Saviour risen in them, by his own strength and power, by whose power they are made obedient unto himself, by having their corruptions changed and cast forth, and their whole all subdued by Christ's reigning in them, and ingrafting them into God the Father through the union of Spirit; so there the beginning hath taken his end unto himself, and then there is an oneness in entireness as at first, for in Christ or *Massah*, God let down the creation, which Christ or *Massah*, is the strength of God, and in that strength, that is Christ or *Massah*, God restores the all of the creation unto himself again; that word *The All*, hath more in it then any, or all you do understand in that state that it doth stand in: Now under the name of this qualification you are vine-branches indeed.

But now to show you in truth you are deceived, and are not vine-branches; it is thus, in truth you are not, if not in the truth you are, that is to say truly, if not in the root Christ, ye are indeed and in truth no vine-branches, but ye are briars and thorns, and hinderers in appearances of the true vine-branches, thus are ye hinderers of the true vine-branches; and yet your hindrance of them is a furtherance unto them, thus you are hindrances to them, when you do not accept the truth declared by them and in them, for know, your own neglect is their hindrance; thus you hinder them, in not being one with them; for they that are not with us, are against us; but all this is short, yet once more, ye are hinderers of the true vine-branches; for in truth who hinders or opposes Christ, but the Devil? and that Devil are ye, and the vine-branches are we that are in Christ. Deceive not yourselves, if ye are not of Christ, then ye are of the Devil, there is but two creations, and yet but one creation, and in that one all creations. But to speak in term to your understanding, there is but two, that is to say, God and the Devil; but because you are pleaders for the Devil, take him unto yourselves in your own term, and in that you will understand him best to your own capacity: now let me tell you, so long as you know a Devil, you neither have capacity nor understanding, though I cannot rob you of your Devil, yet let me tell you this, if you understood or had true capacity in truth, then there is no Devil, but God who is the light showing thee his beauty, and that is his glorious truth, and in

that truth there is no Devil, and this is true understanding and capacity to know God to be thy God, then this Devil hath been a furtherer for thy good.

Now mind, how hath these thornes and briars, and Devil been good unto the vine-branches? thus, the thorns are the pricks from the Devil, which doth procure our unrest, till the Devil hath (as I may say) hunted us home to our God, who is our safe cenrre, in which this cheat and cheating Devil hath no centre, I term it a cheat, or deceit, or deceiving.

O that God would be pleased to open your eye, then you never see the Devil, but you see always a Devil while you have a double eye or two eyes, but when you see with the single eye, there is then no Devil to be seen with union his eye. Brethren, it is your being more than truly you are, that makes you see a Devil, for if you did but see yourself to be your own self, then there is no Devil, but God alone.

O I wish from my soul that you had but the true sight, then there would not be this judging one another, and censuring one the other, but instead of this envy which is the Devil; but you must have it in these words, this envy is from the Devil.

But now I will show you how envy, you and the Devil are all one, and in one *Trine*, which is the dark semblances figurative figure of *Terra Evangelius in re*, that is to say, *the light Evangelical in the thing*; but to let it down from the state to your capacity it is this; the Devil hath his *Trine* in figure, as Christ hath his figure in earthly appearances, but in their absolute & adverse contrarieties: as for Christ's figure, that is declared already in this epistle in the vine and the vine-branches, as Christ being the vine's root, and the branches narurally branching forth from that true root, which in the Egyptic tongue the word that holds the method enclosed in its womb is *Glavo*, in the true Hebrew, in *Primus Maxi*, the word is *Okas*, now the Greek word is *Theos*, the Latin word *Deus*, there was in the translation of this word, in the New Testament from the Greek tongue the reason, I know why the word *Logas* or *Logos*, for the variety of *diphthongs*, which is the foundation of the Greek tongue, their connexions being so knitted one in another in the pronounced sound, that the true understanding in many words is perverted, and the sence in its extent lies buried.

Now let me speak my man-sight and judgement, this is my own, yet there is somewhat more in it then my judgement is, that whereas you read, *In the beginning was the word*, which is in the import *Logosh*, but you say *Logos*. Now I give you my reason why I sound *H*, as *Logosh*; it is because I dignify him in the Hebraic *Resh*, whose import in that compound word doth import or denote the binding strength, or strength word, for strong word will not hold; but the word *Koash* is this, the strong binding root, that word *Koash* will bear the maxim in his full denotation. Now I say if true read, before the beginning the root was, you say in the beginning the word was: now know your maxim cannot bear it in the state of God, for God was before appearances came forth by or in his word, judge ye all of this, whether that the root was before the world was made, and before appearances did appear, root is the properest denotation. Paul sayeth we are his off-spring, that is, we are branchings forth from that root, that was before the beginning, as your text is read; which translation is false in that state, and though I am unlearned and unread in what I declare, and none more ignorant, that hath any learning, set me own my own, and that is this, I am a liar, God is true,' though it be somewhat strange, yet it is true, Brethren it reaches every one of you.

I pray you take this to back my words withal, Paul sayeth *Let God be true, and every man a liar*, or all men are liars.

And now I come to show you the Devil, Envy and Man, and that last word liars will hold all. Thus, man was the image of God, I beseech you mind, in true propriety of speech God can have no image; thus I prove it, the whole altogether cannot figure out the image of God, but thus they do, denote unto us the wondrous greatness and power and sacred Majesty of God, for know God is to be considered in the works of his royal creation, and not in himself, for God is incomprehensable: I tell you it is as easy for a gnat to swallow both the sea and the land, as for man to comprehend what the eternal Majesty of God is.

But know I must state the word image, because that you may understand my term. Thus, God made man in own his image or likeness, this is in the high light in man, that is the soul in man, now the soul in man I say cannot detract its derivacy, but the spirit of man is motional and hath no centre, whereby the strength of its quick composure, that is composed of or from, it is in coherency in operation with the abstract it was abstracted from, for know the spirit of man is the abstract out of the quintessence of the four elements with its recedings from the celestial bodies in their influences, now I would not have any of you to mistake my denotation or meaning.

Now I will state the state in Hebrew Greek and Latin and in English, that if the query be queried it may be reduced, for the reducement of the query queried, the Hebrew denotation is in these words *Oli-Al*, that is to say, the light of God set in man, that is the Spirit from God, yet enclosed in flesh a derivative, it doth take this descent in nomination, that is (mind) *Oli el vau*, that is, the light in man is wholly set in God, which is the soul in man, yet Spirit from God, but soul will hold both from God's denotation as well as Spirit, for the Spirit from God is the soul in man, and the soul in man is set wholly in God, for in him we live and move, and have our being; that is the union, his tie unto himself.

Now in the Greek, the true word in the originalest denotation, it is *Oukessi Avalle*, that doth denote thus much, the clearness in man is the Spirit. The Latin denotation is, *Ego sum vita mentis*; that is, I am the life of the mind, or the mind's life, which is but thus much by denotation, the soul is *Primus maxzi*; that is to say, the first strength in man that is the soul, now upon the return to God spirit doth if it can be defined, doth in the proper place as it were take the precedency in the return: but mind, I ever state the soul in man to be *Primus maxzi*, that is the first strength in man, the denotation lies very mysterious, that is it that causes the exactness in my state laid down; now the first in man is the soul, that is the breath of God, which is the being life in man, that is the soul in man.

Now I come to the Spirit in man, that is truly man's all, now that is *Secundus vita in homo*, that is the second life in man, or the second living in man.

Now know I am coming to bring the Envy Devil and Man, all to make one *Trine* in figure, and thus I begin.

First, The soul although it be in man, and be *id est primus Maxzi*, that is, the first strength in man, yet it is not of man, neither hath man any benefit in that soul, until that *secundus vita*, till the second life be brought into obedience unto the *Primus maxzi*, that is the

first strength, *Oli el vau*; that is thus much, the Spirit of Man, that is *Secundus vita in orbis*, that is the second life in this little world, be brought into obedience into *Primus maxzi*, that is the first strength in this little world *man*. Now this is wrought by the Spirit of God infusive into the *Oli el vau*, that is God infusing his Spirit, which is word, which is Gospel, which is light, which is life, into the soul in man, by that light which is God's grace in the soul, the beauty of that excellency in the soul, it doth illustrate into the *Secundus vita in orbis*, that is the second life in man, which is the spirit in man, and by that beauty, the spirit in man is made obedient, which obedience is Christ in us, so by this light or spirit from God, we are reconciled in ourselves; that is, the soul, and spirit, and body, for the body is acted by the spirit in man, and not by the Soul in that body till the light in the soul hath overcome the darkness in the Spirit, and a marriage be made betwixt the soul and the Spirit and the Body: now then in this marriage with us, with Christ, with God, we are one enlightened *Trine* in ourselves, one with Christ, one with God, and all but one; then we see him as he is, which sight makes us one with the Father, though a derivative, yet in essence, and we shall be one in regency, Brethren here I have shown you the beginning work, the way work, and the end work.

O oli el vau, amor in re sabat al halilujah in mem. The English of the Hebrew state is this. O the light of love set in the soul in man by God, the word *Re* doth import God in this state, it doth cause the ejaculations of angels to return to God, for his free gift of rest into the soul; this is the light *Trine* figurative figuratively the semblance, in *sanctum sanctorum*, where there is only union denoted unto us, that is in truth, God's love or mercy praising himself, thus God in mercy made a creation, and God gave mercy to restore his creation, this restored being restored doth sing *Halilujah in viva vose in Evangelious in Re*. The English is this, The mercy or the saved do sing Hallelujah, in the living voice of Angels in the thing: so you see God his mercy in creating, his mercy in receiving his created, that very mercy doth praise God, so in short God's mercy doth praise himself; take one place of Scripture, I do not bid you beleive me not it, but stand upon your own centre; the words are these, Thy works praise thee O God, and we will sing unto thy Majesty. Now I did bid you not believe me nor it; How? because I would not deceive you, nor have you deceived, and John the Baptist my brother spoke the same words in the import, when he said I baptize you but with water, but there is one that will baptise you with fire and the holy Ghost. John knew he was but a sound or a voice, and knew that a voice or sound hath no centre, but is a composure abstracted of air, which is but a lie or nothing, that is all that man can teach; but the reason that I bid you not believe me, nor the place cited, it is because I would not deceive your manhood, for the manhood will gather together a stock of names and words of queries and answers and notions, which is all but a lie till the Spirit of the Lord be come, and cast forth that dark deceit, and Christ erect his own glorious light. So I would entreat you be carefull, that ye accept not a sound for the substance. Now I know that God's light shall unveil all these things unto you, that the true truth in the thing may be illustrated, for Christ's coming is like fuller'-soap or the refiner's fire, this I know and have felt, and from the true knowledge in me I speak, though it be in me and in you a truth in the heart or soul, yet that you and I both, and all people speak, it is but lie in the mouth, for in the heart is wrote *Digitus Dei*, that is, the finger-writing by God himself, you speak what is done, and from that true root in the soul, yet know your voice is

but a sound from the thing, and is not the thing, and a sound is a lie and not a substance, for 'tis but a name of and from the thing, and not the thing, I instance thus, a sign or picture of a man, is not a man; therefore in the true propriety of true speech, it is no more nor no less then man's lie.

Now to come to the Devil, he hath a *Trine* figurative, the celestial *Trine* temporal; as thus, the Devil, envy, and man, make up one temporal *Trine*; thus the Spirit in man, nay man's spirit, is a Devil, and the strange birth that is brought forth of Devil-man or Man-Devil it is envy.

Now that word *Orga*, it is a Chaldee word, but it is the properest word to hold in truth the coherency, but thus, this word *Orga* is envy, and this envy is the Devil-man, in man, from man, and by man, and against man, and this is envy in man, or the Devil-envy-man or man-devil.

Now to come to state the connexion, that exhales and draws the conjunction together in this *Trine*; it is thus, I beseech you mind, *Non serte pele esse*, this is a Latin state, though *Pele* be the ancient Orthodoxal word in the Greek tongue. Now the English is thus much, *Not sure nor certain being*; or thus, no certain being not sure; this is a strange state, but we must have stranger yet before we can find out this Apollyon, that hath inbondaged us unto his strange being, that is so strange that it hath no centre, and not to be found out. Now let me speak if all Languages can find him out, or all arts, or all sciences, or earth, air, fire, or water, I shall reach him if he can be found.

Non ocare in acaos in re, Here another state more harder then the other, let me tell you, *The light in knowledge doth find out the Devil, or the true knowledge doth out the Devil*; but to open the fore-cited state, it is thus the English, mind all you curious quick wits, while I define unto you this deceiving Devil, the English of the stated Greek maxim is this, *Not the lightest in confusion in the thing*.

Sed oculus in ve alli nen. But the eye in life sees no Devil or darkness, but it is a severation from light, that is a composure of dark and seeming light, and this is Hell or Devil, *Quando in operati avaret nel medad al in re sem addi aal oli abbit sole toro orabit al beneam sabat*. The English is this, *When in work he varieth, then the eye sees the Cave of Hell, but the high thing sees no Devil but himself, for he and his sight sees no evil, or darkness or devil*.

Solat arry absadet ve. The English is this. *The safe strength evadeth the lie*. I have gone thus far in this search, and cannot find a composed Devil; that is a substance, and that substance a place of residence.

Quoas amalum sarbat alu alaous in amarere semer allat vel nede mem in re sabat altra nebat. The English is, *How or why doth light discover the lie? Why? it is the beauty of his own transcendency.*

The darkness is a shade for light,
Wherein it doth itself delight.
Thus if truly understood,
Then the Devil is viewed.

But to let the state down, thus, God in his Essence, before he came forth in created appearances, was all light, and God's veiling himself in earthly appearances, hath eclipsed, as it were to the height of our expression his glory in his Essential Essence, in his created derivative appearances; so that the light shined, in the darkness, and the darkness comprehendeth not the light, but the light illustrating, causes a banishment of darkness, then there is no Devil, not Death, but a daily Resurrection in glory into the pure and divine being, which is God in and with us a derivative, yet one in the all light Essency, which is the *Teri-al*. But to come to state this envy, Devil, and man all in one *Trine*; thus, man is the Devil, thus the Spirit in man is the Devil, and that by reason of the abstract it was abstracted from, it is quick and fugitive and lusteth to envy, nay, 'tis envy, and envy is the Devil. *Semus in ar I-in-e*, it is the alone lustful deceit in man, for know whatsoever centereth not in God is a Devil; for in the reducement there is, as the whole Church called in England, for know it is but a called Church, and call is but a lie and not the thing, they all hold only that in the reducement, that we must go either to Heaven or Hell, unto God or unto the Devil; and these two are as it were paymasters, as God the Father of mercy, and the Devil the Father of envy: Now you that are not in God, ye must be and are in the Devil, thus the Devil's *Trine* made and upheld, thus the Spirit of man is man's proper all, thus it is the life of man as he is natural man, until that spiritual light hath made it one by enlightening it, and so it obeying that light, there is an union made in one, and so all one in union with that glorious Essence it was descended from; for the darkness is unveiled, and light hath caused obedience, so that the day and night are both one, and night is gone in that clear day.

Now the Devil his *Trine* is thus, the Devil is the serpentine spirit in man, that opposeth the light of God, and while that spirit is uncast forth, man is wholly ruled by the lusts of the Devil, and his acts are in darkness in all deceiveableness in unrighteousness, for Satan and he is one. Mind Christ's words to Peter, *Get thee behind me Satan*, then Peter was the Devil, acting in that dark Spirit or dark light: Now how can it be properly said to be a dark light? thus, the light is life, and the darkness is death; therefore where darkness resides in predominance, then a dark light, but the word runs thus, *they shall be cast into utter darkness*.

Quando avalet armi assem pele avaret axzi pele Ethrati leget alma amaset doly. The English is this, *But the state is dark, for it is the denotation of Hell*, and you hold it all of you to be dark; then mind, this is a dark state, for it is Greek; because the major language lies in the Greek tongue, and the other languages are but conjuncts to the Greek, and from the Greek tongue, this great deceivable Devil was elustrated, though what he is, and where he dwells, all men that have said they have been Christ's ambassadors, could never define to this day.

Now I Engsish the dark fore-cited state, (mind) *When the contrary receives strength, the light is eclipsed*, and the light increasing, darkness vanisheth away, and flyeth in his airy Kingdom, of which Kingdom, he the Devil is Lord predominate; for the light causes his combinement to his airy region.

Now to be priest-like as you call him, though the holiness in all men I honour, and holiness in man or men, that is the true priest, and not prating man; but holy acts from the true root, that is a demonstration that the true priest dwells there, mind these words, for ye shall all be Kings and priests unto God, but he that nameth Christ must depart from every evil way.

Now you say man cannot think a good thought, then know he cannot turn from his evil way; it is granted, but to come close, where the evil way is not departed from, that man hath but prated, and never heard Christ preach, in them words are included both the called priests and people: for if the priest be not turned, he prateth, Christ never preacheth in him, and Christ never sent none, but he preached in him first, and by their voice they sounded forth to the people, all this is nothing yet, for the Devil may and doth speak as high in expressing words of godliness, as any in light can do; but when you come to search the root, it is but a sound and not a doing or reforming to that that was spoken, for Brethren until you are doers you are Devils and liars.

I will give you one more, It is not he that heareth my words, sayeth our Lord and Saviour Jesus Christ, but he that doth my will, that man or woman, or both, are my Disciples, but the same that the Spirit did denote to my brother John the Baptist, the same confer I unto your capacity to judge of, upon whom thou seest the Spirit descend and abide, that is he: So I say to you, whomsoever you see acting in love and charity, I had need speak this in plain English words, that you may all hear what I mean by the sound I deliver to you: it is this, When thou doest as thou wouldest be done unto; yet further, for illustration into thy duty that thou owest unto thy Brethren, feed thine enemy, clothe him, see none want. If one ask, if thou givest, make his condition thine own: Thus, if I were as he is, would I be content with the same I give unto him? Now brethren, I am come to sound you all in the Truth, in the true Gospel. Now apply my words unto myself, then you will say that I said a sound is a lie, and not the thing. Now I grant it, every sound is a lie. And now brethren look to it; for ye are all but sounds and liars, if ye are not doers; for the doer shall be justified in his deed.

Yet to come close, brethren; mind, I beseech you in the bowels of Christ Jesus our Lord and Saviour; leave off this lying in hearing, and in truth be doing: for ye dishonour the glorious Truth in the declarative of the true Gospel. Let me tell you, which to my grief I speak it, God is witness upon my soul that I lie not, That in many places where God and Christ was never named, they walk more near the true Gospel, which is doing, then ye do, that have all this preaching. But truly, if it were in power, the operation would be demonstrated in our holy walking before God, the glorious Majesty of heaven and earth.

Now I will speak in the English Tongue, the English actions that reign in predominance. O how are our holy named Zealots, how are they become more brutish in their lustful living, then the bestial beast! I am ashamed to name, but the meaning you know. O how doth oaths and drunkenness reign amongst us, for which the land shall mourn! But how doth deceit and fraud reign, even from the highest unto the lowest! O how do we cry up the Gospel, as though that were a cloak to cover over all our wickednesses! I beseech you hear me: ye are the very Mystery of Iniquity that my brother John saw: for it is but a name, and no true thing. And judge ye by your own doings, if God by his Spirit hath preached in you. I say, the Gospel and Christ you deny, and are bewitched with the highest witchcraft of Satan; and ye are the highest form of the devils scholars, that ever he taught: for his servants ye are, to whom ye obey. Lay Christ's rule home, and you see that it is doing that Christ commanded, and not saying. So now, until a turning unto obedience is come, ye are liars, deceivers, and the Devil's children.

Now I come to speak to the Devil and his regency, that is in the air; for he is said to be predominate in the air: *Sub Luna non in Patreas a Salma onari reme Emishcio veniente amorarum in a Salma aphny audaret almat alliel in re sabuisti almat on or*. This state is the highest that can be wrote or denoted, *Sub Luna in re.* For know, the Moon is knit in the thing, that thing in this state is Jehovah; but to open the *Maxzi Sub Luna*. Our fore-fathers were peaceful men, and in their peace, they saw no Devil, but we that are the weak children of the strong parents, we see a Devil: Now you think the state is easy, I tell you, the deepest judgement in the world by literal learning, cannot reach the meaning of the English; for there is all that can be spoken. But to this devil, and to show his regency, it is the air, from whence he and all things *Sub Luna* was abstracted. Now know, the Devil by his power is greater than man, for man is the Minor abstract, but if man and the Devil were but drawn to their full method, they are *Signam Ve*, that is, a sign of that same sign: I could wish that it were understood: but to come to the Devil's *Trine* in earthly appearances, it is this, the Devil-man, or Man-devil, but you will have it the Devil in man. Now how could the Devil deceive man with signs and lying wonders? thus, wonders and miracles are two distinct appearances, I prove it thus.

The miracle is the foundation that wonder doth rise upon, and the wonder is notional, the miracle is the substance. Now the miracle in man, is the Devil's wonder, thus God doth infuse grace into the soul, and then the Devil is cast forth, that is the Devil's wonder at being cast forth.

Now this wonderer is the deceit in man, which is indeed the devil in man. Now know, that the Devil's *Trine* hath the same expression in names, and quick, nay quicker than the expression from the true root.

But now to come to the true view of God and the Devil. God's *Trine* is acted in Christ, and by obedience we are made sons in God. Now the Devil his *Trine* is acted by the spirit of man, and that acteth evil continually; and the greatest Devil's scholars, they are the highest in Scripture, and by that they cover their own devilish ends.

One more: when they both cease speaking, and come to be declared by the Prophet in them, then the true root doth discover by his Prophet, that the teaching was true, which teaching is acted forth in the bowels of mercy and compassion, in distributive acts of mercy to the poor and afflicted. But when we look for the fruits that the man that hath not the Root Christ in him, although he hath sounded never so high and holily, yet I pray take Christ's own mark to know them by, that is this, By their fruits ye shall know them. And what fruits do the deceived bring forth? I give it a small name; but indeed, what fruits do liars, that is, notional men, bring forth? only dishonour: I beseech you mind, for it is the axe that is laid unto the root of all trees: for when ye have as it were reached the sphere or heaven with expression of words in curious eloquent oratory, and come down to your lives and conversations, why ye were angels in expression, and Devils in actions. Now let me tell you the truth, ye notional people, ye children of your father the Devil; he was a liar from the beginning. O that them words from the beginning were but truly understood; but it is not reached, but unto ye Devil's children, that is, deceive not yourselves, every one of you that are hearers and not doers, ye are the Devil's children: for know, ye are but a name, and ye are not the thing comprehended

in that name: and so is your father the devil; for he is a name, and no true thing, but a lie, and so are ye, while ye are hearers and not doers: for the Devil your father would be like God, and ye would be like Christ's people, in hearing and speaking with the highest; but here comes the separating axe, that is thus: Christ's people are operative doers, and ye are only operative hearers; and your doing is contrary to that you have heard; so there you have set to your seals; for doing is the sealing to others what God the merciful creator and Lord of heaven and earth hath done in us. Therefore I entreat all in Christ's stead, never hear more, unless ye resolve to be doers of his will, whose voice you seemingly desire to hear: for in hearing, and not doing, ye treasure up wrath against the day of wrath, which is even at the very door, ready to seize upon all disobedient hearers, and not doers of the things they have heard: for God shall render wrath in fury, like flames of fire, upon the disobedient hearers. Not he that heareth my Word, but he that doth my will, even that same man or woman is my disciple. Let me tell you, one doing is better than all the hearing that ever you heard in all your days.

Now this that I have spoken, it is the prophet that is sent, *Non homo in prophecie, sed propishe in re sem mam*. The English is this: *Man is not the prophesying prophet, but the prophet is the prophecy*; and yet both in one, that is to say, in truth. Man is not the prophet, but the light in man from God, that, even that is the true teaching prophet. Now know, that this prophet is never sent forth to one man at one time to reside in; but it is God's light at the time of God's pleasure, when the people are lost, to renew them, and connects them together by his prophet, that is his union spirit, in his appointed gathered all.

Now I will discover unto you the notes or signs that you may know the truth in the prophet, whether it be true or no that he declares: And I will come unto the highest instalments, thus: first, the Spirit of the Lord by communion goeth forth to gather the people: not by man's voice are the people gathered, but by God's power in his own Spirit: for man's voice is a lie, but the true strength gatherer is the spirit of the Lord. Now know, that I know God will gather a true figurative Church in England, and that gathering is the cause of all the trouble upon the spirit's of men at this day: and as the light doth increase, so doth molestation and trouble increase upon the natural man, for Antichrist must be before Christ in his creation: for out of a confused Chaos God's union shall be perfectly selected out. That is this work that is in the earth; it is *Therakx alli*, that is *the high revolve of the revolution of the JEWS*, and their calling, that is a turning from dark and dead names, and dead idols, though supposed God's, to serve and worship the true and living God, that made heaven and earth, and all things.

Now I come to denote the prophet, that is as it were the head unto the members. I beseech you mind, in that headship he is servant unto all. Mind this state: for it was Christ's own example, *Who will be greatest among you, let him be servant unto all*. That was Christ's own example: for he washed his disciples' feet. Now this humility hath cast out the Devil, which is pride and exaltation, and this lies written upon the spirit of that man in whom the Spirit is in the flue or fullness of it.

I have nothing but that I have received, neither do I understand what I have received: But it is itself, and I am yours to serve you in love, which is the Gospel in truth, and truth in love is Christ, and Christ is God's. So much for the first notation of *Devitie Devinam*, of the divine riches or spiritual gift, or the Spirit's teachings, or the spirit of prophecy.

The second note of the true Spirit dwelling in man, is this. The man must and is for the time taken wholly into the Spiritual work; that is this, his delight is so far drawn into that lovely beauty of excellency, that his love is wholly in that divine light, so that he hates all ends and by-respects, only advancing the glorious illustration of that beauteous excellency by voice of breath, and doth seal it with a holy, godly, liberal life, compassionate unto all. Thus much Paul said, *Walk as we are an example unto you, Be ye followers of us as we are of Christ the Lord, for whose sake we have forsaken all, and do count all things but dung in comparison of Christ Jesus our Lord*. *Lex talionis in re*. The right understanding is Christ in the thing, or the thing is Christ in the right understanding. But brethren, I would not have you ignorant of what hath been the reward of our Lord and Master, and of the Apostles his brethren and servants; and all they that will live up in the life of godliness, they must suffer persecution: for are we greater in this weak age, than Christ our Lord and Master was? Was not he counted a deceiver, a deluder, a drunkard, and a devil, and gluttonous? As it was then, so it is at this day: for then darkness did persecute light; even so it is at this day. O how are we censured for Ranters, for blasphemers, and of the Devil. Now for what cause is this that we suffer? it is first to make us perfect through sufferings, that we may be made partakers of his holiness; secondly, that it might fill up the measure of their wickedness, that destruction might come and take centre in this nation, in these words, *Fill ye up the measure of your sins*.

Now brethren let me speak unto you, not I, but Christ in me, I beseech you walk so that your walking in, and doing from that root Christ, your life may be demonstrated unto the sons of men, that the life of Christ lives in you you in it, and from that inliving life within ye, act outward acts of righteousness and holiness, without which no man shall the Lord; and although ye are condemned for blasphemy and blasphemers, yet I beseech you for Christ's sake, let your light of doing acts of mercy be great, that so the illustration of that beauteous truth may be by you so illustrated, that they may be ashamed, that have and do asperse and speak evil of you wrongfully; and know I act the life of the Gospel, which is doing, that you call blasphemy. So worship I the God of my forefathers in truth and righteousness; and let me tell you, that my blasphemy is better than your high cry of the name holiness. Brethren, I would not have any man to take the name for the thing; as to say that the Bible and New Testament are the holy Scriptures, and the Gospel, and the holy word of God, of which they are only the bare names, and not the thing, they say or name what was done, and what is to do, and that is all the stead they stand you in. But what is done in thee, O thou man and woman? them names and spelling, and much invention of man interwoven in the named Scripture. Now the word of God written upon the soul, that is the *Scriptum est*; that is, it is written in the Spirit, what is that that is written? it is this, holiness unto the Lord, written in thy soul by that finger of God, that is it that shall stand thee in stead, and not what is writ in another or by another, or what another shall write: for let me tell thee, O thou man and woman, where and when God writes that, then the false conception in man or woman ceases, which power is in the Lord and Saviour Jesus Christ, as he is a Saviour and not in them dead names called Gospel or Scripture, that doth only name a name of his saving us, but it is his substance without name that doth save us and deliver us.

So Beloved I would not have you deceived with the dead name, but the desire of my soul is, that you with my own engraftment, may be placed in the true thing, which is God the Lord.

Now Beloved I walking and thus acting, know that that you in me count blasphemy, is a glorious declarative of truth in righteousness, from that sngraftment which is Christ in the soul; it is greater than your calling the letter the word of God, and the holy Gospel of Christ.

Now let me tell you, that though you see and understand it not, Paul said, and testified what I have declared, and prove me in this point a blasphemer, and you must prove Paul a blasphemer. This I prove, I say that the name is not the thing, but a sound from the thing, a sound is not a substance; an so by consequence a lie, and nothing but an abstract of ayr. Paul sayeth that *the letter is dead, and death killeth*. What odds is there betwixt Paul's words and mine in this state? thus, Paul may name, or plant, and Apollo may water, but God giveth the blessing. Now if the letter be dead, know then all men it is a lie. I prove it thus: Things in death, or dead, are not lively: for of what is dead, there is but a name, and a name is but a lie; for the substance there is withdrawn into the thing, which is the life of all things; and the name is but the dead ashes of that appearance. Judge ye all people, is the name life? Is it life as thus, to illustrate: I say I will give such a thing unto such a one, that is but name, and it is good to the party, when it is done, that is received from the giver. So all names are a lie, till done be centred in that named name, that is, the thing spoken of, or promised, be wholly really performed unto the promised. So you see all names are nothings; and when the substance is come, the promised name is returned into the acted thing.

Now draw all into one Maxzim, it is thus: God is the thing of all things: and thing is as proper to denote the excellentest union, as any word in any or all languages. I tell you it is a higher import in the *Ori Abba*, than JEHOVAH. You cannot nor must not tell me, though you speak from your received opinion, what the highest denotation is in any one Language or Tongue; for I know all Tongues and Languages; and they are but one lighted life in the V E.

But brethren, know God is the Life, and all things are but names issued out from that one Life; do but reduce them dead names to the living thing, then they are not dead names as they were, but living things in the thing: that state lies dubious, and so it shall stand unrefined yet. Now Paul's words were the very same, for (sayeth he) *The letter killeth, and the name is dead, but the word of God abideth for ever*, turning all things, and planting, and transplanting all things according to its own pleasure. Now the word of God endureth for ever, because it is the life on whom all dependances dependeth; but death, that is, all names are but a lie, and nothing but vanity in appearances: So you see that a name is not the thing, neither is the written insert called the Scripture, the word of God: for God's writing is not upon paper, but in the heart and spirit of his chosen ones. So brethren, deceive yourselves no longer with that dead idol of your own making, for it is good in its place, if a seeing eye enlightened do view it, he values it at the true value: for brethren, our not being ourselves, makes us see double, and that double sight overthrows our true valuation, for that that is good in his own place, by our esteem of it, it doth thereby become a God unto us, for what man over-values, or over-esteems, it is his idol, and by consequence his God. Let me speak; in the days of our vanity how many God's have we sacrificed unto? Now the shortest way to give a definition to the query, it is this, What have we not sacrificed unto? Do not mistake me; the sacrificing unto is

this, it is obedience unto that that is not God: as thus: I esteem Gold, my love is drawn unto, nay into it; what will not I do, that that God will not reward me for? Because every God doth seemingly promise reward: for every God doth give himself, if adored, to the person adoring. Or thus, again; I worship Honour: how do I idolize that God, that will but procure me Honour! for Honour is the God I look to be rewarded with: Though man goes many ways unto his God, yet the end he counts his safe centre, and the centre is the end, and so a God. One more, thus: God the great Creator of heaven and earth, is he unto whom all obedience is due. Now he that doth give that due, that is only due unto God alone, unto any creature or creatures, it is to deny God his Creator his Royal pre-eminence. Now this sacrifice doth every man in his dark condition, as the Apostle sayeth, *Such were we in times past, when we lived in the lusts of our own desire, fulfilling our envious minds in all lustfulness*. But now mind; here is that that destroys all; but here comes the separating power of breaking asunder our connexion, that is God's word coming in power: But when the mercifulness of God our Saviour appeared, not through the righteousness that we had done; but mind, of his free mercy he saved us, by renewing into our souls the new birth; whereby they and we, and all that are enlightened, are renewed by the principle of obedience: this is, lust is cast forth, and obedience is planted and set upon the right object, that is, upon God; and then it acts righteousness, and righteously.

O Beloved, you high account of the name Gospel and Christians: it is the name that is the cause of your greater loss for the true Gospel of Jesus Christ is this done in our souls or spirits; we doing unto others, from that gift which is God's free mercy unto us: we declare the work of God done in us, unto the glory of God the Father, the free giver of that free gift: for brethren, the Apostles must be as bad as ye hold me, in this state, Be ye doers of his will, and not only hearers, only deceiving yourselves. All hearing is but a lie, that is, deceiving, until doing be come: for the doer shall be justified in his deed; and the hearer, which is but a sound, and a lie, shall be cast forth, and the doer is he, and only he, that shall be received into Christ the Lord: this, this is the true Gospel. *Si Deus almoraram in re*. The English is, Love is obeying the thing in all his commands.

Alui hessena amphi sele oraous-sebe-olat-al. The English is this: The height in love doth illustrate in the doer, to the example and invitation of others.
O agomeon in a salms onary in reab oly odoneus. O the height of love in the creature, is in obedience acting the commands of the Creator & Savior.
O alpha in cretura in re saguisse elma amaset in rem. The English is this: The beginning in the creature, is the light from the Creator, whereby he acts obedience unto the Lord his God *sola* alone.

Theauraujohn Tani the Jew.

Epistle 14.

Wrote at Eltham.

O Beloved brethren, that eternal word or root, it is the Gospel, it is not the named word, but it is the power Gospel in the soul, which is not Christ in name but word, God in power overturning the name and planting the thing, for the true Gospel hath not nor cannot bear any name that is ciphered out in letters, for it is the new creation within the soul; and a spiritual work in truth of term cannot be named, for a Spirit is spiritual; what is the meaning of spiritual? it is in import in the word, as if it should be said, thou Spirit art all, and to all there is not nor can be no proper name at all.

Brethren, my insert is beyond apostolical, for it is evangelical, and if you have the evangelical eye, then you see it mystery, the literal eye sees me not, I am life, if ye see me ye are one with me, nay we, and as many as do see are all but one in the union, for through Christ that is obedience, we are made one with the Father in the celestial centre.

But Beloved, now I come to cut your state that you are so fast stated in and upon, and I shall show your deceiveable state stated, and held, and maintained; and thus I begin, I will give your state the precedency, for it was a name, and that name was the written Bible and New Testament, their names are called, and were called so before you and I were born; that is, they were called the word of God, the glorious Gospel of Christ, the holy Scriptures. *Non sabbah litteras sed sperituus devinus*. The English is, The written letters are not holy, but the intendant Spirit it is holy, and holy cannot stand on paper and ink, but in the souls of men in that figure or image, being that man he is the fairest flower in God's field, within this terrestrial orb, and as wholly stands in the soul of man, which is but obedience from man unto God, so wholly stands the centre-bearer in the whole creation. Beloved, you that are taught in the Spirit, know what is spoken: for unto you is that teaching given, to understand the mysteries of the kingdom.

Now brethren know, that your composure of letters and names in the Bible and the New Testament, cannot give true knowledge in this mystery of the kingdom: for the mystery in the kingdom it is spiritual, and no name can define a spiritual thing; for this is the reason, the one is truth, the other is a lie; thus, the spirit it is truth, truth it hath a centre, nay it is the centre of all things, and all sounds or names are but compositions, semblances, and semblances are no substances, and no substance no centre, therefore nothing, a mere idea, a mere lie, a fancy, a shadow, a vanity.

Now you will say that I deny the Scriptures, now I join issue with you yourselves mine enemies, you shall be judge; first, it is true I do deny the Scriptures as you hold them forth, nor you understand not what you do hold forth, that is it I affirm: for the insert or Scripture in many places is true according to inserting or writing, but it is made a lie by your practising. This is the Scripture I affirm to be true Scripture.

First, I hold the Scripture to be true if truly wrote, you understand me not, I pass now, I tell you you understand not the Scripture, but you make the Scripture false, for the Scripture is trune, they admonish all to love one another, then wherefore doest thou see thy brother in need? and wherefore dost thou wrong thy neighbour to set up thyself? The reason is this, I pray you mind, thy self is thy Scripture, and thou hast denied the literal word of God, that thou callest the word of God and the Gospel, butthou deniest Christ the Lord, and his commands are cast behind thy back, and thou art both Scripture, Law, and Word, and Gospel,

thy self, and so indeed thou art the high Antichrist; that is, Christ, the Law, the Word, the Gospel, the Scripture, all these thou art enemy unto, nay a destroyer of them all.

Brethren, out of love I entreat you, out of knowledge I do admonish you, be ye warned of this main condemnation that floweth forth upon you by your own knowledge and forwardness. I beseech you in the bowels of Christ Jesus our Lord and Saviour, remember the words of my brother Peter the apostle, they were these, in the days of our ignorance God winked at, but now that all should come to the knowledge of the truth.

Now Brethren I beseech you mind, what you curious and eloquent and quick witted ones have gotten by your affirming that the Scriptures, as the Bible and the New Testament, is the word of God, now you know that the word of God abideth for ever, and it is a word of power and discerning between the joints and the marrow, nay betwixt the soul and the spirit. I beseech you mind, it discerneth betwixt the apostolical doctrine and the evangelical declarative, whereof and from that root I affirm, that is the evangelical expression, it is beyond the apostolical insertation or writing, but to come to the word of God, I affirm it to be himself, for if it be true word, it is true God, for God and his word are not two but one entire only one: now know God's word is of that power, nay it is that power that over-turneth all things into itself.

Now mind I beseech you, the Scripture that you say is the word of God, you are a greater and stronger word than it, for it calls for obedience, you will not obey, therefore by consequence you are a greater God than the Scripture or the word of God, which ye call or count to be the word of God. Would you know the highest of what it is? I tell you it is the writing apostolical pointing to the life evangelical, of which things I am come forth to speak unto, that you might not be no longer deceived by the apostolical dead name, but to be drawn to the view in light into the evangelical living thing.

Now mind, upon this comes your condemnation that you know the Scriptures, and hold them in so high esteem in the name, as for to be the true word of God, and though ye say this, and dispute thus, and persecute them that say not as you say.

I entreat you take notice, you are the abominable beliers of your own word of God as you call it, for you say it is truth, then why act you not in that truth? Again you say you know it to be God's word, then know that if it were God's own word, and thou taught that knowledg by God, who is the giver of knowledge, thereby to know him to be the only true God, this knowledge turneth the receiver of it into obedience, and then he sees God as he is, for he seeth God with God's own eye; that is true sight without mixture: Now if God had taught thee, then it had been effectual to the turning thee into obedience, and know so taught so kept, for where God teaches he keeps, and obedience acts forth in distributives of mercy, love, pity and compassion, for God's teachings are always effectings, and from them effectings flow forth actings of mercy unto thy poor distressed brethren, which is a declared seal unto the people, that thou art taught by God himself, and sealed with God's seal, for know so long as you are but sayers, ye are devils and liars, and when you come to be doers, then ye begin to declare that God hath taught you the true Gospel, as for ye and your Gospel, and your word of God, so long as it lies in the tongue so long it is a lie, until the tongue in that body be turned into hands, and them hands be made doing distributively unto every one in necessity, then I say *Id*

east non literas sed spiritus et divitie. The English is this, It is not letters or names but the spirit's riches, which is planted in the soul, and hath silenced the lying tongue, and hath caused an operation in the hands to be acted forth unto the members of the same body, whereof Christ is the head, if ye will be Christ's disciples ye are to sell all and follow him as he hath commanded, this is the word of God, and you know the text, then how are ye Christ's servants withstanding the commands of your master? but I take this for granted, this is a hard saying, and who can bear it?

I answer, he that commanded it, for if thou wert but out of thy devilish knowledge, then thou wast in Christ's strength, and his strength is thy strength if he be thy teacher, then no command is hard, because the strength that commanded in that same strength it is obeyed.

But now I will show you how you are all cheated and deceived that are not in that strength, it is thus, ye are learners of Christ, and ye are treasurers up of names, and verses, and texts, and disputes, and answers, all this is learning of Christ. Now I Theauraujohn say and declare this day, that Christ cannot be learned nor taught, for know that the height of learning is but getting the name. But I beseech you brethren, mind, it is God's free gift conferring the thing into the soul; that is it that makes an oneness betwixt thee and himself, thou hast learned the name, but he is the true thing, that will not nor cannot stoop to thy naming his name, for the name is a mere lie without the thing, which lie are thou until the thing named be come, which thing is God's free gift or Christ in the soul; alas what makes all this disunion or division amongst us, and variety of opinions as is amongst us at this day? I will show you the reason, it is because we gather unto us names, and them names are variously named, and so by this we ourselves gather ourselves into these opinionated names and gatherings together, but mind, we are not gathered by God himself, but ourselves gather ourselves into selected companies, and then judge others that are not as we are, when indeed we are all this while but a name which is but a lie, for know if we were gathered by the Spirit of God, then no division would be amongst us, but an entire oneness in the union Spirit, for whom and them that the Lord gathers they continue, for they are centered in the alone centre.

Now here is the difference betwixt our gathering ourselves into churches and companies and we being gathered by God's Spirit: it's gathering us thus, God gathers all out of us; that is, all our names, notions, oppositions and prejudices, & after them weeds are gathered, and bound up and cast forth, then he maketh the great *Allah alba*, that is, the high white plain in us and of us, and in that white plain he gathers together and plants in that plain, made plain by his own word, this to be expressed in words *Hevi-altiel*. The English is to say, *Behold the great plain of the Lord's making*.

Now this is the Lord's paper fitted for him to ensign himself in. Now this plain being thus made, now comes the ensignment, which in words is thus denoted in Hebrew, *Oli el vau*, which is in import as the words do stand relatives unto Hevi altiel. The English is this, *The whole light in man is again set in God*, this is the second *Viva vita*; that is, *The spirit of man is made obedient to act God's will*, and from this ensignment flows holiness unto the Lord.

Now thus gathered, thus they ever stand, and that that keeps them it is *degitus dei in kor allah apparan hashsha*. The English from this Hebraic state it is this, *That that keeps them it is the finger of God wrote upon and in the clean and high table in the heart or soul of*

man, by the high strength of God in power overturning all false writings, and then engraving himself in his holy mount, for sayeth the Lord I dwell in the humble and meek spirit.

Now ye proud ones, consider who is it that dwells in you: for God dwells in the humble plain soul, in the dejected spirit. O Beloved, the mourning spirit is an angel's feast! O a poor pure heart is the Evangelical Throne! Therefore ye poor, ye weak, ye nothings in yourselves, why are ye cast down? it is because the Spirit of God doth rest upon ye, and in that glory that now you see yourselves nothing, then are ye the happiest happy, for your low nothingness in yourselves, it is Christ's riches in you that hath made you so, and ye are clothed with all, and that all is the riches of Christ, which is God's free mercy, that hath taken you into himself; so now you are not your own natural selves, but you are spiritually Christ's, and Christ is God's: O happy thrice happy are ye, when you are no longer your natural selves! then are ye the Lord's by his grace in us, then is the Temple builded in the spiritual Jerusalem, which word doth in the import denote thus much, *The high peace is safe rest to the weary soul*, that lies in the word Jerusalem.

Now one word to ye assembled companies of dissembling deceived people, truly I love you all every one; now why do ye jar and disjoint and fall asunder one from another? the reason is this, man's weakness was the cause of the conjunct or combinement into assemblies; now know you it is strength that doth gather the true gathered, and strength doth continue this gathered, and doth knit them gathered into an oneness with himself, this is God's gathering, for man's gathering is weakness; and know that as soon as light doth appear in strength into any one in your congregated companies, weakness cannot withstand strength, so then your gathering is ungathered by a higher strength; now because you being weakness, cannot comprehend that strength of light that is let down into the soul of that party or parties, you cry out they are deceived and deluded, when indeed yourselves are the people.

Now unto that party so drawn up, your name Gospel was unto that party Word, and Power, and Gospel and Life, in which word had you all been gathered at first, you could not have been separated, but ye were but bare name, which is but an idea of the thing, for know that the substance casts forth the shadow.

Alas! Brethren, God hath a Church (as you term it) of the Jews in England, nay the glory of all lands lies in its root, and it is going forth, for whose sake I am a messenger, a Jew, nay the Jew crying before the way, the way and light is coming forth like a full flowing sea.

Brethren, I beseech you hear me, and weigh it seriously; know that there is the greatest work to be done in England that ever the sons of men viewed.

First, Take this one hint in me, that am standing before you, I say that now is the time of temptation coming upon the world, such as hath not yet been. Now know before that the Lord came upon me in that great power, I was humbled fourteen weeks by fasting and praying divers days, seeking earnestly to God, but at length the power fell upon me, and I leave the effect to try the power, by whose power it was, then was I smote dumb, blind, and dead, before the eyes of hundreds, and then twenty-one days my sufferings was unspeakable through many temptations. I was deprived of my understanding a long time; now forty weeks

I wrote in the languages, and understood not one word, God is my witness I lie not, I was made to make a distribution of much.

Now unto you I have read my epistles since my converse amongst you, and could not speak to dispute untill the last day. I have been smote twice dead, and forced upon the return of my spirit to declare woe and distruction unto this bloody City London.

Now I beseech you consider all these things, for they are but in figure what this land must suffer; yet I see no man turn from his evil ways. Nay brethren in all ages God never destroyed a nation, but the people had warning, and look into your own hearts, if ye have light judge ye; how can the hypocritical nation stand, the deceit of the World? But alas we cannot see until we feel! but know God is coming shortly in vengeance, to take high soul from under feet, bearing a proud heart, and he will make an evenness in our pride, for the proud shall be destroyed, and the humility of the humble shall be exalted, for affliction will make us know and own one another, when we are all naked, then there will be an evenness and an oneness, and this way God is coming and he comes in haste; therefore be ye humbled low, that the Lord may exalt you in his due time, for now is the hour of temptation coming upon all the world, the Lord will make a potter's work amongst the sons of men; because their stock is a doctrine of vanity, for Christ cannot be learned, Jeremiah the 10 and the 8 verse, and the 10 verse in that chapter, *But the Lord is the God of truth, he is the living God, and an everlasting King, at his anger the earth shall tremble, and the nations cannot abide his wrath*, take the 14 verse of the same chapter, the words are these, but it is an abortive birth unto the wise man, the words are these, *Every man is a beast by his own knowledge*. Then wise men they standing most upon their own knowledge, they are the greatest beasts. *Qoarum in a salma manasaret elma a sadetpelko oni operat parma sadit veret*. The English is this, *The high knowledge in man's self, it is the high working Antichrist* that hath all along and doth still deceive the people in the world or upon the earth; so Antichrist is not in Rome, but the word *Roma* will bear the denotation, for it holds height, but not the situation in Rome: for Rome so called, must give way unto her elder sister England, for she hath gotten the start of all the world, and know that now she is in her height, and suddenly shall be destroyed, and out of her fall righteousness shall rise unto the whose world, this I know by the Spirit of the Lord, and after the sharp scourge England shall be *Primus maxzi in Evangelious in Re*. The English is this, *The first undeniable strength in the Evangelical thing of light*.

O segat amabatar alvah hassary ackad el vau abret axci penan pathro horbas absit hegemonias alpha aparet. The English of this Hebrew state is, *O the knowledge by the spirit that shall be engrafted in this Nation after that affliction hath opened the way for the plant to be let into to take root, and from that root light shall spring unto the whole earth*. This hath been by the Spirit revealed unto many, that from the North the root shall grow, and so unto the holy Mount in Judea, and then the Temple's restoration in the transcendentest, magnificentest, excellentest glorious glorified glory. Hosanna, Hosanna, Hosanna, *Alvat al*. These things I know and have seen, Even I Theauraujohn Tani high priest, with that eye that is sight itself.

Now one word to the scorners of light, Go on, your days of account slumbers not, for know judgement is already begun at the house of God, and know that the sinners shall not 'scape unpunished, do but consider the high falling away in England, even the very highest

stars are fallen, and Satan worketh swiftly, for his time is but short; and great refinings in a short bit of time, nay mite, nay half mite, nay minute of time, nay it is not to be defined in truth's rule, it is so short.

Non statis in ko saluat seabbris segat aluat hoi-sele mem. The time is so short that I cannot state it, for time is and it is time, and for a nothing that is, man is nothing, and for nothing to state a time in a centre it cannot be, for the centre is time, and time is the centre, here is wisdom to the wise, and understanding to the prudent, time is, time is not, not is time, and time is not, now times are two, and times are one, not two times but one, and that only one, *In trinas in re*, that is three in one thing.

O Beloved if ye perceive any thing in me that is light, know that it is this, That I know the land shall be destroyed; therefore I beseech you that fear the Lord humble yourselves, and walk low in love, for the time of vengeance hastens: O a fire is coming, I tremble to hear thereof, therefore walk humbly before God that in the evil day you may escape, as brands plucked out of the fire.

Brethren, what I say unto you, I practice in my own person, for abstinence and sorrow are my companions, crying to God for my people's gathering, and my complaint unto my God is this, O Lord thou hast made me naked before this people, and hast caused terrible things to be declared, when I was not myself, but know that mad men (so mad & fools) your own proverb is, oft speak truth. I have cryed in the streets, I have declared what I have received, yet who among you is departed from his evil ways? My heart panteth and my spirit faileth and is weary, because I see such small turnings unto God by obedience.

O Beloved, that you were not more stupid than the beasts in your understanding you might easily perceive, that if there be any God, as by many mens and womens living they declare that there is not (else) they would not, nor durst not do now as they do in this time of deceit.

O shall not the Lord throw down his wrath in his fury and anger upon this hypocritical, this all-tongue nation! But O people, deeds of mercy is not amongst ye! for the Lord hath looked from heaven, and behold nothing but oppression is found in her.

Now know O England, that thou art but a scourge to others to be scourged for scourging. O ye that fear the Lord, happy are ye, for when destruction comes upon the World, then even then is the time of your rejoicing, for the righteous shall rejoice when he seeth the vengeance coming.

Now we that fear the Lord are now dead, but in afflictions then we live; so Beloved unto you poor dejected ones am I sent, with the Olive-leaf of peace, even unto you, who are the precious ones in the sight of the Lord, though in low esteem in the world, nay necessity so overpowereth you, that many of you want bread. O this wanting bread in our nation doth declare we live but in the name Gospel, for refreshing the poor and relieving the needy this is the Gospel's true thing; for which my soul mourns in secret, to hear and see the name Gospel cryed so high, and doing which is the true Gospel's not owned amongst us. O what a dishonour is it to the Gospel, that amongst us care is not taken to supply the poor.

Now I will show you the reason, it is this; every man being a Gospel unto himself, that is the cause; I prove it thus, if thou did once own Christ's words to be Gospel, then thy self Gospel is cast forth, but thou ownest thy own Gospel, that is, thy own self-will to be the truest Gospel, and so Christ and his Gospel is cast forth, for thou sayest Christ shall not reign over thee, by thy actions in plain English words thou declared no less: therefore brethren I beseech you every one of you free yourselves from this high deceit, and set to your seals that it is true, for doing is a seal unto others what the Lord by his Spirit hath done in thee, try whether thy walking and actions be ruled by Christ's prescript or writing, which thou callest the word of God; now if thou actest contrary thou art word and Gospel, and God unto thy self for his ye are to whom ye obey; one thing I will state clear to you wise ones, the point is this, you say that the Bible and the New Testament, they are the word of God, I say you belie them in saying so, for know if God's word were of no more power and force in itself, then it is in the insert or testament, I say you are a greater word and a God than that is; I prove it thus, that that you say is God's word commands obedience unto something, you in actions act contrary, how can this be God's word that cannot overpower you?

I pray you mind. Now you are God's word, for the greatest strength that is God's word, and your strength commands that that is there commanded, and you act freely your own will; now let all judge wherher that you be not a greater word, than that you calls God's word, nay you make it a Lie, and become a God unto yourselves.

Let all people judge, now for you to acknowledge that writing to be God's word, and you are not reformed by that word; I tell you you make God a liar, thus, God sayeth that his word is life, and you say you know it to be so, why then knowledge in truth of that word it is life, unto all that it is commanded unto, but it is death to thee, because thou hast taken the bare notional name, and unto thee was the word never sent in power, which is the communicated thing.

Now let me speak unto you, here is the difference, Christ sayeth, I am the door the way and the life, Christ sayeth, I am the eternal word; now what is this unto any man, until Christ be become thus unto us? I tell you we are before he come and abide with us, we are unclean spirit's, witches, and sorcerers, deceivers, for we would climb over another way than Christ hath taught us, I am the door sayeth Christ, but your actions answer for you, you will go in another way, that is, by the power of your own strength.

This is every name and national gatherer in the whole world, which is cast forth at Christ's own appearing, and then all that you counted gain unto you, is become loss unto you, through the excellency that is in Christ Jesus our Lord.

O that ye did but know what this Lord Jesus Christ is, or that you could bear my knowledge in the thing. *El massah arkad axsi sephraim aspah salma oni pele labat arbattha koersirn semar axsi*. The English to what it will bear, *God the Saviour is only strong and omnipotent in every thing, and he alone is the restorer of himself in the whole creation in appearances, for this end were they created, that they may be preserved through destruction, nothing can be saved until it be destroyed, for destruction is absolute salvation by Christ*.

Now hear a word O England, that is this, I know God is bringing about *Zach*. 10:3, My wrath was, but I know now it is kindled against the Shepherds, and he will visit the goats,

but the Lord will visit the house of Judah, and will make them as his beautiful horse in the day of battle, the 4. verse 5 and 6, and so on, for this work am I called and sent, for the proclaiming Israel's return, for the Lord will build her again, that he hath destroyed, and plant her in the magnificentest beauty of beauties, as is thus much, the Jews and Jerusalem shall be exalted beauty out of all beauties into one beauteousness, in royal magnificence and adorative glory.

Now ye Jews my Brethren, be ye doers of works of mercy, which doth declare the strength of the Gentile's Gospel, being planted in your living souls, and do not as the Gentiles do, that make a great sound of the name Gospel in the tongue, but in heart and life they deny the power, and they now crucifY Christ as the Jews did in times past; for the Gentiles name a name, and yet abhor the thing that is included in that name, but they are become a Law unto themselves, in that they have abhorred the Gospel, and departed from it in its power, Zachary the 12 Chapter, verse the second, and so forward, these insertations of the Prophets are my witness and the Jews strength, for to uphold their drooping spirits.

Beloved had you but eyes to see my sphere I move in, you might see the apostolical body for to be thick clay and ponderous to that evangelical lustre I recede from, the apostolical doctrine was light in the evangelical part of it, but then he that views it, he must have the evangelical eye, but know that the Jews' ceremonies were beauteous for a time, and then vanished the apostolical beauteous for its time, which time is ended, they were both beauteous in their times and new ended; but now comes the evangelical living, of which they both were but dark types, yet in them days splendorous; now know if God should cease from varieties, he must cease from being God, but he is various in his creation, and them various is the declarer of his entire union, there lies the Mystery.

Now ye that be talking and prating Gentiles, we that are ingrafted Jews; that is, God's strength hath subdued us unto himself, we are doers of deeds of mercy unto them that are in necessity, and not only literal hearers thereby deceiving ourselves, as ye literal notional Christians or Gentiles are, for not he that heareth my words, but he that doeth my will, even that very man or woman, it is Christ's disciple or disciples; therefore none come to hear me more, unless ye intend to make a true spelling, that is doing what you hear commanded, for ye are mockers of God by your so hearing and not doing, better had it been for you that you never had heard, than having heard a command commanded in them words you hold to be a truth, and yet you disobey this truth: now let me tell you your condemnation is just, and out of your own mouth against your own self it must and will pass, I have heard this word, it is truth, it commands righteousness, thou actest wickedness; here is thy judgement. Now brethren had God come unto you first in the power of his word, you had been enlightened within the soul, and that light is strength to obey, if by Christ it be taught, but you are so quick you will come in by the name Gospel, and your own bestial reason must be your own guide, and so you are guided in your own strength, from Christ unto the high Antichrist, now who is an Antichrist? even he that denies the Father and the Son, who denies the Father and the Son? even all that obey not the commands of Christ, which doth bring us unto God in union: so you may plainly see, and by that sight save a great deal of time that you spend in study, that your brains are and have been employed in about Antichrist, for if not Christ, then Antichrist. So now look no

more for Antichrist abroad or at Rome. For thou O man in darkness art Antichrist, the Devil, the false prophet, the sorcerer, the witchcraft, the liar, this is every man in his dark state, and we thrust it off one unto another, and one country unto another nation, when indeed it is Antichrist his trade to keep our eyes without, lest we should see his deceit within, Antichrist is the whore that wipes her mouth, as it is said, saying with an amazonian face, I have done no wrong, when she hath acted what she can.

Beloved thus dark are we, being but the mystery of iniquity. Brethren Jeremiah the 8. and the 7. verse, these words, even the stork in the air knoweth her appointed times, and the birds their season, but my people knoweth not the judgements of the Lord, read the 8 verse and so unto the 12 verse, add to this Ezekiel the 5 chapter and the 5. verse, so unto the 12, this was a sentence against Jerusalem, but now I say and know, *Tremble, tremble, tremble, O England*, for thy decree it is sealed, and from the sealing the declaring is gone forth to warn the people that destruction is at the very door, therefore I beseech you lay it to heart, let every one cry unto God, though we are, neither shall be delivered, yet thereby we may be humbled, that when the judgment is come it may find us not proud but humble, There is an humbling in man as Ahab humbled himself, and went softly, it prevented judgment: but I fear that you are rocked in the strength of pride, and you and your pride will fall together, how many of you have made a covenant with death, and you will not be released that evil: it is a proud heart, that is the seal of deaths covenant, be watchful that a proud heart be not found in thee, then thon art fast tied in death's covenant.

Revelations the 6 and the 5 verse, *And the seal being opened, I saw a black horse, and he that sat on him had balances in his hand*.

Beloved I am carried thus from one text to another, but here I stand, for it is my centre place or place centre; that is, for to weigh the substance out of and from the seeming substances, for know my work is to weigh both the thing and the name, and to give honour unto the thing, and to curse the name, for it is one with the figure my brother Jesus caused, would you know who or what Jesus cursed? It was the flourishing fig tree, that was a show of a goodly good tree afar off, to dark eyes; but to come close to the fig tree, and you my brethren, then the fig tree are ye, and ye are the fig tree, for ye are full of beauteous leaves of expression, but come to the fruit ye are Devils in action. Now you count the expression strange, but it it is true, therefore to be owned by you, if you will do the Devil's work be not ashamed of your master's name: now here you will use my own method, and say that the name is not the thing, and that the master's name is not the servants thing.

Now comes the plain definition; thus, God is light, that light is love, now man in love he is in that light, and that light is Christ, and Christ is God; now is not this a clear apparent truth? Now as God is light, the Devil he is but darkness to that light; now in darkness is hatred, and hatred is the Devil, and hate being in man predominate he is Satan or Apollyon; but these words will not carry the intention of our English word devil, if we would but let that word stand in name, but we will have it thing, and so we are one with that Apollyon or Abaddon, which yon say is the English devil, but the intendant out-runs the name quite out, so brethren God and man make a declared truth, Devil and man make a declared lie: Now what is that Devil and man for? why it is to set forth the glory in created appearances, though the Devil was never created nor made, it is we that make him a creation, and judge ye how great

creators we worms and dust are, things are greater in esteem than many times in truth they are.

But I pass now, let me tell you, the balance is come to weigh this nation, and *Mene Tekel* is found upon its basis, or in Hebrew *Orbus kabus allah*. The English is, Thou art not weight in the highest balance, or in the centre weight, thy people are a vain people trusting in the name, but the knowledge in the thing is not in them.

Bealah arki peal ardi neset doni. The English is this, Thou art high in name, but in me sayeth the Lord thou art not found, for then love was the connecting thy joints or members one to another; but thou art *Quas in tiby allah pealah anvi peau ardi dele mem*. The English is this, *Thou art for thyself in every man, and self is exalted and Charity cast forth, or is made a vagrant amongst us*, to our shame is this motto inserted upon us by the Spirit of God: this saying is strange to you, but it is true, and you will feel it true if you belong to light, as I have found; so shall many more to their sharp sorrow but their after joy.

O Beloved, I mourn for you, I strive with God for you, beseeching him to enlighten you in all spiritual knowledge and understanding; blessed be the Lord, I can say in a safe conscience as ever Paul could say, I have not coveted after no man's gold or silver, nor desired any thing of any man or of any of you, but only that life part that my soul thirsts after to see it gathered into union in the celestial centre.

O Beloved, my soul is ravished with the delightful delight, for when I am poor, then am I rich in him who is my riches, that is Christ the mercy and strength of God.

Brethren ye and to ye only I speak, that are passed the apostolical teaching, and are come into the evangelical living. *Allah allah allah hoei selma amaseret ono peon alpha hag garim semam in re ex al olo on*. The English of this Hebrew state is to what the English will bear.

O the light, the light, the light of peace is in the evangelical thing that is in God, when we have passed these beggerly rudiments apostolical which are dead names, pointing us to the evangelical living in God, for if Christ be come you are no longer in the dead name, but you are risen in the life of Christ into his body, that is evangelical. Mind the Apostles words, we are dead, and our life is hid with Christ in God.

Behold here is the greatest mystery in the world, men living speaking the height of the Gospel as you call it, and these men are dead, the same condition as every true new-born man and woman in; for our life is not in ourselves, nor in this body of dung, nor in things below, that is to say, these beggarly rudiments or elements motional, but our life is in God the evangelical caller and gatherer of his people into himself, and for this cause God did send forth his Spirit in men, to converse with that self-same Spirit in men, that their conversing by his power are turned to converting; unto this end God made some Apostles, some pastors, some ministers and teachers, some evangelists, and all was but the union of one Spirit in its efficacious varieties.

So now Brethren, the same work is God bringing about now in England, and all lands, and it lies included in these prophetic words of expression. I the Lord will gather her, *I have cast off, and she shall re-(?) before me as in the days of old*.

Brethren this is the gathering of the Church of the Jews, for whom I Theauraujohn and the rest of my brethren the Lord hath made fishers, for to gather the people into a figurative figure of the evangelical building; therefore the foundation of the Jews' Church evangelical is laid here even in this house, and the Lord my God add unto it daily thy increase of blessing: the place may remove, but the people cannot be shaken, for God the Lord he is the Evangelical centre, so this meeting hath been the gathering the Church of the Jews, and the Jews' Church is the true name. So you that are ashamed of the name of the Jews, see me nor hear me no more *Sebat allah am R*.

Theauraujohn Taniour high priest.

Epistle 15.

Wrote at Eltham.

Dearly Beloved Brethren, God is love, and know, that he that acts in love, doth act in God: Now I beseech you mind, how can it properly be said for man to act in God? Thus it is, (if radically understood) the Spirit of God in man, being predominate, that Spirit is in union with God in essence, though it be for a time a derivacy. Now the query would be resolved thus, God is love, how is God love? Thus God is love, His fullness is a filling every want and necessity in the whole Creation; that is, by distilling acts of compassionate refreshments to every distinct of his, or of himself.

Now let me speak, thus man is the Image of God in the earthly form, not of the earthly form; the distinction lies in these two words, *IN* and *OF*.

Now Beloved, to come close unto the matter of the main concernment, it is this, that if you are not in God, then you are in the Devil: Now know that there is but light and darkness in the whole Creation; now God he is the light, the death (or darkness) is the called Devil: Now what is God? I answer, God is light, which is love: now what is the Devil? he is death and darkness, which is deceit.

Now see the distincts in these two, light and darkness, God and the Devil: now if God or Christ be risen in us, to such a hight or perfect measure of manifestation of himself, that by his light, we are subjected to act only from that root, (which root is love distribute) then are we said to be properly in God, because the derivative essence reigns in flesh, as the regency essence reigns in the reigning all, then the figure in the earthly form, it is as true in truth, as the regency essence is in the reigning all; that is, the true pattern figurative figure in *sanctum sanctorum*, that is to say, the holy holiest; that word *Est* is the binding *Maxzim* in the reconciling any, or all *Maxzims*; but to love, which is God acting in mercy towards, nay into his Creation: thus the influences of his mercifulness filleth all things in Heaven and earth, but it is conveyed through many motional motions of earth, air, water, and fire, elements in the *Konaxci* part, or the binding part outwardly in the celestial predominacies in the fiery regions

in the *Helmetta*, that is, in the burning light, in the inshutting conclave of *Sol*, in his *Mida in re*, that is, in the middle of the thing, that is the truest and perspicuousest demonstrative of God, figuratively of the whole all altogether created of God; that is to say thus much, The sun is the truest truth of figures, in all God's appearances in the whole created terrestrial, for the Sun is *secundus vita vive in orbis*, that is, the second living life in the created world; yet he is death to the living life, which is denoted *Oli-al*; them two Hebrew directors *Oli Al*, it is the height of expression that is letten down unto the Sons of men; nay, or the denomination unto Angels; for it is thus much in the import, that is to say, The light *Al*, or the *Al* light, from whence all things descend in strength; they are invalid, are weak, by reason of the combustible cumbersome shrine they are inveiled in, or shut in; which is weakness to the strength in the inside spirit, that is the life, for life cannot be touched with weakness, but weakness it is made sensible by that life, for the weakness of itself so called; though indeed and in truth if it were duly weighed, and radically understood, there is but one in all appearances, be what it will; for that that is not, nor hath not a centre, cannot be properly nor unproperly said to be anything.

Now let me speak, thus God, the Sun, and Man, they make one *Trine*, that *Trine* receding, is union in the Regency Essence, though two derivatives and both essencied one in another: as the life of man hath an essence in the sun, (I speak terrestrial) so the sun being a celestial body, it is essencied in God; for from him all these appearances came, and their recedings are from him, and their renewings are to him in strength.

Now to prove the terrestrial man for to be in *Trine* with the sun, and with God the Father of all things, it is thus.

God he is the all-creator of the all-things: The sun is the second light from God in strength, influentive into the terrestrial creation, through the celestial motional motions; which motions being moved with the union motion, they cause the produced product for to appear in the terrestrial world. Now the word terrestrial, is not yet fully understood, but the word doth import thus much, *Terra*, that is *the earth* or *earthly*, that is *forma*, a *form* or *semblances*; for though *terra* be the earth, yet it is the the appearances in all earthlinesses: so much for the word *terra*, *sub intelligiter forma in Terras*.

Now I come to the binding, or middle connection, that is Esterial; that is, the binding inclue of that word *Est*, that is to say, *is*.

Now know, that *est* is the binding of all maxzims, into one radical centre; so that here you see, that *ter* is bound in *est*, so that it is to say, *the earth is*.

Now if you truly understood what this *est* is, it is the all of all things; for God is, and that very is is God, who is all things in appearances, whereof the earth is one ponderous composure of *IS*: so much for *Ter Est*.

Now I come unto *Terial*, and terial that word doth import the earth tied to the Creator of all: thus God that produced the earth himself, he is the *Mida* or middle of connected things; that word *Cied*, it is the same with *Is*, if radically understood.

Now combine the word together, then in the property of true speech, the meaning of the word *Terrestrial* is this, the world, or the earth made by God, tied in that God, who is the middle of that earth, that is the centre; and that centre or middle, is God in every thing, and himself nothing, and yet he the all of earth and all things. One word more terrestrial, thus, God is the earth's life, for of him it had a being, and he is the restorer of it, and it is restored by the essence *TIE*, that it lies tied to in God; and by that tie or essence, by his influence it is restored and renewed daily.

Now Scholars, here is one glimpse of my knowledge, though I am unlearned:. But blessed be his name, that after my strong affliction, he hath poured a sea of knowledge into my soul, that is thus much, *Oli El*, the light of God in the soul of man; from which light, doth flow forth these expressions that you hear me declare.

O avallo seon honi sepharim ammi sele oli a saphet el doni or et al rege lexci am; the English to what it will bear in this state, for the English doth darken this, illustrious state or citation from this Hebrew maxzims: now I open it. *O the highest knowing knowledge, is when the understanding in man is dead to the thing he declares; for then the thing is itself declaring itself from the Root, and as the Root is, so will the declaratives be*.

Now brethren, judge you my declaratives, for they speak themselves in me, and I in them, and so both in union: I am dead to the word, the word is life to, me; I declare the sound to you, thus is the spirit operative in the sons of men; not, all men, but where the spirit will, and when it pleaseth: The wind bloweth, and thou hearest the sound thereof, but thou knowest not whence it cometh, nor whither it goeth, so Beloved, is every one that is born of the spirit.

Hos in sela roma el al in re sebat oli odereous in se: O the wisdom of God it hid from man, in the secret thing which is the life of all things in appearances, that life is the spirit of God moving in his created frame or fabric. O Oli El Vau, *O thou light, the declarer of thy self in all thy things made: Selos in re sapuit add amalam sab or on seben sait pele mem.* The English is, *the height of wisdom, is in knowing God in the things created or made, for he cannot be known as he is in himself.*

Pele Ezecheus in se sephi el oli in re sabat al. O the greatness of things cannot demonstrate the heavenly light, but that light doth demonstrate itself as itself pleases, that is the english of the forecited state or citation in the tongues.

Now Beloved, I have shown you one glimps of God's goodness and God's greatness, in his distributive, distributive in distillation into and upon the creation, in appearances, by his illustrious influences in strength, conveyed from himself through the celestial attire, that is, the high moving motions in the sphere celestial, and so is conveyed by the Sun through the moon into every receptacle appearance in the terrestrial world, or form, or chaos, I prove it so: for what is not union, is a chaos; I speak it as relative to man, but it is union unto God; his varieties in themselves, is his delightful union in himself.

Now Beloved, I come to show you how man is essencied in God, and then how he is like God in the earthly figure; and if he be renewed to his figure, that is the life of Christ risen up in man in predominance, where man is wholly subjected to the will of God, that is, man to

be wholly passive, and the spirit of God to be the sole and whole rule in the spirit of man; then the figure is as true in the derivative essence, as it is in the reigning all.

Now Beloved, I come to show you man, that is, man drawn up by the Spirit of God, into union with God; as sayeth one text, *Whereby we have an union with the Father, through one spirit*: that text varieth little from the original in its import, for it is thus; whereby our union is made one through Christ. O how I could joy if there were no more dismeeter in the whole conclave of the Old and New Testament: then had I not had this trouble that my manhood lies under; the zeal I have against the aspersion that by weak and vain man is laid upon God, only by the ignorance in man, and his false conception that man hath upon the sacred Majesty of God, that is, in not full understanding the denotation that God hath letten down, to put motional man to a stand or stop.

But now I come to denote how man is said to be like God, that is, the earthly patern of the Divine thing, in *sanctum sanctorum*: now man being made obedience, he acts in love, from that root obedience; which word in the Hebraic term, is *Rokas*, in the Greek tongue it is *Kias*, in the Latin word it is *Cristus*, but you would have it *Chartas*, but the word is neither *Cristus* nor *Caritas*, but the true nominative case is *Cristos*: in the true Latin the import is binding, that is the full import of the word *Rokas*, which is the essence from whence all these are derived from: for the Hebrew is *Rimus maxzi*, that is, the first great strength, that is the significant of *Rokas*. Now know, that obedience is the all required of man, and obedience is the all gift from man to God, that is the *Rokas* or binding strength of man to God, by God's own gift, that is thus much in import: In one text *I* (sayeth God) *will give them an obedient heart, and they shall fear me*.

Now this obedience is God's free gift into man, that is to say, in truth of words, it is Christ in the soul: now in man is this obedience set, which is Christ, or the Spirit, or the holy Ghost, or the new birth, or the angel of God in man.

Now know that at the descent of the spirit into the soul of man, it causes in the soul an erection of the heavenly figure, then doth the pattern temporal act in true truth in the pattern, as it is in the centre: though it be but a derivative, yet it is in sanctification holding coherent with the essence it was derived from.

Now I may truely speak if truly understood, it is thus much, God in man and man in God, that is by the derivative essence essencied in flesh, and yet not flesh, but the subjecter of flesh to itself, and so both unto God; so the marriage is completed in the union of one Spirit being thus, God in himself and in man by his Spirit, this is the true pattern of the divine and sacred Trinity operative in the earthly form, which is the figurative pattern of the *Trine* celestial, yet all in one, which in property of is speech is Jehovah or *Al*, for *Al* if duly considered in this new dispensation, but it is but the old truth reduced to his originalest centre in the true declarative, which by reason of man's false conception of God, and his declarative; so that the truth in the literal expression is buried, and one of God's declaratives mixed with man's invention, by man's conceiving it to be so, and he not knowing the true import of the various *maxzims* in their combinements in themselves and with others in their addititional coherencies and adjuncts.

Now in this state if truly understood, the learned rabbis may perceive that by my pointing at these *Maxzims*, being I am unlearned in what I declare, it might be a satisfactory satisfaction for them either to affirm against me, or else to acknowledge it to be true what I say, lest I do conclude that their silence doth give consent, through their ignorance in the citation I declare.

Now I have drawn up man, and stated him in his called centre or earthly form, to what can be required or can be attained to, in which man may in property of speech be said to be like God, by the Spirit of God predominating in man to man's subjectancy in the whole to the Spirit, thus that man beareth this motto from God his own writing, *be thou like me in my humane creation*, this is the new creation that God makes, or the called new birth in every one that is brought forth unto God.

Now I come to the declaratives, that this new birth, if truly born and brought forth unto God, OF you think would have been the true word, as to have said to be born of God, that very *OF* makes all the state false; for in a true state there must not be a false letter, so in a true sentence there must not be a false word; and know that in the translation in the major *OF* is read in the divine and sacred expressing or writing.

Now mind, I wist not, neither can I give it the name Scripture, if ir were but for that one word *OF*, and that word but named once in the whole book: for mind, we have and do read OF an Affirmative, and it is in our language or speech a Negative.

Now I come not to dwell in the name or shadow, but to look into the centre: I mind not what is said, but the true truth is, in truth the thing is: and now blessed be the Lord my God, he doth increase my understanding.

Now mind, I come to show, not what is written, but what in your hearts you hold a zeal for, the same, I ever did since God gave me light, and it is this, the Scriptures and the Gospel; for the defence of them (throngh the strength of my God) I would lay down my life for them: Now I will show you that in term, that I may say, that I and you at this day are so zealous for, that is the Scriptures so called: now the God that you ignorantly worship, him show I unto you; and I beseech you take special notice, even you that are but notional; and you likewise my brethren that are zealous, but not according to knowledge, as through God's goodness I shall make appear.

Non est nome sanktus in re sabat akzi a malet oli in rem medad alphi sele arbat al. The English from this Hebrew state, and yet both Latin, Greek, and Arabic, and Chaldee, all these tongues, to make a trne harmonious assent in consent: But lest you learned rabbis should contend with me that am unlearned, only English I have, and that no man worse; but I will give you one hint of knowledge and learning denoted unto me by the Spirit, and what spirit, let the decsaratives of itself speak, and the obedience and actions of my life speak for me, and so all judge; *Look you be clean within, and then you judge righteous judgement*.

But now scholars know, that the major includes the minor; so the major in that state is Hebrew, wrote in *Kof*, that is the second strength in writing. Now let me tell you scholars, I will but state three Hebrew words, and I will make their majority carry the state of five lines of Latin stated, but they will not carry so much in no tongue; for know, the nearer you come

to the centre, which is the Hebrew, the more you discard the weak connexions' dependencies: For know, that the Arabic and Chaldee and Syriac and the Muscovite, in their original centre are as it were in the edge or verge of the Hebrew.

Now you will say, that the majority of them languages is Hebrew; it is granted, but write you in any one of them languages, it is not Hebrew: So though the Hebrew her regency be over the languages, yet her predominance may be eclipsed by another tongue, when she is but an adjunct in the state or sitation; for know, that in all tongues and languages there is an union consent and assent, in a composed composure in their coherents; and the truth Howes from the head to the foot, and ascends from the foot to the head, as the rivers from the sea to the sea, their centred centre: But this knowledge in truth of knowledge, by man is not to be understood, and none but the Spirit of God, whose conveyances is in and through all tongues, into one language, that is the *scriptum est*.

Now brethren, your long patience is your expectation of what is Scripture; I beseech you mind, I cannot come when I would to open the state or citation out of the tongues, though my desire is as great as yours can be; ye though I am weary, I cannot leave writing the mystery that lies in the Hebrew state last cited; when I thought to have opened it, when I named the English, I could never come at it till now: *non est name sanktus in re*. Now I beseech you mind the English of the fore-cited state, *The name is not the holy thing*; now I read negatively, *The holy thing denies any name in truth of thing*; but is, and is, in truth hath no name: Now mind, since the world was, there was not a greater denotation by the spirit of the truth in God than this.

Now there is another citation in the same Hebrew state, which is this, The true Scripture 'tis the divine life of God in the soul, and it is written by, and with *Digitus Dei*, the spirit finger, or finger spirit by God. O that destroying of, it wounds and destroys sense; for according to our translation, *digitus Dei*, the finger of God, that word *of* undoes the state.

Now I shall show you how your zeal is evacuated, and how you come misled concerning that you call the Bible and new Testament, calling them the Scriptures, or the word of God; the Word was made flesh, and in that flesh there is a table and a book, that even that God doth write upon, that is holiness to himself. But to come to speak to you brethren, even ye blind persecuting zealots, truly I love you all, and pity all, for ye cannot do right, till light be come. Brethren, I demand of you from whence zeal proceeds, if it be true zeal in light, it proceeds from that *scriptum est*, that is from that inward and inmost veil unveiled, though you know it not. Now know but this, that nothing without can give life to your zeal within, but it lives in itself; and from that small appearance within to the notional man, he, as he is, sees outwardly, and he catches at the glimmerings within, and through that false conception, he states all without upon man's writing, or the *Signam manum*, or sign of a man's hand, of man's spellings, so man not drawn into obedience to the spirit of God within, he builds upon outward words, and names in books without.

Now I beseech you mind, did any of you receive remission of sins by man's preaching? you, and I myself did think so, thus, such a man is a man of God, and he is able to turn any man; now how was that? because God's power within thee did begin to unfetter thee, for it was God's spirit did begin inwardly to illustrate, and thy resurrection and walking was

from that light within, and thou accounted that it was done by man, or hearing or reading; here thou wast a greater idolater than before: now here thou sacrificest to man, and in this act thou makest and accountest him thy God converter: or the Bible or Testament were thy idols, when indeed and in truth it was only the alone descent of God's mercy, conveyed by his spiritual light arising in thy soul, that caused thy awaking from the corruptible estate of death and darkness. Now mind, I desire to know of you my brethren, whether the knowledge doth lie outwardly in objects declared, or in the inmost or inward understanding in the spiritus, that is, in the spirit, in that word *Theta*; in that import it is a Greek word, and it doth denote God his Spirit, that is *Theta;* spirit; and you read it the spirit, not understanding the import of the word; Now if that be granted, that cannot be denied, if duly considered that the understanding lives, and lies within the inmost spirit, why doth not man act always right and in truth of zeal? I answer, though it be God's Spirit in the heart, and the heart be sanctified, yet a body of corruption doth remain; for know, that the inward righteousness cannot be demonstrated outwardly, for it is another creation in man, and not of man, nor by man, but by God himself; and this creation that is spiritual, cannot be demonstrated temporal.

Now here grows the mistake, for the outward motional man, that is, man's spirit that is quick and motional, and so swift, that it is a subject of deceit, and subject to deceit, only by the airy composure it was abstracted from, this is man's spirit natural.

Now to show the *maxzim*, it is this: The spirit in the flue or full motion moveth in man, this is God's spirit in man, and it doth (through the operative power) enlighten the dark spirit in man, that is, man's natural spirit; but till that the spirit of God hath wholly subjected the natural spirit of man unto its own light, there is a greater declarative of false light than before; for when we were dead to life in the spirit of darkness, then we were one with the world, but being making alive in, or by the spirit of God, there is a great strong work declared, both of truth, and the lie, by a strong motion acting in strength, that is, when the strong man sin is standing for the conquest, and the opposition never ceases, till the spirit of God hath gotten the prevalencie. Now in this conquest by the spirit of God, this natural spirit speaketh great names of things, till that the spirit of God come like a scythe and cuts down the natural spirit even by the roots, and causes an erection of righteousness, then where sin did abound, there grace shall abound much more, unto the praise or glory of God, which is denoted in this Hebrew word *Gohest*, the ancient Greek word is *Siah*, the Latin word is *Cristus*, but I say *Cristos*: the Hebrew word doth denominate thus much, *a root, a strength unresistable, a forme, a tower, and a cave, and a circle.* The Greek word *Siah*, doth import *to know or overcome, or to remain, or sent*; the Latin word *Cristos* doth import *an anointing, a knowing*, and it will bear no more. Now know that *Massah* is a *Saviour*, and a *Deliverer*, now all these is but the Gospel in the intendant.

Now let me speak to you, all that can be spoken of the Gospel, that glorious word, and that magnificent transcendentest Gospel, which word and Gospel are two words, but one entire beauty of excellency: that is not your called word of God, neither Bible, nor the new Testament, nor that you call Gospel and the word of God; but every life appearance is God's word, and not dead letters or names set together, now that you are zealous for: I myself have been as great a zealot for them dead names, called the written word of God.

Now I will show you that, which in truth none in majoritie can deny, that is this; *God's word is truth, and endureth for ever*, you cannot deny this: *The Word was made flesh*, that text is false, for the word in truth, is in that text the word dwelt in flesh; now mind, the soul of man enlightened by God's spirit is the Gospel, the word, and the truth, and the living life of God in man; for then God is said to dwell with men, that is, when God rules by his Spirit in the soul, that is the Gospel, and the holy word of God in the soul, and not the dead letters and names that we by reading do so idolize; and I do affirm, that by man it is made the great idol in Europe by this false conception; for man thinks that he renews from that outward word, and knows not that it is the gift of God illuminating within. One word more to conclude this point: Do you think that motion in the soul arises from without, or from the life principle within? judge ye, whether your understanding be not within yourselves every one of you, the truth of that true knowledge is the gift of God into thy soul, and this is thy idolatry, that thou sacrificest the gift given to be learned in & from the dead name of man's false composure of names together, so thou makest the living God, and his richest and greatest gift to be conferred to thee through that, and from, and by that dead name, written word, or name Gospel. Now word and Gospel it is the living life of God in you by the Spirit of himself, that is the Gospel, judge ye all whether it be so or not; for as I have declared, 'tis not the name that can confer the thing, but the thing itself doth confer itself without the name, and then man speaketh the name from the thing done; that is in short thus much, God hath given the Gospel, or the Spirit, or the word, or life into the soul of man, then it is *Scriptum est*, it is then inwritten *digitus Dei* with *the finger of God*, O! that *of* undoes all, but I intend it another thing than is there stated.

Now know, that the word of God cannot be written by none but himself, here again you are all deceived, that thinks that it can be wrote by man; for know, that the word of God abideth for ever, it is the living life of God in the soul, and that is wrote by, and with the finger by God himself; for the naming the words that flows from the ingraftment, that is, the light of God in the soul. Now write this upon paper, it is but a lie, compare it with the truth in the heart, for that *Scriptum est in cor*, that is, the writing in the heart by the finger of God, it remains for ever: Wherefore doth it remain for ever? *Enim est digitus Dei*, for it is written by the finger of God; and that writing is, and is is that wriring, and cannot be defaced, and that writing causes the soul to move from death to life, & at last raises the soul into the celestial centre.

O amalam orbeus in re fasisti nebat alli El. The English is, *O the evil in the eye of the soul, by the writing of God upon that soul is cast forth*. Now I entreat you mind all people, this is all the contest betwixt me and the enemies of light, that is this; I say (by the grace given me) that the name is not the thing: now you say that the name is the thing, by consequence, but you understand not what you say. You say that the Bible and the New Testament is the word of God, which I deny; and I affirm it is but the name of that word, and falsly spelled and set together, and man's invention added in many places for ends of concernment.

Now I say, the word of God can no man write, but God himself, and to ascribe that to the writing, that belongs to God himself, you thereby rob God of his glory, and are grievous idolaters. Now let me speak, I say there is such a justness in God, and such a justness in his

declarative written, that if one word, or letter, or tittle in the whole books be not true in word, and in truth, in time, and truth in place, it ought to be rejected and refused: for know, there is no perfection but in God, and the spellings or denotation of God must be perfect to a mite, nay to itself, otherwise we make God a liar and an imperfect thing, which far be it from us to think so.

Now to come to close and state a query, and it is to the great learned ones in all tongues and languages, if they dare affirm that the translation of the Bible and the New Testament is truth in all its coherencies and dependencies, and in adjuncts and conjuncts, and in affinacy and definacy, and in reluctancy, to a little, to a mite, to itself, let them be put to their Oaths in this, and when they have done, it is not the word of God, but the writing by man, which is but *Signam manum*, the sign of the hand, naming the outward sound from the inward significant.

Now I Theauraujohn say, and affirm, that the writing in English cannot hold the truth in translation from the Hebrew, by reason of the weakness in it, and the excsuding certain letters, I know of *y*, and *f*, and *q*, and *w*, and other dubious consonants in consequence that are wholy destructive to the true truth in the signifcation; therefore blessed be the Lord our God that hath sent his light to reduce you from your idolizing the shadow or name, and by his resurrection in you, showerh you the truth and the true thing, which is Christ the Lord, the beauty of excellency, which is *Massah*, or *al*, or *Jehovah. Salem add to Israel arbat*.

Wrote by *me Theauraujohn Taniour* the Jew,
Allah al sabbah Skribah-jael.
High-priest.

Epistle 16.

Wrote at Eltham.

O Beloved, the word is life, and life is light, and light is God, the glorious Creator of the whole all together. Now brethren, my God will furnish me with radical expressions, whereby to let down the true meaning in the intendant, and at this time, and in this Epistle is divers matters in name let down, the first is this; *Primus maxzi*, that is the *Oli al* in man, that is, God's image in man, that is the soul in man, and that soul tied with the essence *Ti* into God, or in God, both the expressions will hold; so as the soul is the light of God set in man, so is the light of man wholly set in God.

Now to illustrate thus the *Ti* of God in the soul of man, it is an oneness, though a derivative with himself in essency, and shall be at the unmodelling of every figure, it shall be taken into regency; I shall through the light conveyed unto me, unveil this great contested for amongst us concerning the soul*, Id est de faciendam a Deo vors vita alvi pele athrat*. The English of the first state, (speaking of the soul) it is to say, *the making of God*; now mind, there is the first state. The second is this, the strong life is God's making himself, mind, I am the life of the world, or I am the strong life in the world, mind, this is God's omnipotency.

But to come to define these words, that is two words, and you hold them to be one word in the weight of the import: The word in Hebrew in the Orthodox, it is *Veau*, or *Vea*, signifying God's making from himself, and yet tied in himself; thus *Ve* is in all states a severation, but *Ve* being barred in by *Alif*, (Scholars this citation is for you, though it be from an unlearned man) thus *Alif* includes the separating *Ve* or *Vau*; for in the separating connexion, *Alif* doth bind the connexied into his majority; thus *Ve* it severs, *Alif* is the first declarative of God's strength. And know, the first is the tying strength, that produces all things in appearances, and the strength in them appearances is truth, and by truth God doth keep the Creations tied in himself, for in him we live, move, and have our beings, this is a true written sentence, but not God's word.

Now I come to show you that great mystery that few or none of you understand, that is, these two distinct words, whereby you are wrapped in ignorance, that is this; sayeth the insert in the Bible, *God made man in his own image or likeness*. The both comparisons I deny, in their affirmative state, and it is said, God created them both male and female. Now brethren, what odds do you judge there is in these two words? nay I may say them one word; they are two distincts in God himself, and we in our weak English make a connexion, nay an oneness and an entireness of these two words, God made man in his own image, or God Created man in his own image.

Now I beseech you brethren mind, God made, the proper word in the ancientest copy, the word is *Akkivene*, that doth import, *God's making strength, and strength is making*. Now to understand this making in God first, and in man next, being the product by *Akkivene*, that is man was produced by God's strength: First to query in God, it is vanity so to do, but take this short state, God is, and that is strength.

But to come to the conjunct of this strength, whereof man is one, nay, the gloriousest figure in God's earthly field, made in the image of God. Now do all people in the world know that man was not made? For know, that that you account the body and the soul, are the body; and man he is denoted by the Spirit, that is, the strength of God in man, that is the man, and the Scriptures hold forth the same, for there is a natural man, and there is a Spiritual man: now you understand it to be a man in grace or favour with God, a man that is sealed by the Spirit of God, as it is said: but let me tell you, that *Oli al* doth inhabit in every man and woman, and they inhabir not it, untis the natural is subjected to the spiritual, and then it is properly said, and if in property of speech understood, that man is subject to man, and so both to God in the union Spirit: for mind, the man Christ Jesus, the Creator and bringer forth of all things by his own power.

Now that you account man, it is but the name, *Oli al* is the man, that is, God's light is the man in your little world, for be you not so ignorant, I tell you, that in every one of you is many creations, and when the word runs in the singular, it doth hold forth for the most part the man, that is, the soul in man. Now as God in himself is the soul's life absolutely free, so is the soul, that is God's man, or God's strength, that is the body's life, absolutely free, and that is no creation but the spirit, and the body of man that is created, but the soul is made, but the body and spirit they are created.

Now here is the highest flight that ever was viewed, and it is this, I pray you do not judge the things you understand not: *O apparatau salma arii el selma onosiel oro or moaus salma abbadet pele*, that Greek compound *pele* is to bring the words in truth of writing into our horizon, the English of that Hebraic state is this, *O the appearances in peace is into the in-man, which the out-man cannot understand, because he is an earthly creation*. Now brethren, this you cannot deny, for your own written insert sayeth the same, that *The natural man perceives not the things of God*. Alas, this you refer to others, and count them natural men that have not so great a measure of knowledge as you have: Alas, still you are, and mnst bear this natural man, and the spiritual man in degrees, yet in all, and shall be in all, until the unmodelling every created appearance or figure. Now I hope this cannot be blasphemy, for I acknowledge God the Father, the strength of God the Son, and the product the holy Ghost. And for man, I acknowledge the soul, the spirit, and the body, and a resurrection of this all, and of these all every one: you understand not which, if any of you do but declare it in writing, and I shall make it appear that you do not understand the resurrection.

Now judge not, lest you be judged, now you say, I judge you: no, it is not I, but it is one greater than I whom ye know not, even he judges you, I judge you not, for I understand not what I write, therefore I judge no man: but know, betwixt God's making and his Creating, it is no more but light and darkness, for God's making is God's light, God's creating is the enclosing that light made, into created appearances, so the light is God's making, the creating is composing or connecting darknesses to create a veil to enshrine the made light into.

Now 'tis thus, the soul in man is made in God, and the spirit and the body is the shrine in which the soul is set, that is (as you term it) the image of God in man, or *oli al*, that is, the light of God in man.

Toas alni sepe pene el vadi annexit salui bele peterma al sam abrit pel. The English of this Greek state is this, The accounted man is but a sheep-house for the light, or soul, or spirit of God to reside itself in, till the unknitting the figure or sheep-house, and its reducement to its centre, then the light or spirit essency, it is taken into the essence regency, and so one again as it was at the first in one: and in this whole scope, lies in these words*, Man dies, and the spirit returns to God that gave it*, and at this point I being silent, while the strength of my manhood is destroyed: but know, that I shall begin to dispute, then know, that the dead begins to arise, for you have known and seen my weakness all along since I have been conversant amongst you, but now know, I shall reach you all, for my instructor is God the Lord.

Quas habit elpha areme mali-penan ory koas in a sab baalma magit pele terte esse vakare. The English is this, *Because it hath not been given me to dispute, therefore I have outwardly suffered, only to confound my pride in my manhood*: for know, if the tincture of pride, or self, be not clean purged forth, it will grow to the dishonour of the giver of his greatest gift, that is, man's spirit will appropriate unto itself; but afflictions is the salve that cures this sore, for which blessed be the Lord I have a fulness in them, yet my comfort is this, I see through them. *Quoas solo arena ally beneam in re mendah alui sele mem hose*. The English is this, afflictions alone doth confound the outward man, but by and through them afflictions, pride is consumed, and perfection is obtained as gift, not upon desert; these afflictions here are our royal robes, in the evangelical being.

Non hos amalam adma othratia luah sele mem. The English: *Not our evil sufferings can destroy us, but they refine us fit for the Lord's service*, for the Lord chastens every son he receiveth.

So let me speak or sound to you, ye poor dejected ones, that are cast down under your burdens, I say, not I, but the Lord in me sayeth, rejoice, in that you are made partakers of Christ's sufferings, for I tell you, it is the earnest of your future inheritance, for if we suffer with him, we shall also reign with him, so it is your weakness that heaps more sorrow upon yourselves, when indeed you have the greatest cause to rejoice; but you want eyes to see; for the which end, afflictions are the eye-salve for to enlighten your darkness, and for that end that you may see, are afflictions sent.

Now I state the *Secundus vita vive in homo*, that is, *the second life living in man*, that is, *the spirit in man*, that is, *man's natural spirit*, which is abstracted created, that that is abstracted is created, but made is one with the Maker, but not in an abstract his making; for God's making it is all light, and his creating is in the weaknesses for to enshrine the light into, for mind, light was, and it was not made nor created, that light is God himself, and that light illustrated darknesses, and then behold a creation, that word creation as it stands, is from God, and all creations are but his one creation.

Now I come to the *Secundus vita vive in homo, sed non est vita Evangelies in re*. The English of that Latin state, *but it is not the life of Angels in the thing*. *Tuos ashy bele a ven pele nenos in mexhrati absit pele avertet pele necat*. The English of this ancient Greek state is this, think it not strange that I cite it ancient Greek; mind, there is *Grekus Arabic*, there is *Grekus Muscovitus*, there is *Grekus orcadus Orientalis sub luna in 54 degrees Saturne transcendant*, that Tropic is undiscovered to this side world, the four Greek tongues is in the East Armenia.

Now I open the state fore-cited, and the reason I shall demonstrate of the four Greek tongues, the English is this, *Though there be a being, it is not the Evangelical being, till the living spirit which the Evangelical Maker hath made it one with itself*, then the spirit man is obedient to the light conveyed into the soul, so an oneness thereby conjunct in light, and so an union with the Father.

Now to render the reason, though I am unlearned, nor have any understanding in what I declare, but I commit my declarative to your judicious judgements to judge of. The first Greek is true, because the Derivasie was derived from the Hebrew, in full strength, coherent with its essential essence, and is as true, though a derivasie, as the essence it was derived from. *Secundus derivationem in re, id est non recte quia abstraksi allah*. The English is, *The second derivasie is weak in the thing, because the abstract was but from a derivasie*.

Tertia et quator, The third and fourth are the same, and false to the first: for know, that the difference betwixt the first and the fourth, is as light and darkness, in the weight of their import. I give you one instance in England: How long hath it had denomination in and by that name? Now what was wrote for English 13 hundred year ago? and what for nine hundred year ago? and what was wrote six hundred year ago for English? and what was wrote three hundred year ago, and what two hundred year ago?

Now by this rule, which is not the rule I intend, I will show you what English; the majority of the tongue includes the Minor: Now in England hath the Caldee tongue been the proper tongue, the Arabic, the Syriac. Now you think it strange, but 'tis true, and this we have now, it is a borrowed abstract out of many tongues, though that you count it English; but how many Latinisied words, and Hebrew words is in English? So if the language be denoted from the kingdom, so many you may find in one kingdom; but by the people's captivating, is the language distracted or violated; for the Greek is the hardest tongue in the world, to be truly desined, by reason of the conjunct diphthongs: but take this as a hint to your consideration, look on our old English, and compare it with this that now is, and judge ye the difference.

But now brethren, to come to the matter of more concernment, and it is this, Christ seen of Angels, believed on, received up to glory; this is Christ our head, our elder Brother, our Son, our Saviour; and he that hath created us for this purpose is God, that hath also given us the earnest of his Spirit, through the which earnest we are bold to go out of the body; why are we bold to go out of the body? Because we are out of ourselves, and in obedience, which is light or Christ in the soul, and in that strength there is no danger: Christ is our Conqueror, Lust is subdued, the paradise is prepared, we are invited, and the bridegroom is coming to take his poor bride, in her self poor, but rich in him, and her earnest is her conductor to her heavenly centre; then men is man, and man is Christ, and Christ is God the Father.

Now I come to explicate them words, and search their centre thus, Christ seen of angels, men cannot see Christ, that is, weakness cannot view strength, if it could, then the creation could view God: now God sayeth, *No man can see my face and live*; but the angels see Christ, now what is an angel must be enquired into: now if you know not an angel, you never saw Christ, for Christ is seen with no other eye but the angel's eye, *Adet pele ethrai avel sele saphat allphe sele mem*. The English is, Christ the Lord is seen with no eye but his own eye, which eye is the host in heaven. Now how can men see Christ? not until he leave the number men, and come to be man, that is Christ in union, then in Christ's own strength he sees Christ, as to say, man sees Christ with Christ's own eye or sight. Now what is Christ's eye? Why it is God's gift, what is God's gift? it is obedience, what is obedience? it is light, what is light? it is love, what is love? why it is God, and he that dwells in love, dwells in God. Beloved brethren, deceive not yourselves, for without love you see not, nor never shall see God; for it is God's only gift letten down to draw us to himself, I will draw them in cords of love unto me, sayeth the Lord our God.

This was transcribed in the Prison at the Kings-Bench.
Theauraujohn High-priest.

Epistle 17.

Wrote at Eltham.

Beloved brethren, God is love, and he that acteth in love, acteth in God, for then the spirit hath taken that man or woman into itself; and so an oneness in love betwixt man and the spirit, and by the Spirit we are made one with the Father in love; for here is a decipheration of

love, why love it is evangelical sementing or knitting heaven and earthly together into one composed union. Why love is but one, love is all, and love ties all, and unties all, and then ties all into itself: love, there is in it no beginning, no end, no middle, no part, yet 'tis all parts, and but one middle, which middle is the centre in the whole creation, which is God the Lord.

O Beloved, did you but know how lovely ye are being in love! Beloved, love showeth the deformity in all that is not in love, but 'tis not seen but by love's own eye. O what an oneness is there in yourself, being in love! what a oneness in multiplicities being in love! O beloved brethren, love is the knot that ties all the brethren members into amity, and amity is the way to unity, and unity makes variety, yet 'tis all in love; so that varieties in love makes one unity in the celestial centre.

Brethren, the harm I wish you is, O that ye were out of yourselves, and in love planted, then ye were in Christ, and Christ is one with the Father. O Beloved, I am sick of love, that paineth me, the fulness of my desire is, to distribute love amongst ye, that thereby the members might be gathered, and then the body composed of love, O the lovely body! when the members are all made of love.

Truly my brethren, this beauteous beautified body, are every one of ye, if Christ be in you, and yet you all but one body, whereof Christ is the Head in the heavenly Jerusalem, or the celestial centre; the first Epistle of John, Chap. 4 v. 16, these words, *We have known and believed the love that God hath in us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is love perfect, that we should have boldness in the day of judgement.*

Brethren, to be out of fear, is to be in love, and what is it that makes man's life burdensome unto himself? is it not fear? I pray mind, fear God, that's love God, and then no fear, for that love casteth out fear, and erecteth his stately throne upon the ruinated fear, then peace in earth as there is in heaven. *Aven arry sele orcas abrit sele melloe non*. The English is, *the fearful man walketh in death all his days*, so man's life (as we account it) is man's fearful death dying daily; this is in every man where love is not planted in the soul.

O Beloved, being that love is such an high securing strength, O how ought we to press after it as after the precious pearl that the merchant in the Gospel sold all to purchase: truly every one of you must be that merchant, or else love cannot be obtained, for it lies in this, *Forsake all and follow me*.

Brethren, in the writings of the prophets and apostles are divers names, for one intended thing (as in this place the pearl, the forsaking all, the bringing all, the bring nothing) all this is but thus much, that a man must be unmanned; that is, vanity must be cast forth, and our desirable mind slain, before we can be joined into Christ in union.

Brethren, be not ashamed of the greatest glory which is love, it was my brother John's motto, Beloved, love ye one another, not in tongue, but in deed and in truth. For know, love is the stability of truth, love makes us to obey all in love, love is the due from man to God, and from man to his neighbour: brethren, here is my brother John's recorded motto*, We know that we are passed from death to life, because we love the brethren. Hos in Christos affirmata alvah penan asaddi elma appadet nesit pego alarama samait pelma*. The English of this

Arabic state brethren, *To love one another 'tis God-like, but to hate one another is Abaddon, or Appollyon, or Devil-like*.

Brethren, if you were not wilfully blind, you might see what condition your salvation stands in, for this prescript is a true looking-glass, whereby you may see a witness to your soul, that you are passed from death to life, or still your rest is in death. Beloved, to be in love, is to be one with Christ, and so one with God. Beloved, love is the key that unlocks the door into the heavenly Jerusalem, or the Celestial Centre.

O amorum in arbinariam in a salma legaget alma amaset haggarim. The English of this ancient Hebraic state is this, *O the love is the strong arch that builded the foundation is erected, whose top reaches the Paradiacal essence*, it is as to say, love the strong arch, that beareth all into the celestial dwelling, the state from the tongue would let it down no lower than the first sitation, for the Hebrew will not bend to our capacity, as our English will.

Beloved, I have shown you, every one of you that are in love, I have shown you, even that is, yonr centre is in the Paradise of God; this is their inheritance that is passed from death to life, because they love the brethren, or the love of God dwells in them, that is their beautified beauty. Now I come to the major part of this world, whose acts are not in love, but in darkness as envy, for the one doth set off the other, and the beauty of the one is the clearliest viewed by his contrary.

Non orbis in vita sed mors inveliciei penan armet el. The English, The world is not in light which is love, but is in darkness unto death. *Sed viva vite in amor aluat hosai penecentalis sebatar arbaret pedero ox on in re festat*. The English is, but the living life of love is God, and when he comes, that that was unto death, is turned into life, by the power of the most high Creator. Then darkness which was unto death, the same is made life, through the strength of Christ our Lord, who is the strength of God.

Now Brethren, as love rises to heaven, so hatred carrieth down to night or darkness, or hell. Brethren, I pray wrest not my words to you own hurt; let them stand, though you understand them not, I do, and the places name.

Now do not you out of my name coin to yourself a disturbing thing Abaddon or Apollyon, *in penan acy logos nexce el pele neat arby*, The English is this*, that the deceiver, or Satan doth dwell in night or dark men, whereby he doth enslave them to his own vassalage*; that is, Satan doth make men act his will, nay Satan doth act himself then: for man is Satan, if by him acted. Now Christ cast forth this devil at his appearing, but not at Christ being named by weak devil man: for when man is once come to be true Christ, then he casteth out the devil, bnt not before: so till we be Christ, we are but airy names, nay one with the Devil; for Christ sayeth to Peter, *Get thee behind me Satan*. *Quando Petrus in elma amer sit pele negoas in rem*. The English is this; *when* Peter *out of pity or man-love bid Christ forbear to go thither*, *and by that means escape*, one would have thought that this had been no hurt, but out of a careful pity of love to Christ: but know you, Christ doth not dwell in man's foolish pity, but in obeying the command commanded of the Father, so that Peter's love, was but Peter's dark veil to save Christ's outside, and that was but dung, and was not Christ, Christ was the inward free spirit in Christ that acteth obediently, as, mind I beseech you, what a willing Saviour Christ's outward body was, had not the power (Christ within) been the obedience

Christ, you had had a poor Saviour: for these words I cite, and I leave them to your judgement, *Father let this Cup pass from me. The spirit is willing, but the flesh is weak*. What a great Saviour was Christ's flesh? so great a Saviour is your Bible and new Testament gotten by your learning, when you stand in need of them, you shall find them like Christ's flesh: for let me tell you, they are Christ's figurative flesh and no more, that is, they are dark pointings to the inside spirit, that is the evangelical living; of which thing, I and my brethren in our produced product shall make manifest: for behold, a revolution is begun, in which I Theauraujohn am the first in the first *Trine*, desending in *viva voce in Evangelio jus in re Sabbah*, that is, in the living evangelical voice or expressing the light in the thing.

O sapuit ille add oramus orgoas sad ma appalet ardi denean an tripoas in eligelious insem. The English is this, *O the wisdom that he will pour forth into the sons of men filling them with light in his divine and sacred goodness*.

But now I come to dark natural men; that is, men not in love but in envy, that is men-devils, as is proved in Peter; as thus, a deceiver is a devil, a liar; and all dark works are devil's works: But now know that thou O man or woman that art not in love, art in wrath and under the curse: how is that? thou art a doer of the works of darkness, and death is their centre.

Now to thee the law sayeth do thus, and in not doing thus thou art condemned by the law; now to them that are risen with Christ they act in love, and what the law commands 'tis to them under its command, but love is the new Jerusalem that is above, which is the mother of us all, this was part of Paul's doctrine allegorical allusive alluding thing in show to things in substance which was in the centre, Romans the 3 Chapter and the 20 verse. *By the works of the law is no man justified*, what then are we justified by? the faith in Jesus Christ in believing, which is but love, I pray take the 30 verse of the same chapter, for it is one God that shall justify circumcision of faith, and uncircumcision through faith; how is this? 'tis thus, the seed of Abraham are believers, and from believing act of obedience as circumcised according to command, the uncircumcised Gentile only through faith believing in Jesus the mercy of God, so both interests is knit in one, what was the salvation of our forefathers? It was they did believe a Messiah should come and obedient to the law that was salvation, we believe he is come, obedience from that root is salvation, the Jews look for a deliverer to come, their obedience to the commands is to them life, for we must not think that the beloved people though cast off temporally, are cast off eternally.

Brethren look to your selves and judge not others, Romans the 9 and 25 verse, Brethren I would not have you ignorant of this secret, that partly obstinacy is come to Israel until the fullness of the Gentiles be come in, and this is my message to the whole world, that God is coming to make good his promise, that is this, the deliverer shall come out of Sion, and shall turn away ungodliness from Jacob, and so all Israel shall be saved.

O Brethren here lies the mystery of mysteries in them words, that is, God will make all Israel, that is, light in God's strength, and that shall be saved; Beloved, then there is in Israel in that peremphaical expression, there is neither Jew nor Gentile, but love, and love is Christ, and Christ in God, here the winding mystery, none but the evangelical eye can view it, and he that sees not is in darkness, and darkness is in death.

O Beloved that ye were but a true seeing people, then ye would be doing, for want of sight is the want of duty, and duty is declared by doing, and having this evangelical sight, we may perceive our root we sprang from, unto which root now I come for sight to view it, and then knowledge from that root to declare it.

And now I begin with my babe knowledge, *John* the 38 chapter and the 7 verse, *When the Stars in their morning praised me together, and all the children of God rejoiced*, this text is false translated, for the text in the true words are these. *Hevi alsiel reme mem asadit errone aksi pele agas sab oh in rem alvat*. The English is, In my morning the essence creative did obey in cheerfulness or in rejoicing.

Brethren before I come to my dialect, which is Cabbalistical, I shall denote unto you the improper denotations in the text being rendered according to our capacity in the English tongue, and I will maintain the text falsly translated, and prove his coherency in disjunct from the intendant.

Now mind, there was no stars then, though that word stars be put in, for Stars were fixed in the firmament, and were made in the third day's work, though they be stated in the fourth day's work in Genesis, and I am able to give a clear demonstration to wise men not wedded to their own conceit, that will be satisfactory for the same, but the stars denote light and in light is God praised, and not in darkness; I have given the text this help, the word morning will hold, for God is the morning of, and to all things; but to find the children of God before there was a creation, this is hard.

Now I desire to know what it is that makes the children of God? Is it not flesh and spirit, for if not flesh, sons in light, and then we are what we were before we were created, before the essence did descend into flesh: so know that the morning whereunto this text doth point, there was then neither stars nor children, then they could not praise, but their essence creative as I cited did rejoice in God, they did what we being in love do at our returne out of this inveilment of flesh, that is, sing praise in the celestial centre when we have finished our course, we shall have our crown in the heavenly kingdom where is joy without sorrow, mirth without mourning, all sorrow gone, all joy and rejoicing evermore increasing in us continually singing praises unto God the Lord who is holy righteous, and just, and good, that hath redeemed us unto himself by his own power through Jesus Christ our Lord.

Quas ammalet seon albi arri madad alvah he lie hosea al biah ablu henon arkad emi pent al. The English of this low derivacy yet Hebrew, because the majority of this state is wrote in Hebrew, the tenth derivacy; thus often hath the Hebrew lost in his definition, the English is this, *What or when the high light was in itself alone? then there was no stars nor children, but in the essence creative all did rejoice together in me or in my being*. Brethren ye differ, and are astounded when I speak two or three words of Latin then Hebrew or Greek: Know that the spirit composeth all tongues into one truth, but not as you do compose: and stand you still on your own basis, till by miracle God hath confirmed his truth in me, and then let yours fall, till then hold: the councel is safe, judge ye, is it not?

Now brethren, you make one word bear one signification most an end, I make one word take forty according to his combinements in the state: I can make to thou, I can make it stand for dark, or light, or hell, or heaven, or sea, or land, or angel, or sun, or Devil: So your

wisdom in your learned method is lost, for that end I come forth to confound your lying learning, your exorcism, your blasphemy; and I shall put an end to it, and save your brains from that studied lie, which travail to some hath been so great, that thereby they have confounded themselves.

Pos o alogoos in a salma perny a sadit pelma madiana a saby al. O the height in learning is but the witchcraft of the mind, that doth deceive the simple man in the same body, this is a state from that Arabic tongue. I pray scholars see what an honour the spirit doth put upon your great study and pains, what spirit I leave you to judge: you will say it is an evil spirit to you, it is to your lying learning, but it is true light to you, if you had but eyes to see.

Brethren, the *amors* or love of death, is to the lovely in himself, for death is life being in God. Now the love of learning is that beauteous whore that bewitches the natural ingenious spirit in man unto death: for her lovely sight is but death two ways, First it is death because it is but name, Secondly it is death when the substance doth come; for then thy gain that thou counted life, is become unto thee death, as Paul sayeth, *That that I accounted gain, was loss unto me, for the excellent knowledge in Christ Jesus our Lord*.

Beloved brethren. I come not in the eloquentness of man's even weaved connexions, that is, with man's curious composers, for the apostles and prophets they took not a verse to study a sermon, but wrote the texts that you study from: Now what they wrote was true, what you study is a lie; the smooth composure in their writing, is not found a composure composed as yours is; theirs was life to them, yours being studied is death to you: for know, it is but name, and not the substance thing, which is Christ the Lord.

Now Beloved, I come to the main doctrine of all that is in the New Testament, that is, *Accki Cristus in sabat re el vau salvat on in se*, The English is this, *Christ is the strong Saviour to the trusting soul in knowledge, for without knowledge, Christ no Saviour*; and that knowledge must be Christ in the soul: it is his own teaching that brings us to life in himself.

But now I come to show you Christ the Saviour, whom multitudes of knowing people as they think, they know him not; *Id est non corpus sed alvah a Deo in spiritus*, *It is not the body that is Christ, but 'tis the high spirit in the body*: now the mystery doth begin, I entreat you mind, for I must treat allegorically as well as literally: *Non sanguise selma a maxi pele ethrati sele meos in saba almat rogel perene aks elle nene sabat*, *not the composure of the Elements is the body of Christ:* but mind *the word spirit that commandeth them abstracted elements into a composure*.

O Beloved, I could wish that I had the highest learned men in the world to speak to, for you cannot fathom my reach, though literal; I beseech you mind me exactly, and distinctly, that you asperse not me, neither wrong the Scripture nor yourselves, the point is this.

First I demand, do you believe that that body of Jesus that died at Jerusalem was our Saviour, for the Scripture sayeth that he offered up willingly an acceptable sacrifice unto God for us? This is a true Scripture, for it is God himself, he is our alone free Saviour. Now Beloved, this Scripture is, and hath been owned many hundred years together, but if it hath been viewed with veiled eyes, the truth cannot be reached; for you know that the Scripture

speaks of Christ's second coming, which is the Sun in light, to unveil all the mystery both in the Law and the Gospel, which is his preaching within our souls, teaching us the evangelical truths, that is a true sight in all things, both allegorically, mysteriously, and literally.

Now I come to the called Scriptures that are literally expressed, they are Christ's body shadowy, pointing us unto a higher resurrection, as Paul sayeth, Let us go on to a further height, not laying again the beggarly rudiments of the first principles.

Now Brethren, for Christ's body that suffered, that is not your Saviour, nor Christ's body, mind me, for Christ's body is obedience in the whole new man, for what Christ did, he did it figuratively, and yet true Christ is your true Saviour: now that must be sought, Christ sayeth, *I will destroy this Temple in three days*. The words that I speak, is spirit and life. All these are mystery: let me tell you, that there is not one word that came from Christ and his Apostles, but were all mystery, if the insert had been truly translated, whereof to make up the Romish Church a body, they have bodied Christ in a body that the Spirit never intended. *In alagma senaim maxsi sadaos in re perflex sele nos oramus sabat al*. The English is this, *The Church of Rome hath built their Church upon that body which is not Christ's body*, but upon man's dung, and not Christ's, for true Christ hath not, nor cannot have any true corporal body, for he is a spirit, and a spirit is free from flesh, and embodies himself where he pleases, but it is in the soul, that is not of the body, but is the Divine riches of Christ, and Christ's riches are spiritual in the souls of men, there is one glimpse of Christ's body.

Now know that that body of flesh that suffered at Jerusalem was not Christ's body, but in that body was spiritual obedience, that was the Son of God, and that Son in the obedient spirit in that body, that was Christ your Saviour, which Saviour is in you, offering up you unto God, which is but thus much, obedience in love unto God: for do you know, and all people, that God doth give into the soul light, that light is Christ, which in the soul is obedience: so that God is God in regency, Christ in the soul, in every man that is in light, that lighr is obedience; hereby man is made obedient, and so one with the Father through the Spirit, and that light in the soul is perfect Christ.

Now as ever the light in the soul is Christ in flesh, God in spirit, do not mistake me, for God is the Creator, Christ is the strength of God, the holy Ghost and Christ are both one in the earthly creation: for God is the Creator, Christ is the strength of that created, the holy Ghost is the valley in which the two persons as you say act, but I say one union in all that hath been spoken, and no persons: for know, that a spiritual essence cannot be person in true truth, but if you say persons, and I say God, here is no difference between us; for say you what you can say, I know beyond what you and the creation can say, for mind, saying is nothing, and knowsedge is all things.

Wrote by me *Theauraujohn Taniour*
Allah High-priest, *allah all*.

Epistle 18.

Wrote at Eltham.
June 28. 1651.

O Beloved, God is love! O Beloved, so great is my desire that love should be engrafted in every one of you, that my soul panteth after my God for you, even that he would fill your souls with love, which love in truth is God himself planted in you. Brethren, let me tell you, that then Christ reigns in his kingdom, that is in your spirits, ye being in love: for know, that Christ hath an earthly kingdom, but the Spirit in that earthly Kingdom that is his throne; I will come and dwell within the humble and meek spirit sayeth the Lord.

Alvah havilah el asui arab salu in rem madad ai in sele mem. The English, *O the height of Christ's Throne is situate in the low spirits of humble men in the earthly form*, that is the English of that Hebrew state: brethren, I am coming down to the Hebrew that is now used, which is the tenth derivacy of, and from the first Hebrew that was wrote hieroglyphically, Moses wrote it radically, that was in roots; for know, that in the Hebrew three radices or letters as you count, will denote any word in the creation, without any more adjuncts.

Now Beloved, God is love, and love is light, and light is the true guide to God himself: thus God is love, he set down his loveliness in created appearances, he giving light into the soul of man, it is guided by that light into the centre it came out from, which is God himself. Now brethren, the truest name that Christ can be ciphered out unto the sons of men, is this, in Hebrew *Sabbah oli*, the English is, *the whole holy light, that is true Christ*.

Now I will show you the word that Christ is denoted from, and what the word in import will bear, and give you the reasons to conduce the proof of what I have laid down. Christ in the Greek is *Cristos*, which if truly understood, doth denote unto us *Light*, the Hebrew doth hold more full in strength of illustration, for nothing can hold with its original, that is no strength to the original strength: for know, that from the original, that that is, it is but derived from the original, in which lies the glory of that derived. The first proof to this is, that God is the original, we and the whole creation is but derived from God, who is the all of our continuing good, and the glory is still in himself, and our glory in him; he is our original; there is the first original, and his reason rendered.

The second reason of glory in the original is this, That the derivacy hath its dependancy on the original it was derived from: as Adam, the first figure, our glory in creation lies in Adam, as we are a derivation from that figure, that is the outside figure. But now I come to the inward spirit, that is light, or Christ in the soul, which is but the same; now to prove true light to be true Christ thus, *Sabah oh apethrat al in re sabie pelma amaret al*. The English of this Arabic state *the whole holy light*, is in English *Christ*; the *whole holy light, is Christ that turneth in the whole moving motion in the whole creation*, this is light.

Now by this light is denoted Christ's other faculty, that word doth not bear the state clear, but *Oukssi*, to denote the second conjunct in the declaring Christ in his second faculty or *oukssi*. Brethren, you must bear with the word, though you understand not, for I must write every conjunct in truth of word, in truth of time, in truth of place; for my stating one Hebrew word or state, doth bind the whole English afore-cited into truth of word, time, and place.

But now I come to Christ's second faculty or *oukssi*, and I shall cite the first state to prove the second, and give you Scripture in affirmation; but God must make my named names words to you, by writing them upon your souls, and that writing of his upon you,

maketh you and his word one, you and I one by same word, and that word drawn into himself, we are all one with him as were at first, this is the Gospel in power of the Spirit, that must work this effect and when this is so written, then man's self ends is departed, Christ's throne erected, man's will is wholly subdued to act in love, then, and not before tak this Commandment his root, that is, I love my neighbour as myself; for then you that were neighbours are one in love, and love is Christ is the soul, and Christ is God.

Now do not think that I say the soul is Christ, but Christ in the soul is light, that light is Christ, that light in its Original centre is very God; if Christ be not in you, then ye are dead: now you read reprobates, which word doth vilifie the intendant as thus, dead to day, alive in Christ to morrow, which the word reprobate cuts off and excludes in our intention for ever.

But now I come to prove that light is strength, and strength is light, and suddenly thus. *Arab axsi salma avaran anni pethrai radax ab lu sonary*. The English is*, The light in strength, is God in his creation, and the strength in light, is God in appearances*. Or thus, God is light, that light is strength, God is strength, that strength is light, that light in strength descended into appearances; the strength sight and life in them appearances, is Christ, which is the light and the life of God; which in appearances is *Primus maxci*, that is, the first undeniable; but in creation, *Secundus persona*, I give you that, but it is *Secundus vita in creationem in re, add id ex in re.* Now I break your Latin connexions and conjuncts; the reason is, man's inventions cannot spell nor conjoin God's truth: for know, God's truth doth confound man's invention, and know, that God's truth in no age was revealed, but to confound man's invention, and when men's invention had wrought a full Babel, though they account it wisdom, strength, and beauty; yet then, even then, when men are concluding, their labours are finished, and they will enjoy themselves in beholding their work; just then, and not before, comes the stone unhewed, and breaks asunder; for God never appeared but to confound man's invention, that the wise might be caught in their own craftiness.

England, this is thy motto, that is involved in this motto, thy rendings to mine is even at the door, yet I will read you the intent of that you will count contradiction: brethren, let us walk honestly in things, though we differ in names, for in doing we are justified, and in saying and not in doing are we condemned: for know, saying gives us notice what we ought to do, and saying makes us guilty of not having done.

But the English to that Latin, that is *Primus maxci*, that is, the first undeniable in creation, he was the first-born, and to the Church of the first-born: now know, life is the first birth, and Christ sayeth, I am the life of the world; now this is a binding state.

Now you say Christ is *Secundus persona*, the second person in creation, I say, in that state he is not only *Secundus persona*, as you count, but as you in this point I count not; for I say, *Sola Deus inter, vara alvah hapsi bene am in re*. The English is, *Christ was God alone in creation, in the high moving motion*; that high moving motion, is God in union in creating, so then *una*, not *duo*.

Now I come to *Secundus vita in creationem in re add id ex in re*. The English is, *Christ is the second living life in creation*, that is, the second thing in that of the thing, and to the thing, the life in the thing, that is the life of the creation, which lies in these words, *I am the life of the world*: there is more in them Latin words cited, than ever was demonstrated if

truly understood: now this state I lay down (and do not determine) thus, whether that the second living life in the whole creation, can properly in truth of word be called person or not? God is Wisdom to the wise, and counsel to the foolish ones, the simple he will teach in his way, and the arrogancy of the proud he will contemn.

Now brethren, I would not have you ignorant of what was the glory of the Gospel in the truth of it, I tell you, that the true Gospel is not only talkative as man's creation doth give it a being, but the true Gospel is active in goodness; now this acting goodness must be inquired into, and found out what it is, and every one be an example unto others acting therein. Brethren, it is round, the definition is strange, truly my brethren, I say as Peter and John said going into the Temple, *Such as I have I give unto you*. But I shall open unto you all the unfoldings are opened unto me, the Gospel of Christ is round, the acting goodness is and must be round; now I shall draw the emblem, The world is round, the Gospel is round, the soul of man is round; now all these are in every man and woman under heaven, the soul, Gospel, and the world.

But the true meaning must be understood, First, the soul is round, else the, world and its creation could not hold its figure in competency with it in its adherency. The Gospel is round; and that holds in competency with the soul, but it being last takes the first state and subdues all; for mind, first a world , then man, then the Gospel, and then comes goodness, righteousness; from what? from neither world, nor man, but from the Gospels: now my brethren, this is a strange metaphorical expression, but 'tis a true assertion.

Now here comes the true decipheration, and from this decipheration comes the clear definition. Now comes the clear view, that brethren you may apprehend every one of your standings, whether you are upon the Gospel built or upon man's foundation; that is, man's defending his actions by the name Gospel, and speaking of the spiritual intentions of the Gospel.

Now mind, before the Gospel comes to any, know that there is a world, and man in this world acting a oneness, or an agreeableness in one; thus man sees something in the world that hath a seeming beauty, unto which his understanding is subdued, upon this subdument there is an oneness in love, betwixt the worldly things and man; the world loves her own, that is Christ's words.

Now upon these two (yet one) comes the Gospel, and that doth illustrate into the soul a far greater beauty of loveliness. Now here begins man's trouble being wedded to the worldly appearances, the present enjoyment holds fast, the beams of the Gospel begin to heat both these as man and the world: now the Gospel being God's strength, never loses its end; My word shall effect the end whereunto it is sent sayeth the Lord.

Now Beloved, here is the contest begun betwixt the world-man, and man-world, both being one, by reason that the world hath conquered the understanding of man, and so man hath yielded up his all unto the world; for know, the world cannot yield up unto man, because of its majority, but man yields himself to the world, by reason of his minority and smallness of competency comparatively; now upon these two, yet one; and again two, and yet again all made one by the Gospel: so then the *Trine* is erected *in terra*, *in earth*, when the Gospel is

planted, then comes this motto in truth, *Thy will be done in earth as it is heaven*; nay, then the will of God is done in earth as it is in heaven, which is world-man, man-world made obedient to the Gospel.

But to open their circumferences 'tis thus, The world round, the soul of man round, the Gospel round, thus I prove man, word, and world all round, and all in *Trines*, the greatest mystery that ever was wrote, therefore mind.

First know that God created the round world, whose consistance is of earth, the influentives of the celestial bodies, and the life operation in the sun, *sub Deus*, *under God*, this is the first *Trine* or the basis for man; now man in his *Trine* is this, soul, spirit, and body. Now I come to show how these *Trines* in their tinctures hold together.

First the earth, that is *Major orbis*, *the great world*, now God said, as the text is rendered, *God made man of the dust of the earth*, so there is a oneness in the earth and in the body of man: now here comes the deceit, Every thing loves his own, so man must by that rule love the earth he was made on, for in every oneness is an entireness loving itself; for man and woman (being in truth so) love one another, by reason of the true oneness in them, if they be truly one, which in truth of description ought to be; so much for the body of man, and the pondrous or massy body of the earth.

Now I come to the influences of the celestial bodies, and know, that they are placed in man's connexions, which is millions, as in the earrh; for these celestial bodies hold more the truth of figure, then the earthly bodyes can: for know, the more nearer the spheres you come, the more spiritual you must be; for let me tell you, the descent from them spiritual bodies, are the livening living in this gross terrestials; so know, there is a prefect oneness in the celestial influences, thus the influences causes all products in earthly appearances, as the spirit of man.

Now mind, I state the soul the first in man, the last in God, proved thus, God made man, and breathed in him the breath of life, and he became a living soul. I beseech you mind, Man dies, and the spirit (or soul) returns to God that gave it.

I pray you mind, first man was made, and then life was breathed, which life was the whole all that erected the fabric of man; the fall of this fabric, or man dying, the spirit returns to God that gave it: Now mind, here is the error, know, God withdrawing, is man's deceasing; for mind, the text runs as though man did die, and then God did receive, that text gives glory to man, and lessens the glory and strength of God: for God's withdrawing in that appearance, is the cause of deceasing: so let God have his pre-eminence, as Paul sayeth, *Let God be true and every man a liar*, so brethren, the truth lies not in names, but in things, not as they are said to be and reported to be, but as they are in the substance, and substance hath its centre. Now brethren, the soul is one with the Gospel, nay if you can say properly a true soul, I will swear that is true word and Gospel, for 'tis the living life of God in you, bringing your natural man to act in obedience, into spiritual righteousness declared in life and conversation, by distributing acts of mercy and relief to thy own members, that is of Christ's body. Now what is Christ's body temporal? I affirm it is the whole creation, and in that all men and women: Christ sayeth *Love thine enemy, love him that persecutes thee.*

Now brethren, I shall unveil one deceivable cheat amongst us, that count it a dishonour if that you do not name them people of the Gospel, and holy spiritual Christians, now mind, members of Christ's body spiritual, to them thou canst do that body no good: now David said, *My righteousness extends not to thee, but to the Saints*: and *My delight is in them that excel in virtue*.

Brethren, doth virtue and righteousness dwell in speaking names? no, I say all is lies if not declared in thing, that is doing, for the doer shall be justified, and the sayer condemned: alas brethren, if you be spiritual and act not mercifulness, that is (I must speak plain) not to relieve the poor oppressed, thou hast gotten Satan's highest shrine of shift to deceive thy self and Christ's members.

David said, *I will not offer unto the Lord a sacrifice that shall stand me in nothing*: to which our Nation I speak, of the majority of it, I will learn apace, and that I may be full and fluent in tongue to dispute names, 'tis the only wayk to be great, 'tis the land's livery, and I will have a cloak of that colour, then if I have but that name, I am rich; and a called spiritual man holds his religion at the cheapest Rate.

O say such people, he pray'd most devoutly, and he is a most heavenly man:

when that man that hath prayed so long, and so high spoken, except he according to what he hath spoken, I will in words tell you what I mean, that feed the hungry, clothe the naked, oppress none, set free them bounden, if this be not, all your religion is a lie, a vanity, a cheat, deceived and deceiving; never prayed in your life, for 'tis not coming before God with a head full of names, but with an humble heart full of good things, actions in goodness and mercy to men, doth declare that God hath written the Gospel in the heart and soul of that man or woman.

O ovallo ovallo, ovallo on sephi agarim meteros in re. O England, O England, O England, thy conterfeiting feasts, God will discover thy skirts suddenly, for he is coming for to search for the blood thou hast shed for thy own ends.

O England, thy self-ends is the good you great endeavourers endeavour after, have you not all along cryed up a good name? but you have acted the evil thing; the time of recompence is at the very door: this I know, that the appointment of thy scourge is entered into the celestial influences, and as the Lord lives, the product shall be produced; Therefore tremble O England, and woe unto thee O France, thy judgement is appointed, and the time hastens.

Beloved, days of mourning and sorrow is at hand, for the earth is ripe, ready to be reaped, the time detracting is only for the people's gathering, this I know, the storm is coming will cause you to own one another.

Brethren, you are too high to receive instruction, but God by afflictions will bring you down.

Brethren, I cannot confine my Method, *Sene arab ablah al in sem arkad al*. The English is, *The strong strength is searching for wickedness, to displace it, and plant righteousness*; then when we have been plunged and purged from iniquity, then we shall

rejoice in valuing our deliverance at the full value, or full worth; Thus far is the English of that Hebrew state read both affirmatively and negatively.

Now Beloved, the Gospel or word hath conquered the world-man, or man-world, when man acts round roundly righteousness: know, a round thing hath the smallest centre; for the very *abbat* or bottom touches the centre, and all the whole circumference stands to be viewed: now thou being centered upon the Gospel, though thou standest open to be viewed of the world, thy centre is Christ, which is not seen, neither can the world see, because his centre is spiritual, and all look with carnal eyes, and that sight cannot discover a spiritual thing or being.

Eusei selma a maset petra agma marci alvat horai senan arkad pallu erni senean avarat pal hoi nereat allu mikak appi sola vereat annu maad poke. The major is Greek in this citation, and doth denote unto us thus much*, The centre of all things is not seen, which am I sayeth the Lord, and move not, and am the cause of all motion; though not seen: for the centered centre moveth not; its stability is the cause of all moving motions*.

So the cause of als motion is from within, or not seen, so that without is the inveilment of the motion that moveth all things, so that that appeareth is not, and that that is not seen, even that is; which lies in these words, *No man can see me and live*, as Moses desired to behold the face of God, the answer was this, *No man can see me and live, but thou shalt see my back-parts*; but the word *acose* which signifies the out-sidings of God in *terra*, for know, no man like Moses in *Theos ologi*, that was, in knowing God's declaratives of God in his appearances, Solomon was wise, but short of Moses, for Moses was God's eye as I may say, Solomon was but God's ear I may comparatively say.

Now the out-sidings of God, for to hold in truth of words, it must be to decipher God's out-sidings, it must be cited pluralities of multiplicities, and multiplicities of pluralities; these words must all be understood, and then you have light in the drift in my intendant.

Now the back-parts as the text holds it forth, but I say 'tis improper, but the word is *acose*, that is, the out-sidings of God, but you will have it the back-parts of God.

Now what was this? It was the creations genuine, and germine, and the knowing the influences in their consanguinity and *generatori* abstracts in their combinements and recedings, which is only known in the truth in knowledge, in the cabbalisterial inspirative knowledge; for by outward studies, great things in the secrets of nature are known, by reason that in man is the seeds of all compounds in earth, air, fire, and water, celestial, terrestial, that is man's compounds; and in all these hath man a natural faculty, only the predominate of these man is wholly sway'd by; for know, if that there were not in man a oneness in every of these, man could not apprehend any thing in these, but 'tis oneness with them, gives him view into them; but their multiplicity confounds man in his true genuine understanding them perfectly.

Now this is Adam in the garden amongst the trees, that is, man viewing darkly God's creation; these trees are in man, unknown to man, one with man, and not yet understood by man; but that spirit that touched Daniel, and caused strength in him to understand that, even that is he that discovers this hidden Mystery, which is this God in his regencie, God in his

derivacie, and God in his definacy; there is again a glimpse of three, and all these in one union be.

Selose in re apparet O el soni arpha sal oli em medad allu sonan ai pele am. The English both affirmatively and negatively, yet both they again affirmatively; thus the heavenly light is loyal in the regency, loyal in the derivacy, loyal in the definacy, that is the regency going forth in derivacies, and taking up again its definacies defined, so here is once more three, and all again in union be.

Again, the derivacy appears, the definacy defined returns, the regency receives, and here is three, and they in union be.

Again, the defined definacy returns into regency: now you perceive but two, there is no more; for man dying, that is the definacydefined, the spirit returneth to regency, which is God the Lord: Brethren, this God hath let down, that the world may know that the unlearned mad man, God hath taught knowledge, as shortly will appear.

Qoas amalet el sadit phe al in rem madad alui seve am aphphy selos in re affirmater on. The English of this Hebrew citation is this, What evil hath *Christ done unto you, that you should contemn his commands in England*, ye priests and people, you will find the Lamb whom you have slain, turn a lion in life, and rend the nation in pieces, for God's glory Christ will not have given to another, and thus you have done, holding forth Christ high in great names of religion, by which means the nation is drawn into perjury, you inventers of this deceit, have offered up Christ and his Gospels a sacrifice to your own lusts, for Christ is in the majority of the nation, only a bait to catch the simple, for to satiate the desire of men in authority, so Christ is cried up to effect another end; so you have made your great glory Christ to become of no value, by reason you have engaged so deep in his name, and made nothing good you engaged his name unto: a day, a day, a day of vengeance is coming for covenant-breakers, then God himself will judge.

Now brethren ye great ones be not angry if a mad man tell you the truth, truth is truth, let it proceed from love or envy, I speak to mens actions.

Now you shall know how and whether I have spoken truth unto you, examine your lives and conversations, and if you have not acted as I have spoken, then you are in the truth, but if you have done it, envy not me for telling you the truth, but give thanks to God for discovering his light unto you, that thereby you may be reformed.

O how beautiful is the feet of the messenger that bringeth the glad tidings of peace: mind, depart from thy covetousness, and false ends, and oppression, then there is beauty in thee, there light is welcome, but before, 'tis like the executioner's axe to hew down thee and thy self-ended covetousness, thereby to make thee one with itself in light, but light is enmity to darkness, until it hath destroyed the darkness, and centered itself in darkness stead or foundation, then truth reigns, and then the new Jerusalem is come down out of Heaven, the marriage is made, which marriage, I beseech thee O Lord hasten, for thy chosen oppressed sakes, who at this day are very low, arise in thy power, and rend the nations that thy chosen Israel may be free.

The end of this. Spherative *ackklah al*.

Wrote by me

Theauraujohn Taniour *High-priest* to the Jews.

FINIS.

Diggers

Light Shining In Buckinghamshire:
Gerrard Winstanley

Source: https://www.marxists.org/history/england/english-revolution/light-shining.htm and http://oll.libertyfund.org/pages/leveller-tracts-5#5.21

Title Page

Light Shining
IN
BUCKINGHAMSHIRE,
OR

A Discovery of the main ground;
Original Cause of all the Slavery in the World,
but chiefly in ENGLAND:
presented by way of a Declaration of many
of the well-affected in that County, to all their
poor oppressed Country-men of
ENGLAND

And also to the Consideration of the present Army under the Conduct of the Lord FAIRFAX.

Arise O God, judge thou the Earth

Printed in the year 1648

Gerrard Winstanley

Light Shining In Buckinghamshire

JEHOVAH ELLOHIM Created Man after his own likeness and image, which image is his Son *Jesus, Heb*. I. verse 2. who is the image of the Invisible God: now Man being made after God's image or likeness, and created by the word of God, which word was made Flesh and dwelt amongst us; which word was life, and that life the light of men, I. *Joh*. 2. this light I take to be that pure spirit in man which we call Reason, which discusseth things right and reflecteth, which we call conscience; from all which there issued out that golden rule or law, which we call equity: the sum me of which is, saith *Jesus, whatsoever ye would that men should do to you, do to them, this is the Law and the Prophets*; and James calls it the royal Law, and to live from this principle is called a good conscience: and the creature Man was privileged with being Lord over other inferior creatures, but not over his own kind; for all men being alike privileged by birth, so all men were to enjoy the creatures alike without propriety one more than the other, all men by the grant of God are alike free, and every man individual, that is to say, no man was to Lord or command over his own kind: neither to enclose the creatures to his own use, to the impoverishing of his neighbours, see the Charter, I. *Gen*. from 26. *vers*. to the end of the Chapt. and see the renewing of the Charter to *Noah* and his Sons, *Gen*. 9. from the I. *vers*. to the 18.

But man following his own sensuality became a devourer of the creatures, and an encloser, not content that another should enjoy the same privilege as himself, but encloseth all from his Brother; so that all the Land, Trees, Beasts; Fish, Fowl, &c. are enclosed into a few mercenary hands; and all the rest deprived and made their slaves, so that if they cut a Tree for fire they are to be punished, or hunt a fowl it is imprisonment, because it is gentlemen's game, as they say; neither must they keep Cattle, or set up a House, all ground being enclosed, without hiring leave for the one, or buying room for the other, of the chief encloser, called the Lord of the Manor, or some other wretch as cruel as he, and all must be summoned to a Court Leet, there to acknowledge Fealty and Service, and that with Oaths if required (at leastwise if Jurymen) to their Tyrant called Lord of the Manor; and if a Tenant admitted, if Copy-holder, he must take an Oath to become a true Tenant, rather Slave, as afore said; now all this Slavery of the one and Tyranny of the other was at first by murder and cruelty one against the other; and that they might strengthen themselves in their villainy against God's ordinances and their Brothers freedoms and rights: They had always a Commander in chief, which was the most blindest and desperatest wretch, and he was their chief and head, as *Nimrod*, and he became their King; so that I dare make plainly appear by Scripture and Reason, that Kings were not of God's institution at first, but it arose from the Heathens, viz. those that lived after their own beastly lusts: and when *Israel* would have a King, their only ground was to be like other Nations; and God told *Samuel* saying, they have not cast off or rejected thee but me, that I should not reign over them. Read the whole, Chapter of the I of *Samuel* &c. where observe the Slavery that the people are in that have a King, and amongst the whole Catalogue observe the Tenth of Stocks, &c. and see the 12. Chapter from the 16. verse forward, what judgements God sent in their Harvest for asking a King, and afterwards observe what misery befell, for they were in continual Wars abroad, and at last divided into divisions and had two Kings: Then what woeful civil Wars and murdering one another for the Kingdom: I refer you to the

whole book of Kings to judge; doe but read that of their first King *Abimelech's* cruelty which was *Gideon's* bastard; *Judges* 8. and 21. read the 9. of *Judges*, &c. there he kills his brother with a company of light fellows; and as Kings are the root of Tyranny, so likewise they were the first that brought in wars, see *Gen*. 14. for their greatness must be upheld by murder and cruelty, as aforesaid, in so much that in *Revel*. 13. mention is made of an ugly beast with seven heads and ten horns, which horns did persecute the Saints: now in *Revel*. 17. horns are there declared to be Kings, so that Kings are of the Beast, which is a power that makes all subject to it, but only the Saints, &c. *Revel*. 13. and 7. And saith the Scripture, the Beast hath its power from the Dragon, *Revel*. 13. and 4. and the Dragon in *Revel*. 20. and 2 is the Devil and Satan, so that it is plain, that Kings are of the Beast, and the Beast is of the Devil; and it is as plain, they that worship the King worship the Beast, and they that worship the Beast worship the Devil, *Revel*. 13: and 4. verse. Now let us a little behold our English Powers, all that which is called Magistracy is from the Kings Patent, and his is from the Devil; for the King's Predecessors, The outlandish bastard William came to be King by Conquest and murder, now murderers are, saith *Jesus*, the Devil's children, for saith he, the Devil was a murderer from the beginning and he abode not in the Truth: now Kings are utterly against the truth, and persecutors of the Saints; for saith *Jesus*, they shall bring you before Kings, so that Kings are enemies unto the Kingdom of Christ.

Secondly, Behold now from licence or grant comes all our enclosures and tradings, as privilege to buy and sell, and to enjoy, occupy and possess lands; it is from taking the Beasts mark: now observe the rich possessors, encroachers, enclosers, see your holdings, your Patents, and Charters, and Licence is from the King, and all tenures and holdings of lands is from your King, yea all Writings, Indentures, Bands, Leases, &c. is in the name and authority of him; nay your money is not lawful, if it be not the Kings coin, and his picture and superscription on it.

So that observe, the King is made by you your God on earth, as God is the God of heaven, saith your Lawyers: therefore all Laws, Writs, Summons, Warrants, Patents, &c, must be in his name; nay, the Parliament will settle nothing without him, yea all Honours must be from him. Now then mark if this be not all from the Dragon: and the Priests to verify this, saith in their thing called Prayer, he is supreme head of their Church, Ecclesiastical as Civil, next under thee and thy Christ, so that he is their third person of their Trinity, and so their God, Defender of their faith. Now here is the blasphemy in *Rev*. 13. *vers*. 5. And in the Scotish Covenant, one Article of their Religion is concerning his sacred Majesty, &c. and Kings are the only chief upholders of Babylon: see how they weep at her downfall, *Rev*. 18. when buying and selling ceaseth, &c.

Now friends, what have we to do with any of these unfruitful works of darkness? Let us take *Peter's* advice, I *Pet*. 4. 3. *The time past of our life may suffice that we have wrought the will of the Gentiles, when we walked in lascivious lusts, exces of wine, revellings, banqueting, and abominable idolatry.* And let us not receive the Beast's mark, lest that the doom in *Rev*. 14. 9, 10. befall none of us: but let us oppose the Beastly powers, and follow the Lamb whithersoever he goeth.

Now here is the chief ground why wicked men stand so for a King; it is to uphold all their confused cruelties and incests as aforesaid: and herein upholding him, they uphold that power that set him up, (by our Saviour's rule) and by justifying him, they justify that power that set him a work in all his tyranny; and they and the Parliament in treating with him, treat with him that authorised him; and in receiving him, receiveth him that set him on work, that is to say the Devil. Then see how we are cheated.

Now the enlightened Saints are commanded to abandon the unfruitful works of darkness. But all this power aforesaid is,
1. of darkness; therefore to be resisted.
2. Christ hath called the Saints to light; therefore they are to walk as children of light.
3. The Saints are to have no fellowship with Belial: but the power aforesaid is of Belial, therefore have no fellowship with it.
4. The said power is to be resisted: and see the promise, for saith James, *Resist the Devil, and he will flee from you*. And this we have experience of, that whensoever the Kings power was manfully resisted, he fled from the resisters.

And therefore those called the Levellers, their principles to free all alike out of slavery, are most just and honest in reference to the matter of freedom: for it is the end of the redemption by Jesus, to restore all things.

And to do this, the removal of the Kingly power will be a main forwardness: and indeed the Kingly power is the being of Tyranny; for if no King, no Lord, no Patent, &c. 2. If the execution of Laws were not in his name, as all Assurances, Writs, Commissions, Patents, Warrants, &c. then he should down if he would, for any use or need they had of him.

1. Therefore rich men cry for a King, because the poor should not claim his right that is his by God's gift.
2. The horseleech Lawyer cries for a King, because else the supreme power will come into the people's Representatives lawfully elected, and so all Trials would be done in the country, in every Town &c. by the same Neighbourhood, and so the Law would no more be bought nor sold, and then farewell caterpillar-Lawyer.
3. The things, Lord, Barons, &c. cry for a King, else their tyranical House of Peers falls down, and all their rotten honour, and all Patents and Corporations, their power being derived from him, if he go down, all their tyranny falls too. The like of Lords of Manors, Gentlemen, &c. besides the Priests of all men must cry for a King; for by his power and oppressing Courts, all his Judges, Justices, &c. and himself too is their sworn creature, and they are the Priests' pack-horses that carry the whore of Babylon's ware about, and they want but bells about their neck they may be the better heard, &c. Now if the King go down, what will become of the Priests ware think you? and Tithes goes down.

The like of all base Conventions of men of what kinde so ever. But now the honest man that would have liberty, cryes down all interests whatsoever, and to this end he desires common right and equity, which consists of these particulars following.

1. A just portion for each man to live, that so none need to beg or steal for want, but everyone may live comfortably.
2. A just Rule for each man to go by, which Rule is to be found in Scripture.
3. All men alike under the said Rule, which Rule is, To do to another as another should do to him: So that eye for eye, tooth for tooth, hand for hand, &c. and if anyone stole, to restore double, &c.
4. The government to be by Judges, called Elders, men fearing God and hating covetousness; Those to be chosen by the people, and to end all controversies in every Town and Hamlet, without any other or further trouble or charge.

And in the Scriptures, the Israelites Common-wealth is an excellent pattern, if led up to that in *Gen*. I. and *Gen*. 9. mentioned in the beginning.

Now in Israel, if a man were poor, then a public maintenance and stock was to be provided to raise him again: So would all Bishops' lands, Forrest lands, and Crown-lands do in our Land, which the Apostate Parliament men give one to another, and to maintain the needless thing called a King. And every seven years the whole Land was for the poor, the fatherless, widows and strangers, and at every crop a portion allowed them.

Mark this, poor people, what the Levellers would do for you. Oh why are you so mad as to cry up a King? It is he and his Court and Patentee men, as Majors, Aldermen, and such creatures, that like Cormorants devour what you should enjoy, and set up Whipping-posts and Correcting-houses to enslave you. Tis rich men that oppress you, saith *James*.

Now in this right Common-wealth, he that had least had no want: therefore the Scripture call them a Family, and household of Israel. And in the 2. of the *Acts*, amongst those that received the Gospel, they were gathered into a family and had all things common; yet so, that each one was to labour and eat his own bread. And this is equity, as aforesaid: for it is not lawful nor fit for some to work, and the other to play; for it is God's command, that all work, let all eat: and if all work alike, is it not fit for all to eat alike, have alike, and enjoy alike privileges and freedoms? And he that did not like this, is not fit to live in a Common-wealth. See *Gen*. 9. And therefore weep and howl, ye Rich men, by what vain name or title soever: God will visit you for all your oppressions; You live on other men's labours, and give them their bran to eat, extorting extreme rents and taxes on your fellow-creatures. But now what will you do? for the People will no longer be enslaved by you, for the knowledge of the Lord shall enlighten them, &c.

And now (according to my knowledge,) I shall discover your pedeigree from your King to your Gentleman, and it is thus: William the Bastard son of Robert Duke of Normandy, with a mighty Army of his fellow-tyrants and Thieves and Robbers, enters Sussex, kills the inhabitants the Britons and their King, that were in an Army to withstand his cruelty and defend their rights, robs and destroys all places and persons at his pleasure, settleth Garrisons of Normans to enslave the Britons, takes all Land and causeth them to hold

it by Copyhold, to pay fines and harets at his pleasure, &c. It is too tedious to relate all Polls, Tolls, Taxes &c. that he made our Forefathers pay. Let the Reader view the Chronicle.

But amongst all unnatural, unreasonable, tyrannical and cruel Laws he made, as that of Curfer, of Felony, That the child must suffer for the Father, &c. And all his tyrannical Laws he caused to be in an Outlandish tongue. So that here I take this power to be that little horn in *Dan*., 7. 24. because I never heard or read of the like cruelty that any Tyrant did the like, for to cause his cruel Laws to be in an unknown tongue. Now the poor people knew not when they offended or no. 2. For the execution of those Laws, the people to come to what place he will appoint, at 4 Terms and times in a year.
And 3. to buy their Laws at the Lawyers unconscionable rate, for he set up and devised the Lawyers. Now as I shall make it appear that this is the horn, so the Caterpillars' Lawyers will prove the eyes: which Lawyers are as profitable as maggots in meat, and Caterpillars in Cabbages, and Wolves amongst Lambs, &c.

And amongst those, see their Preferment (as it's called) to suck the People; as Attorney, Counsellor, Barrister, Sergeant, and accordingly Fees to rob, and they take Oaths; and out of this rubbish stuff are all our Creatures called Judges, and they likewise all to be sworn. And then places of preferment (so called) to tyrannize and to be the head Tyrants, Sycophants, Wolves, Lions, Leopards, &c. as Duchy General, Attorney-General, Lord-lubber Keeper, Lord Privy-Seal, Lord Treasurer, Lord Barons of the Exchequer, and I know not what great Catchpoles besides these; all to be sworn to their dread Sovereign Tyrant Beast, &c. And so being right whelps brought up to rend, devour, rob, spoil, tyrannise &c. over the poor people; then their dread Tyrant, as he hath received power and dignity from the Dragon or Devil as aforesaid, doth shatter, breath out, and all-to-bedaggle them with it, with hairy-skinned Robes, resembling the subtle nasty Fox with his dirty tail. And because the Lord Keeper, Privy Seal, and Treasurer's long tails should not daggle in the dirt, they must have another Sycophant slave apiece to carry up for them with their hats off doing homage to their breech. Oh height of all baseness! What, will they creep in one another's arses for honour? Why, oh, his Majesty's breath of Honour it may be blows out There, and therefore he holds up his gown that it might blow him that holds it up, and makes him be called Sir. Likewise those men thus honoured must have a gew-gaw silver Mace carried before them, With a Cross a top on it, to shew they have their Title from the Defender of the Popish Faith; the Lord Keeper having a fools-bauble like a Purse carried before him: now all these Lawyers, Liars and twelve Judges: Besides with their accoutred Caps; and Serjeants with their womanish Coifs and Petticoats on their Shoulders, with their Barristers, Attorneys, &c. Howbeit, they rob and devour the people, striving who shall most play the knave and cozen; so that he may climb up into high places of profit: for all those upholding their Kings Prerogative, their Tyranny is unquestionable, that is the reason that they maintain the King can do no wrong; that he is a God on earth, as God is God in Heaven, and that he is the life of the Law; all Writs, Warrants, Commissions, &c. His name gives the being to them: that he is the fountain of our honour and magistracy: yea and that he is supreme head Ecclesiastical and Civil; also that he is to be accountable to none but God, and all this the better to hide their tyranny; for they being all from him, and all their Commissions; if you question them, then you must question him from

whom their power was derived: but they say, he is not to be accountable, &c. so that by this means they uphold all their Tyranny; and there is no way, but to take down the Kingly Power and then theirs will down too, & not before: Now these Lawyers are the Eyes of the Beast, for the twelve Judges sit in the tyrannical House of Peers, another sort of the Kingly creatures to advise them in all tyranny, and how to keep the Norman yoke about the people's necks.

The next thing to show is from whence came all our Nobility and Gentry, even from that outlandish *Norman* Bastard, who first being his Servants and under-Tyrants; secondly, their rise was by cruel murder and theft by the Conquest; thirdly, their rise was the Country's ruin, and the putting them down will be the restitution of our rights again; these are called Dukes, Earls, Barons, Marquesses, Lords, &c. And from this Bastard is all our royal blood, therefore to be utterly disesteemed: O then behold, O *England* thy vanity in Idolizing the King and his Children!

Thy Priests have gulled, bewitched, cheated, and betrayed thee into these tyrants hands with their sorceries only for their own filthy lucre and bellies' sake, because they have the greatest part of the spoil for their preaching up the King to be the Supreme head, Defender of the Faith, God's anointed; and that if thou dost resist his power thou resisteth the ordinances of God: now all this is but as bridles in thy jaws, and blinds over thy eyes, that thou must be ruled by the Church, and they are thy enemies, and thou must believe them; and keep thy self a good Subject to thy Prince, the condition is good: and by all these and a thousand tricks more they do but mould thee to slavery this five hundred years and more, and by this means the King and his Creatures ride thee in thy Estates and Persons and Labours.

And the Priests over thy Conscience and soul, and keep thee in all ignorance and malice; and for so doing thy Priests are thy Princes and bear rule, and for their so bewitching thee they come by their Impropriations and fat Benefits: and it is for those fat Benefits that makes them turn changelings, either to King or Parliament, which will best furnish their kitchen. Therefore shake off those locusts and be no more deluded by them, but hearken to the voice of God in the Scriptures and his Saints, and pay no more Tithes to those Priests, nay cast off those abominable deceivers.

All Charters, Patents, and Corporations was devised only to uphold the Kings Tyranny, Greatness, and Interest; and because the people did rise in many parts for their Privileges and Right; and he being in straights and knowing not how to uphold his tyranny, devised a way to set the people one against another, by making some Free, some Foreigners, &c. and so deviseth these Patents and Charters in all populous Cities and Towns throughout the Realm to uphold his Interest.

Now as for these bewitching Charters, see how they run in *J*. I: *Out of our Princely grace, bounty, mere motioned princely favour, Do give and grant to this our City or Town, &c. To be a body Corporate, to consist of a Major, Bailiffs and Burgesses, &c.*

Why? Mark, the better to serve us and our successors (this is the end of their grant) then all Towns and Customs whatsoever is due to us and our successors? We bequeath to the

same body Corporate (and every business must be sworn, to be the Kings creatures) then out of that pack, they have power to choose twelve Aldermen for a Common-council, and they all be sworn again: Then out of this stuff, all the Burgesses to choose a thing called a Mayor, and she all to be sworn to the Kings: then she shall be a Just-ass of Peace and Coram, and have a silver artichoke or toy called a Mace, carried before her; and she and her twelve Aldermen following after in their Cunny-skin Gowns, as so many fools in a Mid-summer Ale: and those petty-tyrants shall domineer over the Inhabitants by virtue of their Patent, and enclose all, letting and setting of the Poor's lands to, and moneys, stocks of moneys to their own use: and claim a Privilege from their Charters and Patents that they scorn to be accountable to others, but to their Prerogative Masters; so that you see all tyranny shelters itself under the King's wings: is it not time then to throw down the King, and bring his Person to his answer: these Patents and Charters is the main wheel and prop that upholds the Kings tyranny; for by this means the Prerogative people, strives to uphold the King and Lords interests, to get favours of them, to hold up their own knavery and deceit; and doth choose such Burgesses for the Parliament, as will be for the King, as Caterpillar Lawyers, Coliers or lords of the Manor, Impropriators, or such like; and it is from those Patent Towns that the House of Commons if fil'd with so many kingified Prerogative self-interest, proud and cheating Varlets as now it is: and until those Corporations be thrown down, we can expect never any hope of freedom by a Parliament: see how *London's* Common-Council stir up their Hackneys with Petitions and Mutinies, for a Treaty with our Conquered enemy, &c

Therefore let Burgesses henceforth be no more so chosen, but from all the well-affected in general.

The next thing is to shew you, as I conceive, how we came by a Parliament, 2. what is a Parliament, 3. what good may be expected by a Parliament as it now stands?

Our fore-fathers the *Britons*, being altogether in slavery, did rise in many parts, and would not endure the slavery aforesaid; then the tyrant and his brood, not able to overcome, grants a Parliament as followeth; the People to parley, treat, or declare their mind: to this end, to choose men to treat, as followeth,

1. The Freeholders in every County to choose two, which should be called Knights for the County; and his Patentee Towns, each to choose two more, which should be called Burgesses, and those should sit for the Country, and be called a House of Commons; and have a firmitive voice, to affirm what they would have done, and the major part to carry it.
2. Provided, that he would have a House of Peers to sit for him from his Prerogative without Election, by his Patent, and those to have an Negative voice to thwart the Commons if they please, and if they assented to the Commons, then it should be an Ordinance; if they did not, then all the Commons did should be null; and if the Commons and Lords, or the most part, did assent, then the King to have a Negative voice; and no Laws to be made or repealed without his consent; and if he consented to it, then it should be an Act, and no otherwise.
3. Before any sitting to Vote, they are to take these Oaths as followeth, 1. That he is their lawful King: 2. They will not alter the Government as it now stands: 3. And they will not

deprive his Successor: and in King *Henry* the eight time, when they came to be Priest ridden, that he is Head of the Church, Ecclesiastical and Civil, Supreme head &c. Defender of the Faith, and such blasphemies: and these oaths, as it is manifest, they have ever since taken.

Now observe our Worthy Parliament; first the King is too hard for the People to cheat them: for first, the greater number of the Commons are chosen by his Patentee Burgesses Major & Aldermen: and the County, but two in a County and those the Freeholders, which had their freedom of the Normans, and all the people else shut by from choosing, and if
2. The King hath a House of Patentee Lords to balance them with their Negative voice
3. The King hath a Negative voice, and that is the third State to Balance them himself.
4. In the House of Commons itself, the King hath the biggest part, even near two to one for most, all the Burgesses be for him, and the major part carrying it by voice. Now what is this but a mere cheat, and observe all the Chronicles from Bastard *William* to *Charles* and upwards, and since, and it will appear that Kings got more by treaties, then ever their Sword could have done, and kept it longer, because now their tyranny was settled by a Law, and the People sworn to those Laws; they thinking they have gained freedom when indeed they have given away their freedom by their Parliaments, as aforesaid: and now we see, had not God moved this Army to prevent this Treaty, this Parliament had utterly cheated and betrayed us into our implacable enemies' hands again; and had settled the whole Norman power again over us, notwithstanding all this light to the contrary, Treasure spent, Bloodshed, &c. Besides the many Oaths the Commons took to free us; so that *Charles* had like to be set up into his tyrannical Power again; but now blessed be God, the Net is broke, and we are escaped. And for all our tyranny the Priests are our enchanters, and those that preached it up for their own bellies' sakes.

Now King, Lords, Commons, three States, as it hath been called, the little Home (as I conceive) in *Daniel* the seventh; for it altereth from all other tyrannical Powers in the world whatever: secondly, the King is head of their Church, as aforesaid: thirdly, they alter one tyrannical way, and set up another: and can make up a thing called Religion by one Parliament, and throw it down the next Parliament and set up another; so here is changing times &c. and trampling under feet. And the base Priests, the Ecclesiastical State, preacheth all those Powers and Constitutions to be *Jure divino*. O wretches, wretches, the black guard of Satan, what will become of them.

FINIS.

A Mite Cast into the Common Treasury: Robert Coster.

Source: Digger Tracts, 1649-50, published by John the Red Nose, Seattle?, 1996
(Copy provided by Mikke Sennekke and Richard Schneider)

Title Page

A
MITE
CAST INTO THE
Common Treasury
OR,

Queries propounded (for all men to consider of) by him who desireth to advance the work of public Community.

==========

ROBERT COSTER

==========

1. Whether all men (by the grant of God) are not alike free, and all to enjoy the earth with the fullness thereof alike, (*Genesis* 1. from the 26. verse, to the end of the chapter, and the 9. chap. from the 1. to the 18. verse,) until they sell their birth-right and Inheritance, for a proud idle life: the 2. of the *Thessalonians*, and the 3. chapter, from the 6. to the 13. verse?

2. Whether the Scriptures in many places, do not complain of man's Lording over his own kind, (as in *Isaiah* 3. 15. *Luke* 22.24.25. and 26. verses. *Matt*. 23. chap. from the first to the 13. verse,) calling such men for their nature and cruelty, *Lions, Wolves, Foxes, Dogs*, (Isaiah 56.10.11. *Ezek*. 22.27. The men call some of them, Lords of Manors, ministers, and lawyers?)

3. Whether particular propriety, was not brought into the room of public community, by murder and theft; and accordingly have been upheld and maintained? In which acts of cruelty, whether those devouring creatures before mentioned, have not been chief, and whether such naked shameless doings do not lie lurking under fig-leaf clothing, such as Sabbath, fasting, and thanksgiving days, doctrines, forms, and worships?

4. Whether the Lords of Manors, do not hold their right and title to the commons, merely from the King's will, (which will proving a burden to the Nation, caused the King to lose his head) and whether the strongest point in their Law for the keeping up their title, be not, *Take him jailor?*

5. Whether the common people of *England* may not seize upon the land, [which] is called after their own name, to wit, the commons, for to dress and improve it for their best advantage; for these Reasons following, without paying fines, quit-rents, heriots, or swearing fealty, (or any other cursed and diabolical payments whatsoever) to any tyrant soever?

First, Because the great Creator of all things, ordained that the earth, with [the fulln]ess thereof should be a common treasury of livelihood for all, and that none should lord over his own kind; but that all should love as brethren, and so glorify the Creator in the work of his hands.

Secondly, Because the common people of England, have (these six or seven hundred years) been shut out from having any benefit of the earth, except that they have bought by their slavish payments. And all this by & through the means of that illegitimate Lord and Master propriety, which was ushered into the creation, by those two grand disturbers of our peace, murder and theft; and therefore now it is high time for them (the common people) to lay hold upon the waste land, that so they may receive some benefit freely, and may no longer live in a starving condition: and this cannot with reason be denied by the gentry and clergy, if they consider what cruelty they have acted towards fellow-creatures these many years, who have a privilege to the earth equal with themselves.

Thirdly, Because there is no Statute-Law in the Nation that doth hinder the common people from seizing upon their own land, (but only the mercenary wills of men,) and therefore where there is no Law, there is no transgression.

Fourthly, Because oppression and cruelty doth bear so much sway in the Nation, that poor men will be necessitated to make a breach of the Lawes of the Nation, if they are not suffered to labour the Earth for their maintenance.

Whether it would prove an inlet to Liberty and Freedom, if poor men which want employment, and others which work for little wages, would go to digging and manuring the commons, and most places of the earth; considering effects this would produce?

As 1. If men would do as aforesaid, rather than to go with cap in hand, bended knee, to gentlemen farmers, begging and entreating to work with them for 8d. or 10d. a day, which doth give them an occasion to tyrannize over poor people, (which are their fellow-creatures,) if poor men would not go in such a slavish posture, but do so as aforesaid then rich farmers would be weary of renting so much land of the Lords of Manors.

2. If the Lords of Manors, and other Gentlemen who covet after so much Land, could not let it out by parcels, but must be constrained to keep it in their own hands, then would they want those great bags of money, (which do maintain pride, idleness, and fullness of bread, which are carried into them by their tenants, who go in as slavish a posture as may be; namely, with cap in hand, and bended knee, crouching and creeping from corner to corner, while his lord (rather their tyrant) walks up and down the room with his proud looks, and with great swelling words, questions him about his holding.

3. If the Lords of Manors, and other gentlemen, had not those great bags of money brought into them. Then down would fall the Lordliness of their spirits, and then poor men might speak to them; then there might be an acknowledging of one another to be fellow-creatures.

For, what is the reason that great gentlemen covet after so much land, is it not because farmers and others creep to them in a slavish manner, proffering them great sums of money

for such and such parcels of it, which doth give them an occasion to tyrannize over their fellow creatures which they call their inferiors.

Secondly. And what is the reason that farmers and others are so greedy to rent land of the Lords of Manors: Is it not because they expect great gains, and because poor men are so foolish and slavish as to creep to them for employment, although they will not give them wages enough to maintain them and their families comfortably: All which do give them an occasion to tyrannize over their fellow-creatures, which they call their Inferiors.

All which considered, if poor men which want employment and others which work for little wages, would go to dress and improve the common and waste Lands, whether it would not bring down the prices of land, which doth principally cause all manner of things to be dear?

Whether a livelihood be not the right and propriety of every man; Look in the first Query.

Whether this be not intruded into by those which do impoverish their fellow-creatures by their buying and selling, and by their enclosing and appropriating the earth, with the fruits thereof unto themselves (purposely to uphold their lordly spirits) as most men do; and so (in plain *English*) rob and steal from their fellow creatures, their proper right and Inheritance?

Whether those Scriptures which say, Love thy neighbour as thyself; and do unto all men as you would they should do unto you: and he that hath this world's goods, and seeth his brother in want, and yet shutteth up the bowels of compassion from him, how dwelleth the love of God in him? *Matt*. 7.12, *John* the first chapt. the 3. verse the 17.

And many such Scriptures; Whether they are not least spoken of, and less practised among men now a days, although in them is contained the whole Law and Prophets?

The Nation is in such a state as this,
to honour rich men because they are rich.
And poor men, because poor most do them hate,
O, but this is a very cursed State.
But those which act from love which is sincere,
Will honour truth where ever it doth appear.
And no repecting of persons will be with such,
but tyranny they will abhor in poor or rich.
And in this state is he whose name is here,
your very loving friend, Robert Costeer.

The Brotherly Request of those that Are Called Diggers - A Letter to Colonel Fairfax

Source: Digger Tracts, 1649-50, published by John the Red Nose, Seattle?, 1996
(Copy provided by Mikke Sennekke and Richard Schneider)

To his Excellency the Lord Fairfax and the Council of War the brotherly request of those that are called Diggers showeth

That whereas we have begun to dig upon the Commons for a livelihood, and have declared to your Excellency and the whole world our reasons, which are four. First, from the

righteous law of Creation that gives the earth freely to one as well as to another without respect of persons. Secondly, by virtue of yours and our victory over the King, whereby the enslaved people of England have recovered themselves from under the Norman Conquest; though we doe not as yet enjoy the benefit of our victories, nor cannot so long as the use of the common land is held from the younger brethren by the Lords of Manors, that as yet sit in the Norman chair, and uphold that tyranny as if the kingly power were in force still; and a third reason that moved us to dig was the persuasion of our hearts that the Parliament and Army would make good their bargain with us; for you promised that if we would adventure person and purse to recover England from under that Norman oppression you would make us a free people, and you have obtained the victory by your own and our assistance, and there is nothing wanting from you to us but maiming good your bargain to us, for by the law of reason and contract we have bought our freedom of the Parliament and Army, who have the power of the sword in your hands, by our blood, taxes, and free quarter. And we are persuaded of your faithfulness to us for two reasons. First, your promises, which as you are Gospel professors we expect you will make good, and so give us our freedom, which we have dearly paid for, and you have received our moneys the fruits of our labours. Secondly, your Covenant to God, unto whom first we kept fasting days, and prayed him to help and deliver this oppressed Nation, and then after any victory over our oppressor Charles you appointed days of thanks-giving unto God. Now in the third place, God expects from you and the Parliament to perform your Covenant in deed and work as well as in words, and let the oppressed go free unto whom you promised freedom; and though you have fought for it, yet we have paid for it, and so have purchased that same freedom with you, that is that we may live in the earth without poverty; for (fourthly) we dig upon the Common to make the earth a common treasury, because our necessity for food and raiment require it.

Now Sirs, divers repulses we have had from some of the Lords of Manors and their servants, with whom we are patient and loving, not doubting but at last they will grant liberty quietly to live by them; and though your tenderness have moved us to bee requesting your protection against them, yet we have forborne, and rather waited upon God with patience till he quell their unruly spirits, and of prosecuting Sauls to make them righteous Pauls; and in regard likewise the soldiers did not molest us, for that you told us when some of us were before you, that you had given command to your soldiers not to meddle with us, but resolved to leave us to the Gentlemen of the Country and to the law of the Land to deal with us; which we were satisfied with, and for this half year past your soldiers have not meddled with us.

But now Sirs, this last week upon the 28th of November, there came a party of soldiers commanded by a cornet, and some of them of your own Regiment, and by their threatening words forced 3 labouring men to help them to pull down our 2 houses, and carried away the wood in a cart to a Gentleman's house who hath been a Cavalier all our time of wars, and cast 2 or 3 old people out who lived in those houses to lie in an open field this cold weather, (an action more becoming the Turks to deal with Christians then for one Christian to deal with another); but if you inquire into the business you will find that the Gentlemen that set the soldiers on are enemies to you, for some of the chief had hands in the Kentish rising against the Parliament, and we know, an[d] you will find it true if you trust them so far, that [they] love you but from the teeth outward.

Therefore our request to you is this, that you would call your soldiers to accompt for attempting to abuse us without your commission, that the Country may know that you had no hand in such an unrighteous and cruel act. Likewise we desire that you would continue your

former kindness and promise to give commission to your soldiers not to meddle with us without your order, and we shall be very thankful to you and remain

Yours and England['s] true born sons and friends.
JOHN HEYMAN
AN: WRENN
HEN: BARTON
JON COULTON
ROBERT COSLER
JOHN PALMER
JACOB HEARD
in the behalfe of others called the Diggers.

A Declaration of the Grounds and Reasons (Wellinborrow)

Source: Digger Tracts, 1649-50, published by John the Red Nose, Seattle?, 1996
(Copy provided by Mikke Sennekke and Richard Schneider)

A declaration of the grounds and reasons why we the poor inhabitants of the town of *Wellinborrow*, in the County of *Northampton*, have begun and give consent to dig up, manure and sow corn upon the common, and waste ground, called *Bareshanke* belonging to the inhabitants of *Wellinborrow*, by those that have subscribed, and hundreds more that give consent.

WE find in the Word of God, that God made the Earth for the use and comfort of all Mankind, and set him in to till and dress it, and said, That in the sweat of his brows he should eat his bread; and also we find, that God never gave it to any sort of people, that they should have it all to themselves, and shut out all the rest, but he saith, The Earth hath he given to the children of men, which is every man.

2. We find, that no creature that ever God made was ever deprived of the benefit of the Earth, but Mankind; and that it is nothing but covetousness, pride, and hardness of heart, that hath caused man so far to degenerate.

3. We find in the Scriptures, that the Prophets and Apostles have left it upon Record, That in the last days the oppressor and proud man shall cease, and God will restore the waste places of the Earth to the use and comfort of Man, and that none shall hurt nor destroy in all his holy Mountain.

4. We have great encouragement from these two righteous Acts, which the Parliament of England have set forth, the one against Kingly Power, the other to make England a free common-wealth.

5. We are necessitated from our present necessity to do this, and we hope that our actions will justify us in the gate when all men shall know the truth of our necessity: We are in Wellinborrow in one parish 1169 persons that receive alms, as the officers have made it appear at the quarter sessions last: we have made our case known to the justices, the justices have given order that the town should raise a stock to set us on work, and that the hundred should be enjoined to assist them; but as yet we see nothing is done, nor any man that goeth about it; we have spent all we have, our trading is decayed, our wives and children cry for bread, our lives are a burden to us, divers of us having 5.6.7.8.9. in Family, and we cannot get bread for one of them by our labour; rich men's hearts are hardened, they will not give us if we beg at their doors; if we steal, the Law will end our lives, divers of the poor are starved to death already, and it were better for us that are living to die by the sword then by famine: and now we consider that the earth is our mother, and that God hath given it to the children of men, and that the common and waste grounds belong to the poor, and that we have a right to the common ground both from the law of the land, reason and scriptures; and therefore we have begun to bestow our righteous labour upon it, and we shall trust the Spirit for a blessing upon our labour, resolving not to dig up any man's property, until they freely give us it; and truly we find great comfort already, through the goodness of our God, that some of those rich men amongst us, that have had the greatest profit upon the Common, have freely given us

their share in it, as one Mr John Freeman, as Nottingham and John Clendon, and divers others; and the country farmers have proffered divers of them to give us seed to sow it, and so we find that God is persuading Japeth to dwell in the tents of Shem: and truly those that we fund most against us are such as have been constant enemies to the Parliament's cause from first to last.

Now at last our desire is, That some that approve of this work of righteousness, would but spread this our declaration before the great Council of the Land, that so they may be pleased to give us more encouragement to go on, that so they may be found amongst the small number of those that considers the poor and needy, that so the Lord may deliver them in the time of their troubles, and then they will not be found amongst those that Solomon speaks of, which withhold the corn (or the land) from the poor, which the people shall curse, but blessing shall be upon the heads of those rulers that sell corn, and that will let the poor labour upon the earth to get them corn, and our lines shall bless them, so shall good men stand by them, and evil men shall be afraid of them, and they shall be counted the repairers of our breaches, and the restorers of our paths to dwell in. And thus we have declared the truth of our necessity; and whosoever will come in to us to labour with us, shall have part with us, and we with them, and we shall all of us endeavour to walk righteously and peaceably in the Land of our Nativity.

Richard Smith. John Avery. Thomas Fardin. Richard Pendred. James Pitman. Roger Tuis. Joseph Hichcock. John Pye. Edward Turner.

==========

LONDON, Printed for Giles Calvert. 1650.

A Declaration of the Grounds and Reasons (Iver)

Source: Digger Tracts, 1649-50, published by John the Red Nose, Seattle?, 1996
(Copy provided by Mikke Sennekke and Richard Schneider)

A Declaration of the grounds and Reasons, why we the poor Inhabitants of the Parish of Iver in Buckinghamshire, have begun to dig and manure the common and waste Land belonging to the aforesaid Inhabitants, and there are many more that gives consent.

The word of God hath witnessed unto us, that the Lord created the earth with all that is therein for whole mankind, equal to one as to another, and for everyone to live free upon to get an ample livelihood therein, and therefore those who have by an unrighteous power made merchandize of the earth, giving all to some, and none to others, declares themselves tyrannical and usurping Lords over God's heritage, and we affirm that they have no righteous power to sell or give away the earth, unless they could make the earth likewise, which none can do but God the eternal Spirit.

2. We are very sensible that although Mankind was by the will of his Maker, constituted in all his branches, a supreme Lord over all creatures of other kinds, yet we see that no creature is so much deprived of a being and subsistence as mankind is; and though those who are become Lords and Masters over their fellow creatures, do challenge a larger circuit of earth to be given of God, more particularly to them then to others; we say that this is false, unless they mean their God covetousness, the God of this world, who hath blinded their eyes, and hardened their hearts, and this God is an unequal and impartial divider, and therefore he must be destroyed.

We know that *Cain* is still alive in all the great Landlords, and such like earthmongers who are continually crucifying their poor brethren by oppression, cheating and robbery: therefore you Lords of Manors especially, the Lord hath set Cain's mark upon you, because he will surely find you out, if you do not repent and give over, lie down therefore and submit (and why not) that your iniquities may be no more in remembrance, and that the cry of your cruelty may be heard no more in the Land.

3. Then thirdly, there is a promise in Scripture (which God hath made) to free us from that bondage wherein you have involved us, and that pride and oppression shall be heard of no more in the Land, and that the Lord will restore the whole creation into the glorious liberty of the sons of God, which is no other liberty then that which Christ himself by his spirit hath invested us withal, and that is equality, community and fellowship with our own kind; for the first shall be last, and the last shall be first, and he that sitteth, as he that serveth.

4. We are urged to go forth and act in this righteous work, because of our present necessity, and want of the comfort which belongs to our creation, that the earth being enclosed into the hands of a few, whereby time, custom and usurping laws have made particular interests for some, and not for all: so that these great taskmasters will allow us none of the earth whilst we are alive, but only when we are dead, they will afford us just as much as will make the length of our graves, because they cannot then keep it from us, and that then we should be equal with them; but why may we not whilst we are alive with them, have as much of the earth as themselves? yes truly, remove but covetousness, and kill that cursed

power, and then those men would not keep all to themselves, but would willingly suffer their fellow creatures to enjoy the birthright of their creation; for whiles the great ones like rats and mice draw all the treasures and fruits of the earth into their nests and holes after them, resolving rather to spoil these good things, then to suffer the common sort to have part with: and therefore they have now got a custom to diet the Markets, and make a dearth in time of plenty, and though the lord be pleased to give joyful and fruitful seasons, yet we see that this helpeth us nothing: we must be starved nevertheless, and why? because the rich will have it so, no other reason can be rendered: Therefore you of the poorer sort, understand this, that nothing but the manuring of the common land, will reduce you into a comfortable condition; and likewise we declare, that though we keep our selves close to our hard labours, breaking our due and necessary rest which should refresh us, whereby our lives are become a burden to us, and yet our careful and diligent labour, will afford us no other than a distracted, languishing and miserable life, for how can it be otherwise? seeing we cannot enjoy the benefit of our labours ourselves but for the maintenance of idle persons, slow bellies who reign and ride over the common people in every Parish, as Gods and Kings: And therefore if this be that freedom which we have for these nine years striven for: then we pray you to exchange this freedom for our old bondage, and to set us down in that kennel where you did first lift us out.

5. And further we declare before God and the whole world, that the inhumane cruelty of our taskmasters is, and hath ever been the just cause of all our miseries, and of the whole nation into this sad condition, and that we see no hope, comfort, or redress to be had from any that are in authority in our parish, who say they will do nothing but what they are forc'd to do: therefore from their own words we may gather, that their full intent is to make us absolute slaves and vassals to their wills.

6. We have great encouragement from this present Parliament, by making of those two excellent laws, the one to cast out Kingly Power, and the other to make us all a free people, which we understand, is to break the neck of the Norman power which was brought in upon us by the Norman Bastard, continued and increased ever since within this nation, by every King who was his successor.

7. This act of ours endeavouring to make the waste land fruitful, is an act full of honour, righteousness, justice and peace, and consequently agreeing the Law of God and the Law of reason; for the Scripture saith, The meek shall inherit the earth: this work therefore of ours is not to be carried on by force of Arms, it is a thing which we much abhor, but in love only and meekness, and this power only shall at last conquer, and bring in the Kings and Princes of the earth: therefore all you that are prepared to act freedom and love, come forth and break your swords into ploughshares, and levy war no more.

8. There is a principle of reason that teacheth every man to do as he would be done by, that is to live in love, and be at peace with all men, and to do as we would be done by, is to allow the same liberty to others, that we ourselves are willing to enjoy, which is food and raiment, freely without being a slave to any of our fellow creatures: We desire all those that are free to act with us in this work, that they would come forth and set their hands to remove this bondage which we have lain under this 600. years: And further we desire, that those who cannot come forth as yet in person, that they would lend us their assistance and encouragement to supply our necessities whilst our labours lies buried in the earth until the fruit comes up; our condition being but poor at the beginning, that so this righteous work may

not fall off and perish, to give the adversary cause to perceive that we are again brought back into bondage.

10.*(sic)* And lastly, we do not intend to proceed upon this work in any other power, but that which is before expressed, which is the Lords own way, even peace and love, steadfastly resolving not to meddle with any man's property, but what is known to be common land, and these are the essential grounds and reasons of us the poor inhabitants of *Iver* in *Buckinghamshire*, whose names are hereunder written.

And we much desire the fishing trade may presently be set up, for then we might have more fish for one shilling, then now we have for 4s. which would be great comfort to us the poor, and no hurt to you therefore; and likewise that Potters List might be paid, which so long from them have been stayed.

And that engrossers and buyers of corn might be looked to, that we might have it at some reasonabler rate. And that there may be commissioners granted, to call the churchwardens and overseers of the poor for the country as well as for the city to an account.*[see note below] We hear that they have begun manuring the Commons in Kent, at *Wellingborough*, and *Bosworth* old in *Northamptonshire* & in *Gloucestershire*, & in *Nottinghamshire*, and they intend to sow roots till July, & then follow for winter corn, and then to build for the poorest in the parishes, and if the rich will not let them alone, the poor will leave them their children to keep, as they have done in *Surrey*.

And we pray release all prisoners for debt, that cannot pay their debt, and let the prisons be for work-houses for the poor to make things for the fishing trade, what will poor men's bones do you good?

Some QUERIES.

1. *Whether there be any Statute or Law against breaking up, or manuring of the Common which was left out for us ever since the Conquest, only for the poor by all old records, and now we intend to make use of our own, and if the rich will not let us provide for our wives and children truly, then they must, for we will not be such slaves as we have been formerly*. 2. *Whether there be any Statute or Law extant, or can be produced or shown to us by any Lord of Manor, to take honest poor men from their true and righteous labour, and put them into a Norman stronghold, and there to lie as long as corrupt Law, and unjust Justices will please*. 3. *Whether the Parliament, Council of State, High Court of Justice, and Council of War, will uphold such Norman laws, seeing that the successor's head is cut of, we hope you will not maintain the same still, if you will, we fear you may want poor men's help when you stand in need of them.* 4. *Whether those words in your Acts against Kingly Power, and all that hold claiming under the King, do not take away all Lords of Manors, and tithing priest power too likewise, seeing they came in all by the Norman Conqueror, and those words in the other Act, that you made England a free Commonwealth, doth not mean all the poor as well as you rich, and if it mean but only the rich, then let the rich fight all the battles that are to be fought, for we will have some assurance of our true freedom, and what you mean by your words, and how we shall have our pay and our debentures; for we cannot live for or by fair words any longer, and they not performed neither*.

5. Whether it be not felony in or by any man to set fire on his house and burn it down, the Law saith it is; and if so, what will it be in any man to get some 30. or 40. or more together, and go and set fire on 6 or 7 very poor men's houses that had set them up in some waste places, and these people before mentioned, came and burned them down, and some of

their goods too: now no question, and if the first be felony, this is in a higher nature, more felonies than the first: we desire it may be taken notice of by all rational' men in this whole free Common-wealth of England for ever hereafter, that no such felony be committed again by any man whatsoever.

We write this, because we have 9. especial friends that were at work in their own ground as they conceived, and were taken from their righteous labour, and carried from Wellingborough to Northampton Goal, and at sessions last, being the 16. & 17. of April last; they could prove nothing against them, and yet would not set them free by proclamation according to law; but we hope our honest army will not pass by there, till they have freed them: the General's own cornet Spinege was on the bench, and saw that they could prove nothing against them, we hope he will help release them.

Henry Norman. Edw: Dun. Rob: Dun. Tho. Taylor. Wil. Saunders. Henry Slave. Tho. Beedle, younger. *Rich. Moseley. John Currant*.

London, *Printed for* T. Brewster, *and* G. Moule, *at the three Bibles in Pauls Church-yard near the West end of Pauls, the* 1 *of* May, 1650.

*[note:] Thy are at work at *Barnet*, and at *Enfield*, and there they are resolved if they will not let them plant and build, they will leave them in *Barnet* 7. Children, and at *Enfield* nine Children.

They were better leave them then starve them, and themselves too; and they are at work at *Dunstable*, in *Buckinghamshire* also, and we hear they are going to build in many Countries, and are resolved to pay no more rent, things are so dear they cannot.

Levellers

London's Liberty in Chains Discovered: John Lilburne

Source: **http://oll.libertyfund.org/titles/hart-tracts-on-liberty-by-the-levellers-and-their-critics-vol-3-1646#lf1542-03_head_046**

Title Page

London's Liberty In Chains

discovered.
AND
Published by

Lieutenant Colonel John Lilburn
prisoner in the Tower of London,

Octob. 1646.

==========

Jer. 22. 15. 16. 17.
Shalt thou reign, because thou closest thyself in Cedar? Did not thy Father eat and drinke, and do judgement and justice, and then it was well with him?
He judged the cause of the poor and needy, then it was well with him: Was not this to know me, saith the Lord?
But thine eyes and thine heart are not, but for thy covetousness, and for to shed innocent blood, and for oppression and violence to do it.
Therefore thus saith the Lord concerning Jehoiakim the son of Josiah King of Judah, they shall not lament for him, saying, Ah Lord, or ah his glory.

==========

It is to be observed, that the illegal election of great ministers and officers for the administration and execution of justice, and where the people have been and are deprived of this their just right and liberty; there have ever all actions and practises of injustice and oppressions abounded: freedom and liberty being the only jewels in esteem, with the commonalty, as a thing most previous unto them, and meriting that men should expose themselves to all danger, for the preservation and defence thereof against all tyranny and oppression of what nature and condition soever.

For prevention therefore of these mischiefs and miseries, (which through evil government of magistrates by their injustice and other the oppressive practices) do usually fall upon kingdoms and cities. And for that all lawful powers reside in the people, for whose good, welfare, and happiness, all government and just policies were ordained: and forasmuch as that government which is violent and forced, (not respecting the good of the common people, but only the will of the commander) may be properly called tyranny: (the people having in all well-ordered and constituted commonwealths, reserved to themselves the right and free election of the greatest ministers and officers of state.) Now although the tyranny whereby a city or state oppresseth her people, may for the present seem to be more moderate then that of one man; yet in manythings it is more intolerable: and it will clearly appear, that the miseries wherewith a tyrant loadeth his people, cannot be so heavy as the burthens imposed by a cruel city.

Therefore all free cities, lest their government should become a tyranny, and their governors, through ambition and misgovernment, take liberty to oppress and enslave the people to their lusts and wills; have in their first constitutions provided, that all their officers and magistrates should be elective by votes and approbation of the free people of each city; and no longer to continue than a year, (as the annual consuls in Rome.) By which moderation of government, the people have still preserved their ancient liberty, enjoyed peace, honour, and accord: and have thereby avoided those calamities incident to people subjected to the laws and arbitrary dominion of their insulting lords and magistrates (or masters;) of all which this honourable city, and metropolis of this kingdom, upon the first erecting of this island into a monarchy, or kingdom, by that valiant, wise, and victorious prince, Alfred, who first freed the land from under the Danish yoke and slavery, under which it had a long time groaned did with the approbation of their King, and states, then assembled in parliament, for their well-being, and more peaceable good government, agree, and by a perpetual law, ordain, that all their governors, and magistrates, should be annual and elective, by the free votes of the freemen of the city, then, and yet, called by the names of barons, and burgesses of London, as appears by their general charters of confirmation of their liberties, by several princes (before and since the conquest) although in process of times, their titles, and names of their offices, be changed yet the power and right of election still remains, and ought to continue in the body of commonalty, and not in any particular or select persons of any company, or brotherhood whatsoever. And for illustration, and more clear manifestation hereof, I need none other evidence, or proof, than the charter of King John, granted to the citizens before the incorporation of any company: the first company that was incorporate, about the year of our lord, 1327. Being more than an hundred years after the date and grant of the aforesaid charter; which hath been since by sundry kings and parliaments confirmed. Their charter I have here set down at large; which, compared with the protestation, will make good your right, and justify your claim to vote in electing the Mayor of this city.

The Charter.

IOhannes Dei gratia Rex Angliæ, Dom. Hiberniæ, Dux Norman. Aquitaniæ, & Comes, Anjou. Archiepisc. Episcop. Abbatis, Com. Baron. Justic, Vic. Prapositis, & omnibus Ballivis fidelib. suis. Salutem, Sciatis nos concessisse, & præsenti Charta nostra confirmasse Baronibus nostris de London, quod eligant sibi Majorem de seipsis singulis annis, qui nobis sit fidelis, discretus & idoneus ad regimen Civitatis: ita quod cum electus fuerit; nobis, vel Justic. nostro, si præsentes non fuerimus, præsentetur, & nobis Juret fidelitatem: & quod liceat eis ipsum in fine Anni amovere, & alium substituere si voluerunt vel eundem retinere. Ita tamen quod nobis ostendatur idem vel Justic. nostr. si præsentes non fuerimus. Concessimus etiam eisdem Baronibus nostris, & hac Charta nostra confirmavimus quod habeant bene & in pace quiete & integre omnes libertates suas quibus hactenus usi sunt, tam in Civitate quam extra tam in terris quam aquis, & omnibus aliis locis. Salva nobis Chamblengeria nostra. Quare volumes & firmiter præoipimus quod prædicti Barones nostri Civitatis nostræ London eligant sibi Majorem singulis Annis de scipsis predicto modo: & quod omnes prædictas Libertates, &c. bene &c. in pace beant sicut prædict. &c. Testibus &c. Anno regit decimo sexton.

JOHN by the grace of God, King of England, Lord of Ireland, Duke of Normandy, Aquitaine, and Earl of Anjou, to his arch-bishops, bishops, abbots, earls, barons, justices, sheriffs, stewards, and all his bayliffs, and faithful subjects greeting; know ye, that we have granted, and by this present charter, have confirmed to our barons of London, that they may choose to themselves every year a Mayor of themselves, who is faithful to us, being discreet and fit for government of the city. So that when he shall be chosen, he be presented to us, or to our justice, if we be not present, and swear to us fidelity, and that it may be lawful for them at the end of the year, to remove him, and appoint another, or retain him, if they please; yet so, as the same be showed to us, or to our justice, if we be not present. Moreover, We have granted to our said barons, and by this our charter have confirmed, that they may well, and in peace quietly and fully have and enjoy all the liberties which hitherto they have used, as well in the city as without: in the land as in the waters, and in all other places, saving to us our chamberage; wherefore we will and firmly command, that our said barons of our city of London, may yearly elect a Mayor of themselves, after the aforesaid manner, and have and enjoy, well and in peace, wholly and fully, all their said liberties, with all things appertaining to the same aforesaid; witness, &c. In the 16. Year of our reign.

Wherein is fit to be observed. 1: that all the free-men of London be all and every of them barons, being so intitled and ordained by the King's grant or charter. 2. That every of them hath his free vote in the election of their Mayor. 3. That they have liberty to choose any baron or burgess from amongst themselves, without restriction or reference to any particular person or persons, or to any other fraternities of aldermen, commmon-council men, or any other particular gown or livery-men only; so as he be faithful, discreet, and such as they judge fit to govern. 4. That no Mayor may continue in office above one year, without a new election. 5. That aldermen were likewise eligible by the commonalty, and but to continue for the year, patent 22. Edw. 2. No. 2. Cook 2. Part institutions, fol. 253. 6. Sheriffs are only eligible by the barons or burgesses of the city, as appeareth by the charter of Henry the 3. Made in the 11. Year of his reign, confirmed after by Henry the 5. Charta de 2. Hen. 5. Part. 2. No. 11. But of late years the aldermen and common-council of this city, by their power and policy, have invaded your rights and just privileges, and contrary to the fundamental law of

the land, & the ancient customs of the city, most injuriously have betrayed the trust reposed in them: spoiled you of your liberties: taken upon them (of themselves, with some selected companies) without the free vote, the rest of the barons or free, burgesses (the commonalty) of this city, the sole power & government of the city, changing and altering your laws and customs at their pleasure, and choosing of majors and sheriffs, such, and whom they pleased, hindering and prohibiting all others (who ever had the like equal right and interest with them) to have their votes in the choice and election of the Mayor and sheriffs. Whence have ensued many calamities and miseries, even to the endangering of the utter overthrow and desolation of this most famous and honourable city of Europe, being wholly disfranchised of those liberties, and immunities, which even the meanest borough or corporation in England now enjoyeth.

Hence, by their craft and policy, have so many monopolies and patents under pretext of public good, been brought in, and set up to the ruining of thousands, and great decay of trade & traffic, bringing in and countenancing of arbitrary laws, and unlimited power and government, and whereby tyranny, injustice, and oppression, have without control been exercised and practised by these your late governors and rulers, as well as by those your former governors and magistrates, not by the commonalty.

Were not the land-money, ship-money (and many other illegal taxes and impositions) with rigour and force exacted of you citizens by these your illegal governors? Were not many of you free barons of this city (for refusing to pay those exactions, and to part with your estates by such illegal tyrannous courses) imprisoned by these your governors (thus illegally forced upon you without your own free election?) Were not the cruel edicts, and bloody tyrannous decree of the star-chamber, high commission, and council-table, with all readiness in a compulsive torrent executed? Nay, to reckon up in particular, the several cruelties, exactions, oppressions, insolences, violences, and the illegal practices and proceedings of these your magistrates, and their subordinate ministers; would require a particular tractate, which I rather desire might be buried in oblivion, by a timely restoration of you to your ancient and just freedoms in electing your own officers. But if still you be denied justice, and may not enjoy your due and accustomed privileges; I shall be occasioned to remonstrate at large, and in particular, set forth your several heavy burthens, harsh dealings, great grievances, and several encroachments upon your franchises: how, and by whom your rights and liberties have been invaded: and how you are enslaved, that were and are (or at least of right ought to be) free burgesses and barons, but now captivated to the laws, covetous lusts, and the arbitrary unlimited power and dominion of your illegally imperious lording magistrates.

Therefore, for the present, I will insist only upon the manner of the election of your now new Lord Mayor: the narrative whereof will fully discover, how much the barons of this city suffer, and that by their long forbearance, or rather neglect, to own and claim their just privileges and immunities (if they stoutly stand not up) and resolve to be no longer robbed and spoiled of their birth-right and inheritance; they are, and will be then in danger to be reduced into a condition worse than ever any of your progenitors, were, under the bastard Norman bondage. For indeed, you citizens are but free-men in name, as in truth this your giving up yourselves to the power and government of men, without your free and public choice and approbation, demonstrates: and therefore (truly) you can be accompted none other than mere slaves to your thus elected governors, as the rest of the whole nation is become,

unto lawyers, attorneys, clerks, solicitors, and cruel jailors, and such instruments of contentions, by whom the peace and flourishing state of this kingdom is quite devoured, and the people wholly enslaved to their wills; for truth hereof, I appeal to all the inhabitants of every county throughout this kingdom, whose estates, purses, and persons, have for these many score of years groaned under the inhuman burden thereof; all which, is farther demonstrated unto us all, the inhabitants of this land, by the (still continued) frequent, unjust, and illegal commitments of your fellow-citizens, and all the free commoners of England to the several murdering-houses (styled prisons) in this kingdom, abounding in cruelty, murder, and oppression: being most wickedly and powerfully countenanced and supported by their potent adherents.

I have shewed you, how by right, the meanest baron of this city of London (by their charter) hath as good right to have his vote in the election of the new Mayor, and other the subordinate officers, as the Lord Mayor, or any aldermen (for the time being) with their golden chains. Notwithstanding this undoubted right be acknowledged; yet is it denied to the people upon bare surmises, and vain pretences of danger, by tumults and disorder, if the same should be yielded unto, which in truth is, but a poor allegation, and frivolous excuse: the vanity and weakness whereof, must needs be apparent to any who is impartial, and not carried aside with desire of rule, through ambition, and blinded with affection, or beastly besotted, and against nature and reason, loving bondage more than liberty. For what mischief (I pray you) do we find, or have we ever heard of in any town, city, or corporation, (where the citizens have, and enjoy this freedom) of any disorder or tumults that have grown thence?

Were not the sheriffs (till now of late) ever chosen by the freeholders in full country? & yet we find not that choosing to have been complained of but rather (only) by prerogative power taken away to defrauding the people of their free choice due & of right belonging unto them, by the great charter of the kingdom. And how are the commons and burgesses now assembled in that high court of parliament, elected? Whether by the sheriff, and some few selected grandees of each county, or by the majority of voices of all & every the free-holders that will appear, & give their votes upon the day assigned by proclamation, if our great senators come in place, and be chosen by the general and free voice of all, and not of a few (like some) which hath been the right manner of election from the first establishment of this kingdom, and so hath continued to this day, being conceived to be the best form of government, and so hath been found to be by approved experience? For, did Rome ever so flourish, as when, not anything was done but by the senate and people there? But of this, expect a larger discourse.

I pray you, whence have we fetched this new wisdom? Surely, not from above, but beneath; it being none other than satanical pride in thus despising their fellows, and free commoners. For these can be of no other spirit, but such as affect tyranny, injustice, and oppression: and being thus, is it not then a lawless dominion, and so, not of god, but of the devil?

But let us now say somewhat of the election of the Mayor upon the 29. Of September, 1646. The day assigned for electing the Mayor of London; at which time Mr Wansie, a citizen and baron of London, came to the Guild-hall, London, the place appointed for electing the Lord Mayor for the year ensuing, (the door of the hall being kept shut) the Marshal of

London, who was with divers others, standing with staves, to keep the door: but Mr. Wansie, with divers other citizens of London, desired that they might have liberty to go into the hall; telling them, that they came with intent to pass their free votes in electing the new Lord Mayor. But could not by any means obtain liberty to enter the hall, (although by them earnestly desired) but were kept out forcibly with halberds, bills, and staves, upon a special command of the now Lord Mayor, Thomas Adams: whereupon the said citizens having framed a protest, (which they intended to deliver in the open court) the said Mr. Wansie having the said protest in his hand, and reading it to the rest of the citizens there present; the said Marshal thereupon with force, and much violence, laid hold on him (with the said protest in his hand) and dragged him into the Guild-hall, and kept him there as a prisoner for the space of an hour, until the Lord Mayor and aldermen came from the sermon: and then he was brought before the Lord Mayor, and court of aldermen; who there examined him strictly about the said protest; demanding where he had it, and who delivered it to him. And then they all threatened him very violently, that they would send him to Newgate. But he answered, that he knew not the framer of it, nor him that delivered the said protest unto him: and then also affirming, that he and the rest of the citizens, intended to have subscribed it, and then to have delivered it unto his lordship, and the rest of the court. But the said protestation was detained from him. And he thereupon dismissed for the present, with engagement by promise, that he would attend his lordship the day following. But for more assurance, his lordship sent an officer for him (as for a delinquent.) Upon whose appearing before the Lord Mayor, the said Marshal made a great complaint against the said Mr. Wansie, for saying that he would question him the said Marshal for abusing him, as aforesaid, being very earnest with his lordship to have him committed. But the Lord Mayor and some of the aldermen for that time, dismissed and let him go.

Thus you may see how imperious this Marshal is (being none other than a mere vassal or servant unto the citizens of London) shewing and expressing his disaffection to all honest and good men, in the highest nature.

After the thus election of the Lord Mayor, the livery men departing, and the court not risen, the hall door then being opened; the Lord Mayor, Thomas Adams, gave command to the constables and halberd-men then standing at the door, that they should take care that no cloak-men should come in; fearing, as it is conceived, lest the citizens should come in, and protest against that unjust and undue election of the new Lord Mayor.

This brief relation, thus made unto you, may be a sufficient discovery of the intentions and sinister ends of your great masters, to continue you still under an enforced slavery and subjection, who esteeming you no other than as abjects, & as unworthy to have anything to do in the choice of your own officers, withholding from you your charter of liberties, and franchises, the more to blind you, and keep you in ignorance, that they may the better carry on their designs against you, for the continuance of your thraldom and to hold your necks under their yoke.

The very relation of the bad usage of Mr. Wansie, with the manner of the election of the Mayor, compared with your claim of right, and protestation against the same; is sufficient to shew & plainly set forth the illegality thereof, to which you cannot submit, without betraying your own liberty. Your protestation being in my hand, I held it my duty no longer to conceal it: but for your common good to publish the same; hoping, that as you have freely

fought for your liberties, sworn to maintain your liberties, and largely contributed to the state to enable them to protect you in your liberties: so you will not sit still, and pass by this injury and indignity of those that would and do make themselves lords and masters over you, by violence and wrong: but constantly adhere to your protestation, continue the claim of your right, and with courage and resolution, maintain and preserve your just and undeniable liberties and privileges, which are thus unjustly extorted, and kept from you by fraud and force, lest it be said in after ages; these were the men, these were the fathers that durst not, would not, own their liberties and rights: these were the men, who when a free parliament were sitting subjected them, and their posterity to voluntary slavery. If you neglect this opportunity, and advantage offered you, for the regaining of your liberties, and recovery of your birth-right (the law;) the loss will be irrepayable, irrecoverable, bringing with it certain ruin, & unavoidable vassalage upon you, and your whole city; yea, though I am not a citizen, yet no stranger, nor foreigner, but a freeman of England, who hath freely hazarded all, for the recovery of the common liberty, and my country's freedom; and it is no small grief unto me; yea, it lies more heavy upon me, then all other my troubles undergone, to see our national and fundamental laws, rights, and privileges, thus trodden under foot, even by those, by whose endeavours we expected a restauration of the same. Oh! The unexpressable misery, and besotted condition possessing this nation, that we should be so regardless of ourselves and posterity, as thus in and by cowardly silence, to betray ourselves, and to beget children, to live and remain (by our means) bond-men, and bond-women, yea, slaves.

Look but upon your industrious neighbour-nation, the Netherlands, how for a long time, under fair and colourable pretences, (as conformity, and religion,) they were spoiled of their lives, liberties and estates. But at the length, they discovered the cunning and crafty dealings and devices of the bishops, and their clergy, whom the Spaniard promoted, and used as his instruments, by whom he intended to bring those countries under the power of his sovereignty, and cruel will. These your neighbours were constrained to knit themselves together by bond and oath, to stand up for their common liberties, and countries safety, leaning every man (in matters of religion) according to that common principle, *religio sua denda non cogenda*, religion may be persuaded, not forced & the good success they have had therein, and tranquillity and security they thereby enjoy; may be great encouragement to us, not to despair of the recovery of our native, and just freedoms, and by the like means to put an end to these our troubles, & unnatural oppressions, if we will but tread in the same steps, each one labouring in his place to preserve the common liberties and laws of the kingdom, which makes us indeed true free-men, without seeking, or endeavouring to lord it thus (as now we do) one over another's faith; your brethren, together with you, and all the commons of England , have an equal interest, and property in the law, being all of us free-born Englishmen.

Therefore look about you, and be no longer deluded to be by a meet shadow of greatness and flattery, fooled into slavery; but according to your protestation, endeavour to preserve, or rather recover your lost liberties, which under conformity, and other specious pretences and glosses, you have been long deprived of: till when, expect not any justice or right to be done unto you: for, it is impossible, for those that have reduced you to this slavery, to degenerate so far from themselves, as to maintain or give you any assistance or countenance, in standing for liberty, until they lay down their offices and functions, which they all this time have unjustly usurped, and intruded themselves into. I will forbear to insist

further upon this matter for the present, being ready and willing, if any should presume to question the citizens just rights, in the election of their Mayor; upon the peril of my head, and forfeiture of my life (if I be called thereunto, and may have a just and equal hearing) to prove and maintain, that it is the just and due right and liberty, for any free citizen and baron to give his vote in the election of the Mayor, and sheriffs, and other the public officers: the same being grounded upon the law of god and nations, and agreeable, as well with the fundamental laws of this kingdom, and customs of this city, as by the Charter and Acts of Parliament (yet unrepealed,) is confirmed.

But one thing I cannot pass by (which may cause some scruples) which is this:

By the words (barons of London) mentioned in King john his charter, whether, all, or but some special citizens of note, are to be understood; to be the electors of the Mayor and sheriffs of London;

That all and every citizen is there meant and implied; the very words of the charter itself clearly manifest: for, the liberties there granted by the charter, are to them all as barons, and not otherwise, not to any other particular persons of any society: yet the same may be farther cleared, thus; in that before the conquest; all free-holders of this kingdom, (as well as in Scotland are yet to this day) were called barons; and therefore saith *Lamb. Fol 128 and 136*, court-baron is so called because amongst the laws of King Edward the Confessor, it is said thus, *barones vero qui suam habent curium de suis hominibus* &c. barons are those who have their court for their tenants or men. And this jurisdiction hath every free-holder, according to *Mirrour c. 1. Sect. 3.* chescun, free tenant use jurisdiction ordinary: every free-holder hath this ordinary jurisdiction; and the name baron in the eye of the law hath relation to free-holders, saith Sir Edward Cook *1. Part, institut. Fol. 58*. And in very ancient charters and records, saith he, the barons of London, and the barons of the cinque-ports, do signify, the free-men of London, and the free-men of the cinque-ports, *Cook ibid*. All which, I desire may be taken into due consideration: which, as I writ the protestation, so this I have published for the good of this famous city, and for the benefit of all the barons thereof; and if you will own this your right, and not suffer yourselves to be brought into voluntary servitude; I shall be encouraged to make a farther discovery of the privileges and just rights, now unjustly detained, and holden from you.

Tyranipocrit discovered (Anonymous)

Source: Edited by Andrew Hopton, Aporia Press, London, 1990.

Title Page

TYRANIPOCRIT

Discovered with his wiles, wherewith
he vanquisheth

Written and printed, to animate better Artists
to pursue that MONSTER

(Illustration)

ROTTERDAM

Printed in the year of our Lord, 1649.

The Epistle Dedicatory.

O poor unregarded Truth, I do dedicate this my poor despairing labour unto thee, because thou canst judge aright both of it and me: thou knowest that thou hast many enemies, and I have not many friends, because *verax parit odium*;["The truth produces hatred"] yet because thou knowest thyself, therefore I know no better Patron to offer up my labour unto, than thou art: if I have erred in anything, thou knowest it was not of malice: O poor Truth, I know that thou art silenced in the most part of all the world, yet I know that one day thou shalt have liberty to speak, and then thou wilt approve thyself; and in the mean time if the world will not permit thee to speak for me, yet I know thou wilt not be against me, because for thy sake I undertake to show myself a fool in print; thou knowest my poor art, and my willing heart, and my desire to discover Tyranipocrit, for he with partiality ruleth and spoileth all the world, for some do teach us a partial God and an artificial religion, so that it seemeth that some persons are privileged to sin, and yet partiality will have such things to be sin in other men, and thou knowest that in this Treatise, God through me, hath borne witness to the truth of his revealed will, concerning many errors and great abuses which are maintained against the Truth, and thou knowest, that contrary to the rule of Christ, rich and proud tyrants do rule the Christian world, and because all men desire to rule, and none but

rich tyrants do rule, therefore most men do labour to make themselves rich, that so they may be chosen to be rulers, and so, *homo homidi diabolis,* one man is another's devil, and thou knowest that God gave the office of a King in his wrath, and that Kings and Priests are Jewish ceremonies, and thou knowest that Christ ruled as a servant, and took the burden of the people upon him; but our Rulers do rule like Lords, and cast their burden upon the poor people, and thou knowest that to rule as dictators, and not directors by their own examples, that is contrary to the rule of Christ, and repugnant to reason; for the world subjecteth reason to tyranny, and thou knowest that the glory of the world and the devil, are one: and thou knowest that God commanded all men to labour in tilling the earth, but now they that do till the earth, are made slaves to them that are too proud to do it, and thou knowest that to *simulare sancti,*("to pretend to holiness") is a double sin, but the world knoweth, *qui nescit simulare, nescit vivere*:("Who does not know how to pretend, does not know how to live") and thou knowest that God through me hath borne witness to the truth of his revealed will, concerning the reproving of hypocritical Tyrants, & thou knowest what a blasphemous doctrine is now taught by some, concerning God's predestination to salvation, and thou knowest that Preachers and Teachers ought not to take wages of the Rulers of this world, and thou knowest that to prefer anything before love, is heresy, if it be not blasphemy: and thou knowest that to teach evil men to do good, is a preposterous doctrine, and because it hardeneth men in their sins, therefore it is an impious doctrine, which maketh men apt to commit any impiety whatsoever: and thou knowest that it is better to keep a Sabbath every day, then one day in the week, and thou knowest that humane arts, and strange languages are more esteemed in these days, than sincerity, truth, and reason.

And thou knowest likewise that supreme Rulers should have good consciences, but it seemeth they have not so much as bad consciences, for if they had any consciences, the world could not be so bad as it is: and thou knowest that it is against all reason, that young children should command old men, and thou knowest that all men's children should have alike education and means to live on, and thou knowest that nothing is more ridiculous to the Christian world, than it is to be a Christian according to the rule of Christ: and thou knowest that if any one shall scoff at the ill ordering of this my Poor labour, if he would open the eyes of his consideration, he might see that it is so well ordered, as the worldlings do order the world, which is the subject of my labour.

O impartial simple Truth, I have many things to complain of, some of them are written in this book, but more I should have written if I had been able, and thou knowest the cause is God's, the labour mine, and therefore let the acceptation be thine, God the glory, and mankind the profit. Amen.

The Preface.

Wonder not though Asses preach, but rather wonder that stones do not speak to reprove the impieties of our age, for if Balaams ass had reason to reprove the foolishness of his master, what would that ass do, if he did see our Atheistical, hypocritical, partial, impious Christian world, which doth not alone curse God's people, but it doth curse God himself, in walking contrary to the revealed will of God in Christ, for he that delighteth to practise sins of knowledge, contrary to the motions of the Holy Ghost, in his heart and conscience, he curseth God in his heart, whatsoever he saith in his mouth. The reason why I undertook this unwelcome matter to the world, was because I did desire thereby to honour God in profiting mankind. My intent is not so much to reprove sin, as to discover hypocrisy, and the seeming sanctity of the hypocritical world. I aim at those double sins which are esteemed for virtues, not so much the sins of the black, but those of the white devil, which are sanctified impieties. I would speak a word to such as are dead in their sins, and have made themselves impious coffins of iniquity, to bury themselves in. O it is the hypocrite, which doth not alone deceive men, but if he had no conscience, as he hath not much, he would go very near to deceive God himself: O he worketh both by wiles and force, that nothing *sub luna* ("under the moon") can escape his tyranny: Now I having seriously considered *ab initio*,("from the beginning") the preposterous practises of worldly minded men, concerning the ruling of themselves and others; I finding after due consideration according to that I have read, heard, and seen, that we which call ourselves Christians, do seem to exceed all Nations in all manner of impieties, and it hath much troubled, perplexed, and amazed me to behold so contrary and so strange a consequent, that we which have the best means to be good, should notwithstanding be the worst of all: Now as I conceive that the reason of so unreasonable a consequent is, because we do not esteem of our Law-giver, nor of his laws, as other Nations do of their Laws and Lawyers, for the Jews had Moses and his laws in high esteem, so had the Egyptians Promethus, the Grecians Lycurgus, and the Romanes Numa Pompilius, those Nations honoured both their laws and Lawyers, but we vile wretches have taken Christ to be our Law-giver; now if we do comply with his Law, according to his rule and command, let his History be the judge, and our consciences the witnesses.

But O what Christian, and especially our supreme Christian, that will not be ashamed to have his life and manners to be compared with Christs, for now instead of ruling ourselves by the rule of Christ, we have gotten to rule us, and we are ruled by wilful, sinful, and partial prerogating respect of persons, tyrants, artificial thieves, hypocrites, &c. and all those are ruled by the devil, and all this were little, if the devil did appear in his own colours, black as he is, but the hypocrite hath made him a great white Surplice, so wide as a Bishops Cassock, embroidered with Atheistry, laced with partiality, and lined with hypocrisy, &c. Now the devil being thus bravely set forth, he telleth the world, that he is God, Christ, and all in all: and this is the white devil, and whosoever he be that hath not his mark in his hand, or on his forehead, he may neither buy nor sell: I know that partiality hath laid this beastly mark wholly on the Pope of Rome, but God help us, the world is too full of such beasts, and they are that abomination that maketh desolation, those are the Idols that will stand in God's Temple: this is the white devil, and although the world doth know that this composed Monster is a devil of

his own making, yet according to his diabolical nature, he taketh him for his God, because he, through the free-will of evil men, hath gotten such great power in the world, for the world adoreth tyranny and hypocrisy, and in them two are included all sins, and yet so Cunningly doth the world know how to carry this kind of Idolatry, that he will not, and others must not say that he is an hypocrite. Now this white devil through God's permission, and the help of his friends, commandeth and ruleth all the world, and as the devil by all impious persons, is taken for Christ, so on the contrary, they do take Christ for the devil. In the Church he condemneth all other men for heretics, but he himself is the only Phoenix, the infallible, what shall I call him? hypocrite. In the Commonwealth he presseth and oppresseth all mankind at his pleasure, his love and charity, if he have any, it is all in his mouth: he is wise, and knoweth how to rule all mankind for his own profit, but himself profitth none but the devil.

Now I having seriously considered not alone his nature, but also his effects, and I have partly proved what impious fruits he produceth in the Commonwealth, and how he striveth to empty Heaven, and fill Hell, have I not reason to exclaim against that impious white devil, and to do my best to discover his odious will. I know that he that should upbraid or reproach any poor weeping and repenting sinner, which through God's permission and his own infirmity, hath accidentally fallen into any or many sins, yea for a man to despise any repenting sinner, or to cast his sins in his teeth, such an unmerciful) wight in so doing, would be found to be a hater of God, a crucifier of Christ, and an enemy to mankind, a friend to the devil, and a destroyer of his own soul; but on the contrary, he that doth see premeditated sins of knowledge and will, yea proud, malicious, tyrannical, uncharitable, hypocritical impious sins, committed with a high hand, to God's dishonour, and our Christian profession, glorious sins, which have their dinners served in with trumpets, and ride in a most proud manner in costly Coaches, drawn by six or eight horses, as if they triumphed over the poverty and misery of their poor neighbours: sins that fight against the patience, nature, and long-suffering of God: sins that will and must be esteemed for virtues: sins of Rulers and Commanders and Teachers, which should be examples to others. He that doth see such sins committed, with a continual perseveration to the dishonour of God, and the prejudice of mankind, and shall pass it over in silence, and not do his best one way or other to help remedy it, such a one will be found in the day of examination, to be a partial, careless, uncharitable wretch, and he may justly be blamed with Cain, when he said unto God: Am I my brother's keeper? for if Moses' Law condemned him that did not help the burdened ass, how much more shall the Law of Christ condemn him that taketh no care for the soul of his neighbour, which he seeth so over-burdened with that heavy and intolerable sin of pride, that when he should go to Church to humble himself, he will be drawn to Church in a costly Coach, there to show his intolerable pride. Now to unburden myself and my poor neighbours, through the grace of God, I will do my best to remove that intolerable burden of proud, wilful, and delightful sins.

A task too hard for me, but there is nothing too hard for God, nor anything that can overcome the Truth, for whose sake I undertake this world-hated, and world-hating labour. Now if any formal hypocrite will tell me, that I am not called to be a Teacher, I say that every man is called to maintain the truth, and therefore if any man speak the truth in God's cause, that alone is a sufficient calling for him. Now I beseech God, for Christ his sake, that he will do this work through me, so that it may redound to his honour and glory, and the profit of

mankind. Now let this suffice for the Preface: The Argument shall be the book itself. I have concealed my name, because the Readers shall consider what is written, and not who wrote it, because partiality, if the Author were known, might make the work hateful.

In this Treatise I do intend to allege many things, for which I will not quote my Authors: let others do that for me, for I will leave the margin free. Fare well:
A friend to the truth, and an enemy to Tyranipocrit.

TYRANIPOCRIT,
Discovered with his wiles, wherewith he vanquisheth.

He that will seek God without, and not within himself, may well say with Simonides: *The more he seeketh, the less he findeth what God is*, for what God is in himself without us, that knowledge cannot help us; but the knowledge of God within ourselves, and in his other creatures, that is all in all to us: but I intend to treat of practise, more than of knowledge, because Christ pronounced more woes against malicious, than he did against ignorant sinners, and amongst others he said: Woe be unto him that knoweth his master's will, and doth it not, but what shall become of him, that knoweth the will of God in Christ, and hateth it; and what are all proud, tyrannical, hypocritical, impious Christians, but haters of God in Christ, for so long as they are so, and do so: they do grieve the Spirit of God in their hearts and consciences, and that is a great sin, if it be not impiety: then being it is so, woe be unto you, all you tyrannical, hypocritical Christians, you proud Christian Princes, and hypocritical Prelates, and all you superfluous, rich, uncharitable Christians, O you profane Princes and dissembling Prelates, you will have the name of Christ, the more shame you ought to have of your wilful and exemplary sins, which you maintain contrary to the rule of Christ. O thou white devil, I would fain unease thee, and discover thy vile practises, that all men may see and know that thou art an ugly, odious devil, I mean thou that wilt win honour by thy impious practises, thou that hast God in thy mouth, but wilt not cast the devil out of thy heart, thou that commandest and teachest others to do that good which thou praisest in thy mouth, and hatest in thy heart: thou that bindest heavy burdens, and layest them on other men's shoulders, but wilt not touch them thyself with one of thy fingers: O it is thou that stealest with a high hand, and yet with an impudent face, thou wilt outface the Law.

As for the sins of the black devil, they are better known to the world, which is ready to take notice of them: The Senate of Tyrants, and the Synod of Hypocrites, are ready to correct and punish him, according to the laws of the place where he resideth, and in so doing, they do not amiss; but who shall correct and punish the white devil, who shall tell him that he is running down the hill to Hell? his own conscience if he had one, that might help him, but that is gone long since, and if he should sell his hypocrisy to buy him a conscience, that would spoil the white devil of all his glory. But tell me thou preposterous impious world, if thou canst, who hath taught thee to punish the transgressors of the second Table of God's Commandments more than the first? who hath taught thee to hang poor artless thieves, and to maintain tyrants, and rich artificial, proud, hypocritical, partial thieves, in their impious practises, and yet both are contrary to God's commandment? who hath taught thee to pay God with an external show of holiness, when he will have internal holiness, and to show him the figure of the law, without the substance and meaning of the law, and to maintain a loveless law, when the whole law is love? If thou knowest not who hath taught thee those, and many more such like impieties, hearken, and I will tell thee: certainly it is the devil, in thy atheistical, tyrannical, hypocritical, proud, impious heart, for conscience thou hast none, and above all thy other impieties, which are many, none doth bewray thy atheistical impious heart so much, as thy hanging of poor, and maintaining of rich thieves doth: but consider the perverse dealing of that world, which through the instigation of the devil, all impious persons

do maintain; but first consider, and God grant that we may truly know, what relation God hath to man, and man to God in Jesus Christ, which is God's son: Here if I would be curious, I should seek to define the infinite God, which is nowhere included nor excluded, but containeth all, and is all in all, &c. But although so as God is in himself, so is he only known to himself, yet in all his creatures there is some appearance of the tract of his foot-steps; but passing by the rest of his creatures, let us consider man in his first creation, I do not mean to pull him in pieces, to see the frame and constitution of his natural soul and body, but I would fain know and show how, through God's free grace, Religion is wrought in man: It is recorded by Moses, that when God had made man's brutish parts, he did not leave him so, but he breathed in his face, or in his soul, a quickening spirit, which caused man to be man: what that spirit was, and is, I know not, but if any man can tell me what God is, then I will tell him what that Heavenly gift of God was, and is, which God gave unto man in his first creation, but whatsoever it was and is, it was, and is free, because it was not subjected, and it could not be subjected, because it was not created, and because it was not subjected, therefore it must be free, and because it was free, therefore God placed religion in that free uncreated part of man: for when God made all things of nothing, he subjected all that he made, under that strong, irrevocable, unchangeable law of necessity, and not alone the creature, but their operations, and he predestined and subjected all our thoughts, words and works, and all accidents which we call chance, are all necessitated of all creatures visible and invisible, will they, nill they, they must all yield obedience, and do all that which God hath imposed on them, and therefore we must consider, that religion on our part is passive, and therefore it must be free, for that which God gave unto man, was a spark of his own essence, and it doth participate of God's nature, and because it is one with God, and free as God, therefore God placed Religion in it; and we must consider, that in, or with that uncreated spark, God gave unto man a free power, which we call will, and his office is willingly to dispose of the whole man, for God without man, had disposed of all things, but he would not dispose of man, without man, and therefore God so framed man that he is capable of divine wisdom, not by compulsion, but by reason; not by force, but free-will, and therefore salvation to persons of discretion, is conditional, because compulsion is contrary to God's nature, for religion must be a joining of two free-wills in one, ergo man must be free to will both good and evil, and that is man's part concerning religion: man must desire to be good, or God cannot make him good, because it is contrary to God's nature to force a man to be good. Now let us consider how the devil doth strive to erect his kingdom of sin and impiety, in the same place where God will have his kingdom of grace, namely, in the free will of man, for the devil knoweth that God will have nothing of man, if he have not his will and desire, which are one, and it is the devil's nature to sin against the nature of God, and therefore he striveth with all his power to contradict the will of God in man. Here I should say something concerning that sin against the Holy Ghost, which Christ said should never be forgiven. Two ways we may so sin against God, that we cannot be forgiven, not that God wanteth mercy, or is not willing to pardon all sins, but because some men will not accept God's free grace, when they have, and do sin. All such sins as cannot be pardoned, are such sins as are never rightly and truly repented, and such sins are not alone committed against God's laws, but against God's nature. The first is when a man with a ripe knowledge, and a free deliberal consideration, doth freely choose, and maliciously strive to sin against the nature and humility of God in Christ, not accidentally nor causually,

without a man, but through hateful malice, proceeding from an impious hatred against the humility and love of God in Christ: no infidel, ignorant, or distressed man, can through ignorance or fear, commit this sin; for this entrance into this sin must be maliciously committed against the humble love of God, which sent Christ to save us, or to tell us, that through the love of God we might be saved if we would. The second unpardonable sin is, that a man loveth his sins so much, that he will not leave them to be saved from them, but he will continue in, or with them contrary to the motions of the Holy Ghost, in his heart and conscience: Now he that so sinneth, and so continueth in sinning without repentance, he cutteth and keepeth asunder God and his free image, which is in man. In the first entrance into so sinning, it is rare to find any man so impious, but in the second place, where men make their sin unpardonable, because they will not forsake them, of such the world is full: whether Judas sinned that first sin I know not, but it is said of Julian the apostate, that he sinned them both: first he sinned through wilful malice, and then he continued in his malicious wilful sin so long as he could, which was so long as he lived: and we ought to consider that an evil heart or desire which are one, although it break not out into actions, is a damnable sin, yea it is the only damming sin; for so long as our desires are evil, and we rest with our evil desires, we are impious wretches, and all that we do is sin, and all our prayers are sin; for God judgeth man according to the intention of his heart, and therefore we must first cleanse our hearts, and then wash our hands in innocency, for if we do good with evil hearts, the devil and hypocrisy will have such power over us, that we shall fall asleep in our sins, and through the deceitfulness of sin, we may come to that pass, that we may call good evil, and evil good, which is the highest degree of impiety.

Now we have seen the conditional obligation, let us consider *ab initio*, how men have complied with the conditional obligation, and first of Adam and his fall: Adam did not fall from God's determinate counsel, neither from God's mercy proclaimed unto him, and all men else in Jesus Christ: Adam fell from the peace of God in his heart and conscience: Adam's fall was accidental to him, but God had unavoidably predestined it before Adam was made: Adam's fall hurteth no man's everlasting salvation, for how can that hurt my salvation, which did not hurt nor hinder Adam's own salvation? but consider the circumstances of Adam's fall, for it seemeth that he began to be curious to know the foundation of his happiness, and to know whether he were a God or a man, but howsoever it was, through the help of the devil, he made a woful venter for such needless knowledge, for he then, and we now, do find by woeful experience, that without God's continual assistance, that we are poor miserable Hell-hounds: Adam fell from the peace of his conscience, through disobeying of God's revealed will, yet he did God's secret will, which he and all creatures must do, but when Adam considered his sin, he did not delight in it, but he was sorry because he had disobeyed God's antecedent will, and if we do follow him in repenting, as we do in sinning, then neither ours nor Adam's sins, can have any power to hurt us concerning our eternal salvation. O then let us not burden Adam nor God with our sins, for there is no sin whatsoever it be, but if we will, God will turn it to the best for us. Adam's fall, through the mercy of God, was the glory of the power of God revealed to us in Christ, and God will glorify his mercy in pardoning all sins, if the sinner will repent. But let Adam rest, and let us consider how his successors have dealt with God concerning the conditional obligation, and first of Cain, because he was the first

man that was generated, and the first that hated God in man, ergo he is the lieutenant, and the devil, the captain of all uncharitable persons, and all preposterous sacrificers.

For if Adam were a semi-pelagian, Cain was a whole one; for it is said of Pelagius, that he did affirm that man had such a free power, that he could both will, and act without, or against God, and it seemeth that Cain had such a conceit of himself, for he, contrary to God's nature, would needs be offering to God some of those things which God made for Cain, but as it seemeth, he thought that God was poor, and therefore he out of his rich proud heart, would give God something, but God is a Spirit, and will be worshipped in spirit and truth; but Cain would not do that, and therefore God did reject Cain's hateful sacrifice, and yet he did as many of our rich and proud tyrannical hypocrites will do, for they will, and do give unto God some things, which he regardeth so much as he did Cain's offering, for they will build God Churches, Chapels, Cloisters, Bells, Paintings, Organs, Music, &c. All these and more such preposterous offerings, with Cain, do we offer unto God, that which the poor should have, which is our temporal goods, that with Cain we give some part of it to God, but our willing minds which God would have, them we will give to the world, and so by consequence to the devil, if we do not return to God again, but we will not give God our hearts which he would have, because we will not give our poor neighbours our goods which they should have. But consider the issue of Cain's offering, for when he saw that God would not accept his hateful sacrifice, Cain waxed wrath, but with whom was Cain angry? surely he was angry with God, but he could not kill God as he would, and therefore he went and killed his brother Abel, which he could, and yet notwithstanding Cain's bad success, with his odious offering, yet his kind of sacrificing hath been used by Cain's heirs from time to time, and it hath passed by the name of false fire. The sons of Aaron and old Eli had a smack of it, but the Pharisaical Priests in the days of Christ, could act the hypocrite's part better than Cain himself, and God grant that ours do not exceed them all, for the more knowledge the greater sin in one and the same thing: now if we consider Cain's intention as we may judge by his actions, he sought to cross God's intention concerning the whole Creation, for God made all things to show the bounty of his riches, and the richness of his bounty, but Cain would be rich without God, by this we may take notice what sacrifice we must give unto God, not the creature, but that uncreated gift, which is the free-will of man, for that only man hath power to dispose of, and that willing power God hath freely and universally given unto every man, without any respect of persons whatsoever, yea all men shall one day know, though now they will not, and then they shall all acknowledge and confess, that God is just, and that he doth give unto all mankind universally, none excepted, grace to be saved if they will, for if this be denied, then it must needs be affirmed that God hath, or doth make some men to damn them; but in those days the devil hath produced a doctrine of a strange nature, by a people which are predestined to blaspheme God, and hate men: God deliver us from such doctors and doctrine: unmerciful men which will maintain, that God hath predestined one man to salvation more than another, if this doctrine did not strive against the nature of God, although it be a pestilent doctrine, yet it might be borne withal, but it is so impious a doctrine, that it striveth against the nature of God, and what greater impiety can there be imagined? and those that maintain this doctrine, are, as they say, some of those which are predestined for heaven: & if you ask them how they know, that they are some of those which are so predestined, their answer is ready: forsooth

they do believe it is so, such men have a good conceit of themselves, or else they would think that other men were so good as they: and they have Scripture to prove their partial predestination: It is written, say they, That before the children had done good or evil, God said, Jacob have I loved, and Esau have I hated. O wonderful malice of the devil, in the hearts of uncharitable men, to judge so hardly of God! that Scripture was written, if the Holy ghost did ever write it, to show the wonderful wisdom and prescience of God, and unmerciful men do pervert it, to make God a partial Tyrant. O you partial merciless men, consider a little better of the nature and power of God, for God is love without hate, and all times are in his power, for God hath no *preter* nor future, *sed nunc* ("but now") is God's time, neither before nor after, but now, God doth all things: and why then do we say of God, that he did love or hate before, and not after the children had done good or evil, if men will ascribe hatred to God? yet that were a more charitable exposition, and better agreeing with the nature of God, and to say that God is a hater of unborn children, is a most impious saying: but, say they, it is writ as we say. True, but it was not written that thou shouldest construe it to make God a tyrant, for the nature of God is more than all writings, and God's nature is love, which is contrary to hatred: O but some say, the Reformed Churches do maintain this doctrine, but I say, either thou dost not understand them, or they do not understand the truth concerning this matter, for let it be granted that God hath made any man, and that he hath not given him a possibility to be saved if he will, let any man seriously consider what absurd consequences must needs follow such blasphemous conclusions, and the consent of Churches and multitudes of people, are no sure rule to find out the truth.

The Council of Trent hath taught us that lesson: there wanted not learned men, neither did they want time: eighteen year they consulted how they might deceive the Holy Ghost, but in the end they deceived themselves, and so many more as were willing to be deceived by them; for in divine matters, this is the surest rule: *Quo doctior, eo perversior*,("the more learned, the more perverse") when men will employ their learning to contradict the Holy Ghost. Here I could find work enough to show how sophistical divines have spoiled the sincerity of Religion; but I will hasten to the principal matter, which is, to give notice unto the world, of three great abuses amongst us that are called Christians, and those vices or abuses have gotten most of their evil power, because generally they are taken and esteemed for virtues.

The first is, that Preachers are paid by worldly Potentates. The second is, that Preachers in their doctrine do prefer faith before love. The third is the worst of all, because they teach evil men to do good, which is impossible. Of these three evils I intend to write what I think. O thou that only canst do all in all, do this work through me, so that it may redound to thy honour and glory, and the benefit of mankind, God Father, Son and Holy Ghost, so be it, Amen.

Solomon said, that God made man upright, but he had found out many inventions, and of all his inventions, none is more prejudicial to mankind, than the invention of new ruling officers, for through the evil custom that is maintained concerning supreme ruling Magistrates, all mankind are out of order: for nature would have the oldest, and reason would have the wisest man to command and rule others, but our Machiavellians say, that neither the oldest nor the wisest, but the son of such a man, if his mother doth not deceive them, he shall

rule and command, whether he be old or young, wise or foolish, that's all one; but because we may not err, let us take notice of the descent of the office of a King, because through him tyranny is supported. The office of a King is compounded of those four evils, viz. The instigation of the devil: the wickedness of the priests: the rashness of the people, and the wrath of God, so the office of a King is a quintessence of them four evils: I add to them what they have added to the King's office through partial prerogatives, and then we may judge what a brave thing the office of a King is. What that royal prerogative is that Kings have usurped, I know not, but to do justice, and to strive to maintain truth: no man needeth any special prerogative, because every man is bound to do that, but it seemeth that this prerogative is to command over the Law, and to overthrow justice, if it do stand in competion with their impious prerogatives; but consider *ab initio*, the effects of this cursed prerogative, and then we may the better judge of his nature. By this evil prerogative, King Romulus may kill his brother for leaping over his wall. By this prerogative Alexander the Great may kill Clitus, and put many worthy men to death against all right and reason. By this prerogative the Turkish Emperors, when they do come to their optimate power, may murder all their brothers. By this prerogative, king Saul may kill three hundred Priests, which were innocents concerning that matter, for which they were slain. By this prerogative, king David may make Uriah's wife a whore, and murder him, and then take her to be his wife; but see how Christian Kings have, and do behave themselves with this prerogative.

By this prerogative, Don Rodrigo king of Spain, may ravish the daughter of Don Julian, which was the cause that Spain was conquered by the Arabian Moors. By this prerogative, Richard the second, king of England, may cause men to subscribe to blanks, that so he may abuse them at his pleasure: by this prerogative, Richard the third, may murder friend and foes, to get and keep a kingdom against law, justice, truth, and reason: by this prerogative, king Henry the eighth, when he is weary of his wives, he may put them from him, or cut off their heads, and say they are whores: and when he had made a deformed reformation, and had taken some of the Pope's power to himself, then he that would not acknowledge and swear, that the King was the head of the Church, he must lose his own head. By this prerogative, King James may take away one man's wife, and give her unto another: by this prerogative, King Charles may rent out, or sell his subjects to base Projectors, and vile Patentees, and break up Parliaments, and so tread the laws and the Commonwealth under his feet. By this prerogative, King Artaxarxus may marry with his own daughter, and if he have a scruple in his conscience concerning that matter, his vile Counsellors can soon remove that, by telling him, that the Persian Kings had a prerogative, so large as the devil and partiality could make him, for by that they said, that he might do what he would, and concerning their hereditary tyranny, when a young foolish child shall rule and command old wise men, what patience can endure it? Lysander told the Spartans, that they were not wise to look out of what house their Kings should be born, but they should rather consider what virtues he had to make him fit to command. Rehaboam hath left us an example concerning this matter, how he plagued the people through his obstinate folly, for when a young fool doth command old wise men, there all disorder is complete, for there quiet men are troubled by seditious persons, the humble subject to the proud, the just obedient to the tyrant, the ignorant teaching the wise, the coward ruling the hardy, the cruel commanding the merciful, &c. and above all, there the

most and greatest thieves do hang the innocent on the gallows. O what treasons, murderings, poisonings, prisonings, banishings, and such like cruelties, that are used betwixt the old and the new tyrants, concerning the getting, keeping, and executing of the royal tyrannical office. What wars and blood-shedding there hath been, and is now, concerning this thing, histories both divine and moral, are full of testimonies. Now let us consider how tyrants and hypocrites came acquainted one with the other, and how they wooed and contracted themselves, & in process of time, how the devil did marry them together; for in them two are included all sins, for hypocrisy is the chiefest sin against God, and tyranny is the greatest sin against man.

Now if we rightly consider, we shall find that tyrants, although they want grace, yet they have a kind of impious reason, which through the instigation of the devil, they do employ for his, and their profit, and therefore when supreme tyrants with their wicked wit, did consider that plain down-right tyranny could not subsist alone, because it is odious to nature, and therefore tyrants, to prevent the destruction of their tyrannies, they sought to cloak it with a simulated sanctity; and although they knew that to be a double impiety, yet they consulted how they might attain their evil desire, for they knew if they should commit so much gross tyranny as they did intend, without an hypocritical mantle, that then the Silvian satires would snap at them, and the dogs would bark at so much open profanation. And it seemeth when the Senate of Tyrants had seriously considered the tottering state of their tyrannical kingdom, they found that the best way to secure and maintain tyranny, was to match him with hypocrisy, but whether they should force her, or seek to win her by faire means, that took up some time in consulting, but when they considered that hypocrisy was the devil's daughter, and how he is their great friend, then they thought it no wisdom to make war against the devil, nor to force his daughter, which would, if she were forced, do them more hurt than good, and that they knew by experience, for tyranny had persecuted the Church a long time, in which hypocrisy was shrouded: and in persecuting of the Church, the tyrants knew that they had gotten more shame than honour, and therefore they concluded unanimously, to supplicate the devil for his daughter, and then the whole Senate gave order that a request should speedily be written, and then they subscribed it, and so sent it to the devil, I know not the circumstances of the petition, but the sum of all was: That the devil would be pleased to bestow his daughter Hypocrisy, on his great friend Tyranny.

I need not tell you how glad the devil was, to be entreated to do that which he so much desired to have done: So when he had considered the great profit that he should reap, by joining of those two capital sins in one, then he freely gave them his consent, but he told Tyranny that he could not force his daughter to marry him against her will; but he comforted him for the present, in promising him his best assistance for the accomplishing of his desire, and he told him that his daughter Hypocrisy was proud and covetous, and therefore he should woo her with gold and preferment, and for natural inclinations he knew that they were both alike, because they were both his children, and he esteemed them both alike, and therefore he would not rest till he had brought them to Church, and there he would join them hand in hand, when they had joined themselves heart in heart, & therefore he wished Tyranny to spare no cost nor labour to win his dearly beloved Hypocrisy. Now when Tyranny had his instructions, he went with them to woo his mistress; but when he saw that she held her residence in the Church, he was somewhat troubled, but necessity hath no law, and if it had a thousand laws,

tyranny would break them all, but when he thought what good instructions the devil had given him, he grew bold and went like a Machiavellian, and did choose out a company of poor priests, such as he thought would do their best to maintain tyranny through hypocrisy, and of them poor priests, he made rich Prelates, for when Tyranny had made show of his gold and preferment, and Hypocrisy had accepted his proffered courtesy, then the work is more than half done: little wooing sufficeth where both parties are willing; for when Tyranny hath given his faith, and Hypocrisy her truth, then Tyranny rideth to Church and Hypocrisy rideth to Court, and then Iniquity doth rejoice to have the pre-eminence, for then the Tyrant with the sword, and the Hypocrite with the word, will silence truth in the land, or banish her out of the land, which is the less evil of the two, then Amasiah the Arch-priest will tell the Prophet Amos, that he must not speak the truth here, becuse of the Kings Court; for when Princes and Prelates do join their power to maintain tyranny and oppression, then who can live in peace? and now the world is full of such tyrants and hypocrites, that like Herod and Pilate, do agree to persecute the truth.

Now consider how Tyrants and hypocrites do demean themselves concerning the oppressing of the truth, for which the devil brought them together: now when the Tyrant hath taught the Hypocrite to be a tyrant, then the hypocrite will teach him to be as himself is, and so they knowing each other's mind, they do keep a formal and external seeming sanctity, and they do extoll each other in their double deceitfulness, and yet they would make men believe that they are the Lords anointed ones, and yet they will not be Jews, though they know that Kings and Priests are Jewish ceremonies, but they do tell of a mystical anointing of the Holy Ghost, which they have, or should have; but because men do judge of them according to their practises, and finding them to be contrary to the rule of Christ, therefore men think, and would say if they durst, that they are a company of hypocritical tyrants, for the Prelate saith, although he be a liar in so saying, that the King is the light of our eyes, and the breath of our nostrils: and the King saith, that the Prelate is a holy man; and he might have said, that they two were ordained to disorder the Commonwealth, but the hypocrite had taught him better, and the more to blind the world, the Tyrant taketh the Hypocrite for his ghostly father, and he maketh him one of his Privy-Councillors: this is all well, but if the Prelate should chance to speak of a right Reformation, and should rightly reprove the Tyrant, or the tyranny, O then they will take from him the Holy Ghost, for if it be not so, how dare they silence him, before they have taken the Holy Ghost from him? what, do they silence the Holy Ghost in him? and if he had the Holy Ghost when he pleased the Tyrant, doth he loose it in displeasing him? and if he had not the gift of the Holy Ghost, why was he permitted to preach and teach, more than others? But all such tyrants may well say, that they have not so much as heard, if there be an Holy Ghost or not: This is such an atheistical practise, that men should be ashamed to think of it, how much more to do it: and for examples to show how tyrants in times past, have dealt with them which have sought for a right reformation in Church or Commonwealth, read the histories of John Huss, Jerome of Prague, Anacharsus, Euripidus, the two royal Grecian Kings, Agis and Cleomenes, and the two noble Romans, Tiberius, and Caius Gracchus, those and many more by their examples, have taught us, how tyrants do love justice and right reformation. If Herod hear of a king that shall rule the people in truth and righteousness, all the young innocent children in Bethlehem must be slain, because he supposed that Christ was

one of them, so much did he hate a right reformation. If John Baptist do tell that other Herod of a reformation, then the dancer must have his head. If Pope Adrian pretend a reformation, although it be to stop Luther's mouth, yet the whole Conclave of Cardinals will withstand him. What do I speak of men, when if Christ himself will have a right reformation according to the will of God, they will say, that he hath a devil, and they will betray him, sell and buy him, whip and scourge him, and mile him to the Cross, and feed him with gall and vineger, and then they will deride and mock him, and tempt him to show them miracles, for they will bid him, if he be the Son of God, to come off from the Cross, and then they will believe him.

Now let us consider to what end all laws, lawyers, offices and officers, were made and ordained, and given unto men, and we shall find that they were given to repair the decayed estate of mankind, which was caused by Adam's fall: for although that the mercy and love of God in Christ, took away the everlasting curse, if there were any caused by Adam's fall, yet the temporal misery that was caused by Adam's fall, is not taken away, till man by death be taken out of this life. Now when any laws, lawyers, offices, or officers become prejudicial to the Commonwealth, then they must be taken away, because then they are perverted from their right end, for which they were ordained; but of this more shall be said hereafter. Now let us consider how the rich artificial thieves do rob the poor, and that under a feignned show of justice, and a seeming holiness, and when they have done it, most impiously they say and affirm, that God's providence hath made them rich, and those which they have robbed, poor: for they say that God's providence maketh rich and poor, for so the sophistical hypocritical devil hath taught them. Now to free God's providence from our wickedness, let us consider how God maketh rich and poor, for indeed God doth all things; but God doth not will all things alike in man: God through his permissive will and power, crucified Christ, but that was no excuse for them, which through hatred to his doctrine, crucified him. God's permissive will, is no rule for us; for the devil and all impious persons must do that, and so, and in that manner God doth all things, but we are to do God's revealed will, and we must understand of God's making rich and poor, as when Christ said, Offences should come, but woe be unto them by whom they came: now doubt but there hath been, be, and shall be rich and poor, but therefore we must not through our covetousness and partiality, make and maintain them, and delight to have one too rich, and another too poor: God hath forbidden in us those things whereby we make men too rich and too poor, ergo the fault is ours: and to make it appear, consider this one practise, and by that one we may judge of all other of that nature. Suppose a King should entertain soldiers, as the manner is to defend himself, or offend others, and he should, as they use to do, give unto one of those soldiers ten shillings a day, and unto another five pence a day, shall we say that God's providence hath made one of those soldiers too rich, and the other too poor? I trow no: it was his partiality that gave unto one of them too much, and the other too little. And what is said concerning those soldiers, may be said concerning all other practises where partiality ruleth, and giveth unto one man too much, and unto another too little. As for some to have so many hundred pounds a year for doing of nothing, or for executing of some needless office, or to oversee and command others, &c. and a poor labouring man must work for three or four pence a day, and we uncharitable partial wretches, can behold all this and be silent, and we pass it over as a matter not worthy of our considerations; but consider if a man may have, and hold more than a necessary or a

competent portion of worldly goods, and in so doing not offend God, nor hinder himself in his way to Heaven, which is his Christian profession.

This is worthy of our consideration, because it is generally maintained by many worldly wise men, that riches, if men do not set their hearts on them, cannot hinder godliness; but let us examine this matter, by the example of Christ, because we are Christians, and let us consider what worship we owe unto God, and then we shall find that those rich godly men are much deceived, for God should have the whole heart, and therefore he that will give some part of his heart to God, and some to riches, he would make Christ a liar, which said, We cannot serve God and Mammon, but above all consider that the life and manners of Christ, are the right rule for all men to order their lives by, and if superfluous riches had been pleasing unto God, then Christ would have laboured to have been rich, and he would have taught us by his example, that to be rich in worldly goods, was the most acceptable thing, that God would have men to labour for: now the example of Christ, is the perfect rule, for he was sent from God to men, to be a director of them by his example, to walk uprightly with God in their hearts and consciences; but he was poor in worldly wealth, because that is best pleasing unto God, but in those days the devil hath many advocates, which do cry out contrary to Christ. Abraham, David, Solomon and many of the Patriarchs were rich: True, but they were not rich Christians, and I hope that we will not turn Jews: but sophistical divines, and hypocritical tyrants, and rich uncharitable persons, through the instigation of the devil, in those days have found out a doctrine which Christ never taught, nor never will teach, and that it is to be rich and pious, which is impossible, no doubt if Christ had preached such a world-pleasing doctrine, and pressed it to the purpose, the Jews would not have used him so cruelly as they did; but he taught the contrary, and therefore they hated him, and said, that he was not Caesar's friend, because they were his enemies.

For this hypocritical doctrine to be rich and godly, is meat and drink alone for the world, and therefore he that hath not this doctrine, let him not presume to mount the Pulpit, nor to preach to Kings, Princes, and other superfluous rich, and uncharitable persons, for without this doctrine, he shall be esteemed in those days, by such men, as an old Almanac, and he shall have so good entertainment of them, as Christ had by the Gargasites: for if they do not use him worser, yet they will entreat him to depart out of their countries, because he is not for their profit. But suppose that riches do not wholly separate a man from God, yet superfluous riches maketh his way to Heaven the more difficult and harder: for Christ said, It was hard for a rich man to enter into Heaven, but he never said, it was hard for a poor man to enter into Heaven, and therefore extraordinary riches are stumbling-blocks, which should be removed out of the way. But consider, if rich men do not set their hearts on their riches, for therein consisteth the art of hypocrisy: for to carry fire in a man's bosom, and not to burn himself, to touch pitch and not to be defiled therewith, and to have superfluous riches, and not to set a man's heart on them, is all on difficulty, if it be not an impossibility: but do not rich men set their hearts on their goods, when they have made a combination, that if any poor artless thieves do steal the goods from them, which they have stolen from the poor before, that the poor thieves shall hang by their necks till they be dead: What, will they hang men for that which they do not care for, for a trifle which they do not regard? I hope they will not say so for shame, that Christians will hang their Christian brethren for nothing. O preposterous

dissembling white devil, thou art like unto none, but the devil thy father, or wilful sin his mother. O hypocrite, hang thy poor neighbour freely, if he do steal thy idols from thee, yet say, and confess the truth, which is that thou lovest, thy stolen goods more, than thou lovest God in Christ, or Christ in thy poor brother, which is all one? and in so doing, although thou do continue an uncharitable wretch, yet thou shalt quit thyself from hypocrisy, which is no small sin. But to conclude this point, too much pelf is a dispersing of the mind, and a dividing of the affections, and so it is a separating of the heart from God; for God should have the whole desire of the heart, for a divided heart is not upright with God.

I would fain be quit of this tyrannical, hypocritical, impious white devil, but he is so full of deceit, and he hath so many evasions, and so much sophistry to maintain his impious practises, that I do not know how to deal with him, for neither the law of nature, nor grace, nor God's commandments, nor the rule of Christ, nor God within nor without him, nor Heaven, nor hell, nor love to good, nor hate to evil, nor anything else that can move impious persons to yield to reason: for God through nature hath formed all men alike, and generally he hath given alike bodies and limbs unto every one, and yet partiality, contrary to God and nature, doth cross God's intent concerning the maintenance of the creature, which nature, according to the will of God, hath impartially produced in the world, and yet in despite of God, nature and reason, which are contrary to partiality, the impious world will make some men too rich, and others too poor, and yet the worldlings cannot show any reason why they do so abuse both God and nature, and yet they will continue in their unnatural, unreasonable, impious partiality, against the knowledge of their own consciences; for there is no man, if he would enter into a serious consideration with God in his heart and conscience, but he must needs know, that to give unto every man with discretion so near as may be, an equal share of earthly goods, is consonant to the law of God and nature, and agreeable to the rule of Christ. And for the truth of this, I appeal to the consciences of all charitable and reasonable men, and let God, the impartial Judge of all the world, judge this cause, and decide this matter, and to enforce the truth for what I say, concerning this matter, consider how God commanded the children of Israel to divide their land, and how he was offended with them which did dispossess their neighbours, and in the primitive Church, the Christians had their goods in common, and we should take notice of Lycurgus with the Lacedemonians, and of the Gramanthians, and the Masegates, and other people which have had an equality, or a common and equal share of worldly goods, so near as they could, and so they have lived and laboured together in peace and concord, as brethren should do. Now I believe that in those days, most men will grant that a reformation is needful, but the question is, who, or what shall be reformed: Tyrants and Hypocrites, and all impious persons, would have a reformation: in the Church the hypocrite would have a conformity in ceremonies, and in the Senate-house, the tyrants will have the rich artificial thieves, to reform or deform the poor artless thieves. O such a reformation would please both tyrants and hypocrites, and all impious persons, such a reformation would content tyrannical Princes, and hypocritical Prelates. A reformation that will subject reason to tyranny, that all the world will embrace, but a reformation that would subject tyranny to reason, that is so odious to the world, as a repenting sinner is to the devil. A reformation that will establish tyranny and slavery, and make the rich richer, and the poor poorer, that is the reformation that the devil would have, but a reformation *sine* partiality, that would give unto every man alike means to live on, and that would cause all able persons to

labour according to God's commandment, and agreeable to reason, and that would maintain and cherish all old, weak, and impotent persons, so well the poor as the rich, &c.

Such a reformation the seeming sanctified world hateth, and he that should propound such a reformation in our impious Christian world, he should be esteemed of, as the Jews esteemed of Christ, and they said, that he had a devil: and the world is now so impious, as it was then: as for example, now at this present time are assembled at Munster, the Agents of most of our supreme Christian Rulers, and what to do? or to what end? not to destroy tyranny, but to order it for the profit of some persons in this world, and for the damnation of all mankind in the world to come, for they will maintain the causes of evil, and yet they will seem to take away the evil effects, for they do not intend to root out tyranny, but to divide it, and to part the slaves, that every tyrant may abuse his slaves at his own pleasure, therein they are very circumspect, not for the universal freedom and profit of all mankind, but for the private profit of some: and how hypocritical tyrants shall share the world between them: They do not seek to make the rich poorer, that so the poor might be made richer. They do not care to cause an equality of goods and lands, that so young, strong and able persons might labour, and old, weak, and impotent persons might rest: they take no care to educate all men's children alike, and to give them alike means to live on, that in so doing they might break the gall of murmuration, that so all mankind might live in concord, and labour for their livings one so well as another, according as God, nature, and reason would have them: they do not labour to subject tyranny to reason, but they would subject reason to tyranny, and so do our Senators at London, and all the world over; but I shall have occasion to say more of this matter hereafter, and here will I end the first part of my triple intelligence. God the glory, and mankind the profit, *Amen*.

It is said, *ubi fide, ibid amor*, ("where there is faithfulness, there is love") let that be as it is; this is certain, where God is, there is love, & *Amor vincit omnia*, ("Love conquers all") and he hath all that hath God, for he is in all, and over all, and will turn all to the best for them that do love him, and keep his loving commandment. I intend to write a little concerning faith and love, because I have observed the evil constructions, that presumptuous sinners do seem to make of that doctrine, which in the point of justification, doth prefer faith before love: I would not dispraise faith, but I would praise love, and prefer love above, and before all, because God is love, for when we have done all that we can to find God in his attributes, which are infinite, yet we must reduce God to one, for he is one simple uncompounded substance, and then what shall we call him, Mercy, Justice, Power, &c. All those are in God, but God is one: the Apostle said, that God is love, and when Christ would express the wonderful incomprehensible nature of God, he said, Behold, so God loved the world, that through love, he gave his only begotten Son to save the world, if the world would be saved by him. As I take it in all the Bible, there is but one place that seemeth to approve of that doctrine, which teacheth justification by faith alone, and it seemeth at that time the Apostle did not so much desire to advance faith, as he did to condemn them which would save their selves by their good works, for neither faith nor good works, can save any man: no man can be saved, if the love of God be not spread abroad in his heart, and that alone is sufficient to salvation, and if faith alone can accomplish salvation, the devil can say that Christ is the Son

of God, a greater faith than some men have; but whether faith alone can justify, I will not curiously dispute, for God never commanded man to search for any such needless knowledge.

But consider the effects and operations of faith and love: for the mere knowledge of virtues cannot please God, nor profit men. It is the practical more than the theorical part of virtues, that we are to labour to attain, and therefore let us consider the operations of faith and love, and compare them together, and then we shall see how much love doth exceed faith; for love respecteth both God and man, but faith doth not so respect his brother, and therefore faith is not so perfect as love is. Faith will love and honour God, if hope tell him that God will save him, and bring him to Heaven, but Love will love God although despair tell him, that God will cast him into Hell. True love knoweth neither Heaven nor Hell; but faith is all for Heaven. Faith is a mercenary, but love is a voluntary soldier, that knoweth no why nor wherefore, but saith with Christ, Behold, here I am, ready to do thy will, O God. But consider the operations of faith and love concerning our neighbours, for man may profit man, but no man can profit God, and therefore if we will do good, we must do it to mankind, and not to God without man. Now for faith, that cannot help our neighbours, for what can it help me that another man hath faith? Faith no doubt is a comfortable thing for him that hath it, but another's faith cannot help me; but if I be poor, and want food and raiment, if my rich neighbour do love me, although he do not believe as I do, yet love will cause him to help me; but if he have faith to remove mountains, and goods to build Churches, yet if he do not love me, he would not help me, except he played the hypocrite, and then in helping of me, he would hurt himself, but charity, although it be poor and cannot help, yet she is willing to help, and love and charity are all one. I know that a man may have a false love, as he may have a false faith; but a man may better prove his love, than he can his faith, for love is an inherent quality, which God gave to man in his first creation, but faith is a second gift of God, and the accomplishing of it is in God alone, for God can save a man although he want faith to believe it: love is natural, and when it is fixed aright, then it is divine, which is, when we give unto God our good wills, and our neighbours our good works. Through love all things were created, and through love all mankind are redeemed, and through love all things are, and shall be preserved, and God is love, and when a man goeth to God with a loving heart, then Promise, Law, Prophets, Gospel, Christ, and all Doctors, have done all that, for which they were ordained, for in all such willing hearts, God is all in all, for all things are from God, through God, and to God, and God is love. But the devil and all impious men, hate love, because love is contrary to their nature, and therefore they would overthrow love, by preferring of faith before her: if they had opposed hate without hypocrisy against love, that could not have wronged love so much, but the devil striveth to set those two principal virtues at odds, thereby to despite God the more, because God is the author and giver of them both.

But some say, that this justifying by faith alone, is Pauls doctrine, but if Paul were now alive, he would find out another doctrine for presumptuous sinners, which should teach them to work out their salvation with fear and trembling, and for them that stand, to take heed least they fall; for that which is accidental to one man, is incidental to every man: For let occasion be offered, and God withhold his preventing grace, or if God prepare the temptation, and then leave a man to himself, tell me then, O thou proud earth-worm, what would become of all thy supposed strength? But it may be, that thou art the eldest son, and hast always been

at home with thy father, having not disobeyed him at any time, and therefore thou presumest that God is bound to keep thee from falling, and it may be he will; but consider how thou repinest at thy younger brother, whose fall was predestined, to be for the glorious mercy of God in Jesus Christ, and yet thou wouldst not rejoice with his father, because he had received him safe and sound. But tell me how this lost son could be so welcome to God, when he had sinned so boldly. O this, or that son, so lost, and so found, was all predestined sinners, and all such as God had prepared the temptations for them, through which they fell, and all repenting sinners, and all such as are accidentally overtaken by sin, and all such as hate themselves, because they have been made the instruments of sin and Satan, &c. but all those which continually do delight to walk in their wilful sins of knowledge, and are so willing as the devil is, to be made his instruments to sin, all such are none of that lost, and found son.

This world is a warfare for some, and a plague for others: God is most wonderful with them that love him, for some of them he causeth to fall accidentally, and that so heinously, that they through desperation, are ready to fly in the face of God, for in that sad condition, God permitteth the devil to open a man's conscience, and he, to affright such a poor despairing worm, bringeth along with him the quint-essence of Hell, I mean despair: God deliver us from such phisicians, for when a man hath not the feeling of the favour of God in his apprehension, then desperation ceaseth on the conscience, and when the devil, despair, and a man's own conscience, are all against one poor worm, let any one judge, if he can, the miserable state, and poor condition of that man, when all those three at one time shall make war within him, presenting to his consideration Heaven lost, Hell won, the endless length of eternity, and above all, the separation from God, and that for ever, as our doctors do affirm, and stoutly maintain. Now if any one can tell of a greater Hell, let him speak, for I know none: now being it is so, let no man presume of his own strength, nor any special predestination, for they are both alike, deceitful: And therefore consider this all you proud tyrants, which have your dinners served in with trumpets, and will have men kneel to you, and will be drawn in costly coaches, with six or eight horses, as though you triumphed over the poor people, which you have robbed of their necessary maintenance, to maintain yourselves in pride and gluttony, &c. but consider from these sayings of Christ, how a man may be deceived in his faith.

Christ told the Jews, That many should come from the East and West, and should sit down in the Kingdom of Heaven, with Abraham, Isaac and Jacob, and the children of the Bride-chamber should be cast out. Now in whose esteem were those out-cast children? not in God's esteem, for then they had not been cast out; but they were children in their own esteem, and therefore they were cast out. And he said, Many will say unto me on that day, Lord, have not we prophesied, and cast out devils in thy Name? behold much faith to little purpose: yea, a faith to remove mountains cannot profit a man, but to augment his misery. But consider who are the greatest believers: are they not our Princes and Prelates, that do make war and kill the poor innocent people? The Emperor, if all were stated as the devil would have it, he should be the head of the tyrannical Christian world, and the Pope of Rome, he should be the head of the hypocritical Christian world, but now the Catholic, and the most Christian Kings, and the Defender of the Faith, and many more which are like them, will share with those two hypocritical tyrants. Behold, those have faith enough, but they have not much love, except the

fruits of love be tyranny, pride, hypocrisy, partiality, voluptuousness, &c. for in maintaining and practising of such like impieties, they and their richest subjects, do employ most of all their wealth and power, not to build up, but to pull down the Commonwealth: and for our merchants, they travel by Sea and Land, to make Christian proselytes, chiefly our Indian merchants; but consider their practises, and the profit that we have by their double dealing, first in robbing of the poor Indians of that which God and nature hath given them, and then in bringing of it home to us, that we thereby may the better set forth and show the pride of our hearts, in decking of our proud carcases, and feeding of our greedy guts with superfluous, unnecessary curiosities, and although their dealing concerning the Indians goods, be bad, yet they deal worser with their persons; for they either kill them, which is bad, or make them their slaves, which is worse: I know not what to say concerning such impious proceedings, with them poor innocent people; but concerning such merchants and their merchandise, I would that those which are permitted to speak, and to preach some part of the truth, would say what they know concerning this matter, which is, That when Rome and Greece were well ordered, although they were Heathens, yet they would not have permitted so many needless curiosities, to be brought into their countries, to have spoiled their people and Commonwealth withal. Now such things as the poor Indians do not know how to employ for the devil's profit, our merchants bring them home to us, and we proud gluttons employ them for his greatest glory, for we clothe ourselves with their silk and gold, to show that we are glad that the devil will use us to maintain his proud kingdom withal, and some will have their meat painted, so well as their clothes laced, with gold and silver, that so they may please the devil within and without, and it may be that such persons have a golden faith, because they eat gold, and wear gold: And it seemeth that all rich uncharitable persons, which have, and hold an extraordinary portion of worldly goods, more than their poor neighbours have, that they expostulate with the poor according to that which followeth. Come on, you poor villains, what will you do, for you see that we rich hypocritical tyrants, have gotten by fraud and force, the most part of the goods of this world into our impious power, and we have made a law, as we call it, that if any poor persons do steal any of our goods, which we have taken from them, that they shall hang by their necks till they be dead: but now you poor miserable wretches, if you will serve the devil and us, then we will employ you in his, and our service, but we will not use you in any virtuous actions, for they are contrary to our natures, but as the devil doth use us, so we will use, and abuse you: some of you shall serve by sea, and some by land, but most of you shall serve to maintain pride and tyranny: some of you shall rob the poor Indians for us, and some shall bring us new fashions out of France, and some shall flatter us, and kneel unto us, and blow trumpets when we eat and drink, and some shall vex and trouble honest men, because they will not be our slaves, and serve the devil freely as we do, and some of you shall kill our neighbour Tyrant's slaves, for if we suppose that he hath done us any injury, then we will send some of our slaves to kill some of their slaves, and then one innocent shall kill another, for that is sport alike for the devil and us, and some of the vilest of you, shall do that for us, that God hath commanded us to do ourselves, which is, to till our land; but although God had no more wit than to command us to do such base and vile labour, yet we are wiser than to do that which he commanded us: no, our poor slaves shall do that for us, and we will proudly command them to do it, and we will pay them poorly for doing of it, and when they have done it, we will esteem of them, almost so much as we do of our hounds and horses, and yet we

will be faithful Christians, and we will rule all Christendom, not according to the rule of Christ, but according to our partial, tyrannical, hypocritical, impious rule, which we have invented, and which we do intend to maintain so long as we can.

But Tyrants may say, that it is *Crimen laese* ("Lèse-majesté") to speak of such matters, and therefore I will be silent. And now concerning faith and love, I say and affirm, considering the presumptuous sinners of this age, and the evil constructions that uncharitable persons make concerning justification by faith alone, that it is better to preach and teach that doctrine, which is best to keep presumptuous sinners from sinning through security, than it is to preach and teach an uncertain doctrine, of an absolute predestination in God of man, without man, which is contrary to God's nature, for God cannot be partial, neither can God do the works of a tyrant, as that doctrine would have him to do, and above all, it may cause men to neglect the walking with God in their hearts and consciences, which is the sum of all pious Religion; but those doctors may, and I think they will say, that they do not mean, that men should be saved, or think to be saved by faith without charity.

To which I answer: If a man's intention be good, God will, and doth accept his good will; but if a man have taught a truth, if it be not the most necessary truth for his auditors, when he shall come to know it, he must then change his theme, and preach and teach that part of the truth, which is most needful for his auditors. Now the cause being so, let all doctors seriously consider without partiality, or respect of persons, what doctrine in those days is most needful to be taught, wherein so many presumptuous sins are not alone committed, but maintained; but if men should let predestination alone, and seriously preach to such persons that doctrine of repentance, and of working out of their salvation in fear and trembling, that might chance to take off the proud spirits of some of our gallant persons, which have their dinners served in with trumpets, &c. Now if such doctrine were well preached, and that they were well put in mind, that God will cast down the proud, and that he will give grace to the humble, it may be they would come to a serious consideration of the way of God with man, and so turn unto him, that he might heal them. There is now, and a long time hath been, a great cavilling in the Christian world, concerning faith and good works, and by which of them two a man may be saved; for we mercenary Christians, God help us, desire salvation more than sanctification, for we cry out with Paul's jailor, and Peter's auditors, What shall we do to be saved? but we should rather say, Lord, what is thy blessed will, that we may delight in it. But for faith and good works, neither of them are ours, nor are they absolutely necessary to salvation, for Christ said one is necessary, and that is not faith nor good works, but that *unum necessarium*,("the one necessary thing") is to participate of God's nature. It may be that faith, or good works, or predestination, or some other thing may bring a man to Heaven, but if the love of God in Christ, be not shed abroad in his heart, he will be cast out as the devil was.

I grant that we ought to labour to have a faith, to believe that God is not partial, and that God in himself hath predestined all men alike, concerning their everlasting salvation, and we may believe that God will save no man with his sins, nor damn him without them, and we may believe that pride, hypocrisy, tyranny &c. are wilful sins, which God cannot pardon till we forsake them, and we may well believe that God cannot save a white devil, except he become black, because that is contrary to his nature, and we should have so much faith as

Elias and Nathan had, to tell our Princes, as they did theirs, that our Princes trouble the Christians, more than the Princes of the Jews, did their people: and that they kill many Uriahs, and cause their wives to be whores, because they want means to live on, and we may believe that such practises are contrary to God and nature, to reason, and the rule of Christ; and yet all this is done, because the devil and uncharitable, superfluous rich men will have it so. And we should have so much faith, to know that all men are liars, and therefore concerning our walking with God in our hearts and consciences, we should wholly and alone depend and wait on God, for the direction of his Holy Spirit within us, for if any man can speak or preach well, that he that taught him, the same must teach all men, for Christ sent his auditors to God in their consciences, there to be taught of the only teacher, which is the Holy Ghost: and we should have a faith to tell all superfluous, rich persons, that they do serve the devil of free-will, and they cause the poor to serve him by compulsion. Such a faith would please God, because it would profit men, and therefore let no man presume to speak of faith, if he have not so much faith, as to strive to do and say such things, for those are the practical part of faith, which is the sum of all; but to labour to have a theorical, mystical, forbidden faith, to know what God is in himself, or what he doth in himself without us, or his other creatures, such a faith is not alone unprofitable, but sinful: but a faith to keep God's commandments according to the rule of Christ, such a faith we ought to have, and practise.

Now to attain to that *Unum necessarium*, that one which is only needful to salvation. A man must go unto God with a willing mind, and in his desire he must give himself wholly unto God, with a resolution to walk with God, and in all things to be ruled by him, then all is done, for then God hath his desire in that man, for to that end God made the world, and all that is therein: now when man giveth himself so unto God, then it is that *unum necessarium* attained, and consider that God doth not at all times work that good in man, which man desireth, for then we should have no strivings, but God accepteth any man that desireth to be good, for the willing is ours, but the working is God's, and therefore it is the delighting in good or evil, that maketh a man good or evil in God's esteem. And now to conclude the second part of this intelligence, God grant all mankind such a faith, as may be pleasing unto himself, and give us that love, which is himself. O God for Jesus Christ his sake: God the glory, and mankind the profit, Amen.

Mundus vult decipi, the world will be deceived, as the Monk said when he went into his Cloister, and therefore, said he, I came here. *Zelum Dei, & nomen Christi Antichristus habet:* ("The Antichrist has zeal for God, and the name of Christ") To be zealous for God, and to have the name of Christ, that hath been, is, and will be, the manner of the tyrannical, hypocritical Christian world. O simulated sanctity, which art double iniquity, how impious art thou! thou art the mother and nurse of all impiety, thou art the root of hypocrisy, which is the destroyer of all virtues. O seeming sanctified holiness, thou art too bad to be named: I have observed some of thy wicked practises, concerning mankind on thy working-days, and now through God's grace, I will enter into thy *Sanctum Sanctorum*,("Holy of holies") to see how thou dealest with God on thy Sunday, I do not say rest-day, for on that day thou doest the devil double service, but first I would show how most of our doctors, both writers and preachers, do abuse themselves and others, through partiality, concerning tyrants and tyrannies, for they all do seem to hate tyranny, and yet they flatter the Tyrants in their

tyrannies, wherein they deal preposterously, because they prefer the bodies of tyrants before their souls, and the private, before the public profit, for men should love the Tyrants, and hate their tyrannies, and therefore our doctors should sharply reprove the Tyrants, and not flatter them in their tyrannies, as they do, and they should venture their lives, to draw tyrants from their tyrannies, counselling and persuading them, will they, nill they, to leave their tyrannies, and to become honest men, not fearing nor caring for their frowns nor favours; for through the converting of tyrants, the whole Commonwealth should be bettered: and I would desire all men seriously to consider, if a man may be silent at such sins of other men, as are committed to the dishonour of God, and the prejudice of the Commonwealth. I know what I should say concerning this matter, and all reasonable men know, that to be silent, is a consenting to a thing. O then consider how men do fail concerning this matter: I know that the world doth choose some men, and permit them to reprove some sins in some men, but if a man should pry into the well-ordered impieties of Tyranipocrit, then he shall be punished for want of a calling, and if they have called him, they will tell him that it was not to reprove them, but to pray for them, and to reprove other men, and the reprovers do know their minds, although they were silent, and so they do silence truth, and conceal iniquity in great persons, the one will not hear the truth, and therefore the other will not speak it: And if another do, speak of their partiality in that kind, they will punish him for interrupting of them in their simulated sanctity. Thus it hath been, is, and will be, the proceeding of the impious world. *Usque ad finem*,("until the very end") and therefore if a man have no sins of his own to cast out, then let him weep for, and fight against the sins of other men, but the world is, and will be deceived in the estimation of things, for those which practise tyranny in those days, they will be called gracious Lords, and hypocrites will be called Holy Fathers. I am so beset with hypocritical partiality, that I know not which way to turn me, for I would have all visards taken away, so that all such as do practise tyranny and hypocrisy, should be called Tyrants and Hypocrites, as reason would that they should, but partiality saith no, not so, for he saith, that Kings, Princes, Prelates, and other impious persons, may do the works of Tyrants and Hypocrites, and yet they must not be called hypocritical tyrants. Now if those be not hypocritical tyrants, that have gotten so much pelf, that they are grown so proud, that they will have their dinners served in with trumpets, and ride in Coaches drawn by six or eight horses, as though they triumphed over the poor which they have robbed, and will have men to kneel unto them, and force men to go to war, and kill one another: if those that oppress the poor as tyrants, live idle like tyrants, build and fare like tyrants, and spend their goods and time, like tyrants, doing all the works of tyrants and hypocrites, and yet be gracious Lords and Holy Fathers, certainly then there is neither truth nor falsehood, but all is fantasies, imaginations, dreams, and illusions, &c. for if such will not, and therefore must not be called Tyrants and Hypocrites, then there are no such things on earth, and therefore we should not use the names of Tyrants and Hypocrites any more; but one day we shall know how partiality and hypocrisy have deceived us in this matter.

O cursed partiality, how many friends hast thou, that with thee, do make war against poor unregarded, simple truth? and therefore all you Preachers and Teachers, labour to do one impartial thing for Truth's sake, make that which is sin in one man, to be sin in every man, if it be done with alike will and knowledge: make pride, tyranny, and such like evils to be sin, or

no sin, if it be no sin, then teach poor men to be rich and proud, but if it be sin, then tell Kings, Princes, and Prelates, and such like persons, that pride, tyranny, hypocrisy, &c. are sins in them, and that in them such sins are more displeasing to God, than they are in meaner persons. O plough no more with an ox and an ass, do not wear garments of linsey-woolsey, be wholly for God, or nothing at all for God. Set the sins of great ones before their eyes, because you know that they are great sins, so well as you do set the sins of the poor people, for God is no respecter of persons: and you know that *Potentes potenter punienter*, Mighty men shall be mightily punished, for the sins of Rulers, are double and intolerable sins: For wilt thou steal, that commandest another that he shall not steal? Wilt thou be idle, which commandest another to labour? Wilt thou be proud, that teachest another to be humble? &c. But those rich artificial thieves, which do not stand by the way side, and take men's purses, nor creep into windows, but have gotten a more impious artificial way of stealing, than the poor artless thieves have, such think themselves secure, and because the law and the hang-man are their slaves, that dare not hang them, therefore they make themselves thieves by act of Parliament, and yet they will be called gracious Lords, and such are no thieves, for all that they rob and steal, is their own, by so good right as the Lion had to the whole Hart, and if need be, they can produce sheep-skins, wherein it is written, that such a country, city, town, or village, lands, houses, goods, &c. are all theirs: but let such artificial thieves consider, that one day all uncharitable writings shall be burnt, and it is to be feared that such artificial thieves, shall then burn with all their uncharitable writings, except their hearts here in this life do so burn with love to their poor neighbours, that they do restore again that which by fraud or force, they have taken from them, and that is all the worldly goods that the rich Tyrants have, more than their poor slaves, neighbours, and brethren have.

But now let us consider how we Christians do behave ourselves on our Sunday, for that is the chiefest matter to be treated of, in this last part of my Intelligence, and now I wish that our Christian Rulers would seriously consider, what manner Sabbath God in Christ, doth require of us: for if God had delighted in a ceremonial Sabbath, he would have maintained the Jews' Sabbath: but if Christ be the end of the Law, then he is the end of the ceremonial Sabbath, for that was included in the Law; but God never delighted in ceremonies, for they are not consonant to his nature, for that which doth please God at any time, must please him at all times, and that is not ceremonies, but a new creature. God, for causes best known to himself, permitted ceremonies for a time, to the Jews: And the Law was given by Moses, but grace and truth came by Jesus Christ, and therefore Christ is the end of the Law, and of all ceremonies contained in the Law, and as Christ said, God is a Spirit, and will be worshipped in spirit and truth. Now being ceremonies are not consonant to God's nature, and Christ taught us, that God is in us, and shall we seek him in ceremonies which are without us? God is in our hearts and consciences, where he will be found of us, if we will there seek him according to his promise, and shall we seek him in ceremonies contrary to the rule of Christ? I know not who changed the Jews' Sabbath into our Sunday, some say it was one of the Popes, which is like enough to be true; but if one Pope brought it in, many Popes do maintain it: But consider our demeanour on the Sundays, but first take notice how we do order our Church affairs, before we come to our Church worship. First we ordain, or choose us Preachers and Teachers, as we do other officers, only we are a little more circumspect concerning their education, for commonly we choose humane Artists, good Grammarians, curious Linguists, such as can

orderly speak Hebrew, Greek and Latin, such as have been brought up in humane schools, and have no experience in that honest simple life, of tilling the land, nor keeping of sheep, but some of them are good sophisters, that can tell us that hot is cold, and cold hot, that white is black, and black is white, &c. O Christian world! how contrary art thou to Christ? for he thanked God, because he had not revealed the mysteries of the Kingdom of Heaven to worldly wise men. God destroyed the ancient language, because of that proud Babylonian builder Nimrod, and yet we more impious than he, learn strange languages to build Christ a Church withal, for in these days, he that cannot speak strange languages, shall not be thought fit to preach, nor to teach Christians, and are not such curious Artists and Linguists, worldly wise men? such as are not fit to preach the gospel of Christ, because arts and languages are enemies to humility, which is the sum of Divinity: for, *Christianismus non cadit sub regulus*,("Christianity does not fall under the Law [of Moses]") but our Christianity seemeth in these days to consist in rules and forms, for take those from us, and then a Turk, or a Moor, or any Barbarian, will be so good a Christian, and much better than some of us.

Now consider that hypocrisy will be always seeming to do good, which she hateth, but will never be good, because that is contrary to her nature: now when we have gotten us Prelates, then the work is more than half done, for tyranny, hypocrisy, superstition, and ignorance, have builded us idolatrous churches to our hands. O Hypocrisy, how impious art thou! six days thou hast served the world, the flesh, and the devil, and yet thou art not satisfied with sinning, but on the seventh day, thou wilt bring thy sins to Church, that there thou mayest sanctify them, and make them complete impieties, for then thou clothest thyself in a more prouder manner than at other times, because then thou wilt do the devil more service, than on working-days.

I have endeavoured to show, that all impious sins, are wilful sins, and that pride, tyranny, hypocrisy, &c. are wilful sins. Now for a man to seem to pray unto God, for pray he cannot, so long as he will keep such sins, as he hath a power to leave, but will not, for such a one to ride or go to Church, to mick God, is the greatest impiety that can be imagined, for God hath given man a power, to desire to be good, and if he cannot attain his desire to be good as he desireth, then he hath a power to hate himself, because of the great power of sin, that is within him, and if he cannot leave his proud heart, yet he can leave his proud habiliments by which he showeth his pride to the world, which are his proud cloths, proud coaches, proud Ships, proud houses, proud Churches, proud pictures, proud wife, children, and servants, &c. such things, men and women have power to leave, and such things must be left, before we begin to pray, or else instead of praying, we shall tempt God, for God will not help, but when all helpers fail: for God hath given unto man a free power to will, and till man hath used his willing power, in leaving such sins as are in his power to leave, God will not help him. God will deliver us from all those sins which we have done, but not from those sins that we desire to do. God will pardon all our sins which are past, if we do not desire to have them acted again, because it is the office of God in Christ so to do: but there is no power in God nor Christ, to save a man with his sins. And now being that nothing is contrary to God's nature but wilful sinners, and pride is wilful sin, what doth a proud person in the Church? hath he not sins enough already, but he must church his pride, the more to augment his impiety?

O consider this, all you that are young and strong, and yet you are so loaden with pride, that when you will play the hypocrite with the tyrant, then you will be drawn to Church in costly coaches, with pampered horses, when if you would leave your pride, one ass would carry you, if your own legs would not bear you, but pride is a heavy sin, and therefore proud persons had need of many horses to draw their pride and themselves together; but all proud persons have not coaches, and yet they do their best to show their pride, for some have the feet of their boats so long, and the tops so wide, and therein so many emblems of pride, that it makes them to straddle, as if they had the pox, yea some have so many tokens of pride hanging on their stinking carcasses, that if they had any of God's grace in them, they would be ashamed to see themselves: And what hath been said of the proud man, may be said of all Tyrants and Hypocrites, and all wilful sinners: O impious partiality, how contrary art thou to God, and all goodness! young, strong, lusty, and able persons, which are well able to go on their feet, must ride in coaches, and old, lame, blind, and impotent persons, must crawl on the way, and not have horses, nor asses, coaches, nor Sedans, to draw, carry, help, or ease them. O see, and consider, if you be not stark blind, if this partial dealing of the worldlings, be not contrary to the Law of God and nature, and the rule of Christ.

Some of the Grecians had a temple, into which none but merciful persons might enter: if there were such a custom concerning our Churches, then Tyrants should not be admitted to come to Church, much less to have the chiefest room in the church. O this partial white devil, that in the Christian world ruleth and disposeth all things contrary to reason, hath need of some better-mouthed dogs to barke at him; But I have waited so long, that I am almost blind with expecting, to see if any better barker would undertake this task, but I saw that men loved to sleep in a whole skin, and it seemeth in these days, that men do think it no sin, to be silent at other men's presumptuous sins, and therefore men will not, or dare not tell hypocritical tyrants, that they are impious white devils, then at length I resolved to do my best concerning that matter. But to the purpose, which is to drive our seeming holy persons from their sanctuary; because *simulata sanctitas est duplex iniquitas*.("To pretend holiness is doubly sinful.")

O consider that it is bad enough to be a black devil, and to stay at home with our sins, and not to bring them to Church, and so to make ourselves impious white devils. O for an evil man to sacrifice, or seem to do any good, that is the greatest impiety that can be imagined. When Cain will sacrifice, and yet murder Abel, and when Solomon will honour his mother, and yet kill his brother: when Judas will pretend for the poor, and yet sell his master: when Julian buildeth churches, and yet hateth Christ: when Periander will make good laws for the Corinthians, and yet he will observe no law himself: when King Henry the eighth will reform Religion, and yet his own manners were contrary to reason: when Alexander will be free of his frankincense to the Gods, and yet kill men. O what shall I say concerning Saul's obedience, Jezebel's fastings, Jehu's zeal, &c. when he that buildeth like Crassus, and fareth like Lucullus, and yet speaketh like Cato, then beware the goose, for the Fox preacheth. I do not name all these to defame the dead, but to show how odious hypocrisy is in God's esteem, and how much better it is to be a black devil, than a white one, for God can wash a black devil in the blood of Christ, and so cleanse him; but there is no help for a white devil: and above all other impious wights, none can be so vile as that inhumane monster, when tyranny and

hypocrisy are joined in one, which the devil doth on the Sunday: for then he calleth tyranny and hypocrisy to church, and there in the presence of God and the Congregation, it seemeth he saith unto them: Come on, my two dear and best beloved children, Tyranny and Hypocrisy, I know that on the week-days you have done me all the best service that you could, and now because I have no better jewels to bestow on you, than your own selves, therefore in recompense for all the good service you have done, and shall do for me, I will give you each to the other, and therefore cause Formality to proclaim the banns, which shall bane all the world.

There is a contract of Matrimony betwixt Tyranny and Hypocrisy, and the devil, who is the father of them both, hath given his consent: now if any one can show any reason, why these two Imps of hell should not be joined in one, let him speak, if it be not too late; for when they are joined together, then truth and reason must be silent. Now when this needless ceremony is past, and none doth contradict the devil's desire, then he that preached to Eve in Paraidise, and he that taught Cain to kill his brother, and Judas to sell his Master, he supplieth the place of a priest, and as it seemeth, he saith unto them as followeth:

"Thou Tyranny my son, and Hypocrisy my daughter, stand up and hear your charge: Thou Tyranny shalt confess here before God and this Congregation, that thou dost take unto thee to be thy wedded wife, my daughter Hypocrisy, to live with her, and to love, comfort, respect, and cherish her, and to maintain her against all sincerity, truth, and reason. And thou Hypocrisy, promise Tyranny to do the like for him: now take each other by the hand. Now the blessing of him that taught Cain to sacrifice, and Judas to preach, &c. be with you, and remain with you for ever."

And now thou TYRANIPOCRIT, for that henceforth shall be thy name, for now I have joined you in one, therefore you shall have but one name: now *viva Tyranipocrit*, live long and prosper, and he that will not honour thee, let him not live on earth, and when he dieth, let the infernal furies torture him. And now consider the great love which I do bear unto you two, for I have many other children which must live, but because all the world is yours, therefore all other sins and sinners shall be yours, and to order them for your, and my greatest profit: Partiality shall rule, place and displace all thy whole train of sinful servants, and for thy Privy-councillors, thou shalt have atheistry, pride, security, artificial thievery, hatred, malice, disdain, uncharitableness, &c. and for my black children, which are whores, and knaves, gluttons, drunkards, swearers, Sabbath-breakers, artless thieves, and all poor profane persons, they shall be all your slaves, and wait and attend on Tyranipocrit, and his friends, and you may freely use, and abuse them at your pleasures, for these, although they be my children, yet they are so unruly, and out of order, that I know not almost how to trust them, and many of those black ones, through God's grace, many times do quite forsake me, and therefore I do not care so much for them, but for you Tyranny and Hypocrisy, which I have now joined in one, you and your privy-councillors which I have named before, you seldom, or never fail me, and therefore Tyranipocrit hearken thou unto me, and in all things be ruled by me, and then I will teach thee how thou shalt commit and maintain any impiety whatsoever, and that with a faire seemblant. First, thou must get an hypocritical Painter, and cause him to paint Truth and Justice, and then cause seeming Zeal, to hang up painted Truth and Justice in

the Church and Senate-house, and then cause Hypocrisy to write many fair sentences, taken out of the Holy Scripture, and are fit to maintain tyranny through hypocrisy, and then be sure that thou hang or banish Tom-Tell-Truth: And I charge thee to be very circumspect in all things, for the establishing of iniquity, and as occasion shall serve, thou mayest convent tyrannical Senates, and hypocritical Synods, but remember that I do charge thee on my blessing, that whatsoever thou pretendest or reformest, that thou do not molest or trouble the white devil, for then my whole kingdom would be in danger of falling; but thou mayest reform many things for my profit, so thou be sure, that nothing be the better for thy reforming, for it is a bettering and not a reforming, that hurteth my kingdom, I do not care what form tyranny be put into, neither what fashion hypocrisy can set on tyranny, so I may have the substance, I do not care for the show: and therefore cry out aloud for new forms, that in them you may commit new impieties, and hypocrisy shall carry all things so in the clouds, that through her juggling, the people shall say, that good is evil, and evil good, which is the highest degree of impiety.

And if at any time Tom-Tell-Truth should chance to open his mouth, you must deal very circumspectly with him, and first turn him over to hypocrisy, that she may deal with him, as Tyranny had dealt with her before, which is, to convert him through gold and preferment; but if he be obstinate, and will not hearken to her hypocritical persuasions, then turn him over to Tyranny, and he shall call a Council of War against him, and if he will not recant, then hatred shall condemn him, envy shall judge him, and cruelty shall execute him, and infamy shall proclaim his rebellion; because he would not honour and obey Tyranipocrit. And I charge thee, that in all thy impious practises, that thou make a show of piety and charity, in giving something for God's sake, to honour the devil withal, for when thou hast robbed a hundred or more, then cause ostentation thy almoner, to feed some few poor people at thy gates, and that in a proud detestable manner, not fit for men, much less for Christian brethren, and when you have convented Parliaments, then make a great show of zeal, for the welfare of all mankind, but give partiality with hypocrisy leave to rule and dispose all things, and be sure that in all your conclusions, you do subject reason to tyranny, and not tyranny to reason, and if you cannot make it seem good by Logic, Sophistry shall help you, for this is a general known maxim: Take away the cause, and the effect will follow, but you shall strive to take away the effects, and yet maintain their causes, for you shall hang the poor artless thieves, and maintain the rich artificial thieves, which cause the poor to be thieves: And labour to have a uniformity in ceremonies, for concord in forms, and discord in manners and conditions, that can never hurt the devil's kingdom, for if you maintain rich tyrants, then they will make poor slaves, make the rich richer, and then they will make the poor poorer, and then what forms soever you have, the devil doth not care; for then the rich with their too much, and the poor with their too little goods, shall both serve sin and the devil: the rich of free-will, and the poor by compulsion, make it so, that pride may abound in the rich, and misery in the poor; for if you should make and maintain an equality of goods and lands, as God and nature would have, as justice and reason doth crave, then the gall of murmuration would be broken, and then mankind might live in love and concord as brethren should do, for then the devil's kingdom would fall, or consume away to nothing, then tyranny and oppression would cease, and the Kingdom of Christ would flourish, and then mankind might rightly sing the 133 Psalm: "O how happy a thing it is, and joyful for to see, Brethren together fast to hold, The band of

amity," &c. where now like a company of impious apes, they maintain the causes of discord, and yet they ride, or go to Church, and there sing and pray for concord. O impious impiety! for they seem to pray unto God, that he will force them to do that which they hate, for they tempt God, to have him to do that for them, which he hath given them a power to do themselves, but they will not, neither will they cease from tempting God in that impious manner, for they know that they do hate that which they seem to pray for; for they know, that if every man had an equal portion of goods and lands, then every man might live as God commanded all men, by the sweat of their own brows, and not as they do now, by the sweat of other men's brows, for now every poor man must be a slave to the rich, and if the rich man be the devil's slave, what a miserable slave must the poor man be, that must be a slave to him, that is a slave to the devil?

But it is not fit, that the devil should ruin his own kingdom, and therefore I charge thee, Tyranipocrit, and all thy friends and counsellors, which are many and evil, that if any man dare to prate of an equality of goods and lands, amongst such false Christians as inhabit Europa, let him die without mercy, because he is a disturber of the tranquillity of Tyranipocrit, and therefore he is not for the devil's profit, for the devil's kingdom is established through iniquity, and yet it hath a show of equity, which is the mystery of iniquity.

I cannot tell you all the impious sport, which they had at this cursed wedding, all other feasts are nothing comparable in all impieties, to this feast. That feast of Ahasuerus, of Balshazar, of Lucullus, Crassus, Herod, and such like, the feast at Paris, where so many thousands of innocents were slain, was not so impious as this feast. But when the halcyon days were ended, the devil would not neglect his time, and then it seemeth that he in his diabolical manners, told them that for the present, that he had done them, and they had done him all the best service that they could do each other, for which he gave himself, and them many thanks, and he said, that the joining of Tyranny and Hypocrisy, did please him better than anything that ever he did, for a greater impiety for the destruction of mankind, was never plotted in hell: but yet to secure their estates, he would return to hell, there to consult with his infernal counsellors, and so he committed all the whole impious crew, to their own wicked wills, for they are so bad, and as much displeasing to God, as the devil can be, and he commended and committed unto them all the deadly sins, and he charged them, upon pain of his displeasure, not to repent. And he charged them to maintain partiality, and in all things to be ruled by him, for he would invent strange prerogatives for some persons to sin by authority, &c. so when he had given them their charge, and blessed them, he seemed to leave them for a season.

Now how there can be so much tyranny in the Commonwealth, when there is so much sincerity in the Church, and both are ruled by one spirit, how this can accord and stand together, that is a mystery above my capacity, and it seemeth to be so strange a paradox, that it is able to make a man mad, if he consider it seriously, as he ought; for it is so impossible, that tyranny and sincere religion should accord with each other, as it is to cause God and the devil to be of one mind; but all is not gold that glistereth, nor all of the church, that are in the church, for Hypocrisy can counterfeit sincerity, and faith in the mouth, may be infidelity in the heart, and when the devil seemeth to be an Angel of Light, then there is much zeal, but no

piety. Tell me why in those days Zacharias is not slain between the Temple and the Altar: why is not John beheaded? Steven stoned? Peter crucified? &c. Is this world better than that world was, wherein those men suffered? No certainly: but our Zachariasses are better daubers than that Zacharias was, for ours can better reprove the black, than the white devil, and a black devil is not so cruel as a white devil, neither hath he so much power, if he were so cruel, and it seemeth that our Teachers had rather have money and good words, than either stones, ropes, or swords, and it seemeth although they speak so much of faith, yet when it comes to be proved, concerning the right reproving of Tyranipocrit, when they consider what power he hath gotten, which is so great, that he that hath not his mark, must neither buy nor sell, O then faith in them is at a low ebb: for then they stagger, and cannot tell whether faith or its object, be a reality, or an imagination, and if they have a wavering faith, yet they do not know how to resolve. And although they have heard that God is a defender of truth, yet considering how simple Tyrants in former times have dealt with such as have maintained the truth against them, and their tyrannies, how much more, think they, shall those be tormented, that shall now oppose Tyranipocrit, he unto whom the devil hath given and resigned his whole power and authority. O Tyranipocrit! he sweepeth off the stars of Heaven with his hypocritical tail; for those which tyranny cannot subdue, hypocrisy will seduce.

Now when I think of the inhuman cruelties, and vile impieties, which have been committed in the Christian world, since the joining of Tyranny and Hypocrisy, then I think that the devil did himself a notable piece of service, when he joined them in one. When I think how Vladislaus King of Hungary, through the Popes instigation, broke his faith with the Turk, through which the King, the Cardinal, and thirty thousand more, lost their lives. When I think how worse than barbarians, the French-men dealt with the Waldenenses, and so did the Spaniards with the Moors, and how the English hunted the poor Irish: and how Duke d'Alva persecuted the Belgians: and how in the Low-countries, Predestination got the vantage of Free-will: and how Rochel was circumvented by the Reformadoes, and how in England the Presbyterians do cast out the Bishops, their tyrannical brethren, &c. When I consider those, and many more such cruel changes, and no bettering, but all to establish tyranny in other forms and fashions, then I think O white devil, O Tyranipocrit, how impious art thou: O thou old serpent, thou dost change thy old hide, but thou wilt not leave thy old tyrannical nature. And if tyrants must make us slaves, what do we care what names they have, call them Kings, Bishops, Senators, Soldiers, &c. Tyrants, if they will exercise tyrannical power, it makes no matter what names they have, if the King call his slave, a subject, and the slave call his tyrant a King, what are we bettered by that? call yourselves and us, what you will, so you do administer Justice indifferently, without any respect of persons, because justice exalteth a Nation: and what can be more just, than to give unto every man that which God, nature, and reason, hath allotted him? O to give unto every one with discretion, so near as may be, an equal portion of earthly goods, to maintain him in this life, that is the greatest actual justice that man can do.

This is perfect charity, & *Charitas non excidit, nec potest quidem*:("Charity does not pass away, nor can it") and therefore if we will work by any other rule, we must err, and the more we do strive to do justice, before this equal foundation be first laid, the further we shall be from either doing or knowing what justice is; for he that doth justice partially, is an enemy

to justice. The rule of God in Christ, is to love thy neighbour as thyself, ergo if thou doest love to be rich, then thou must labour to have thy poor neighbours so rich as thou wouldst be. I need not reiterate this matter so often, if men would confess the truth, for all reasonable men do know, that this is the right rule; but self-love, and an evil, long-continued custom, pride, the devil, Tyranipocrit, partiality, the world, and all impious persons, in this cause do make war against God and nature, Christ and reason, against truth and justice, against their own consciences, and the welfare of mankind here and hereafter. O partiality and hypocrisy, how do you deceive men through new formes, and respect of persons. When the new tyrants which have driven out the old, are in all things so bad or worse than the old tyrants were, only they have, or do pretend to have a better faith, and a new form of tyranny, and in all their other practises, they are worse than their predecessors, then it seemeth that the devil is grown young again, or else he did cast out himself, that so he might return again with more power, to commit more strange impieties. And therefore all you which have cast out any old Tyrants, consider seriously what you have yet to do, and so near as you can, make and maintain an equality of all goods and lands, for that is your duty, which if you will not perform, you are worse than the old tyrants, because you did pretend a bettering, which they did not.

And now to better some, and not all things which you are able, God no doubt will esteem of your Reformation, as he did of Saul's and Jehu's proceedings, and therefore remember, it is not new forms, but a new condition that we do want, we have no need of tyranny in a new fashion, but of a changing of manners and customs, which are evil and prejudicial to the Commonwealth, into such as may be beneficial to all mankind: for a bettering in some, and not in all things that you can, that is a double sin, and therefore do all that you can, or nothing at all, for God will not be mocked. It is because the rich do rob the poor of their necessary maintenance, that pride and gluttony doth so abound in the rich. Now in this cause, I take God, who is the impartial Judge of all causes, to judge this cause, concerning an equality of worldly goods for men to live on: and for men's consciences, let God alone with them, for he alone knoweth how to deal with them. And therefore all you Tyrants and Hypocrites, if you will not labour and be willing to do the will of God, according to the rule and example of Christ, but will continue in your tyrannizing, O then, as you tender your own salvation, forsake Christ in words, as you have done in works, and do not play the Hypocrite any longer; but if you hate his nature, then cast off his name, because s*imulata sanctitas, est duplex iniquitas*.("To pretend holiness, is doubly sinful").

Now if this doctrine seem strange, it is because the impious world hateth it, and maintaineth the contrary, which is a sure rule to know that this is the right rule, and we must not follow a multitude, to do evil; but if you will not approve of it, because it is according to the revealed will of God in Christ, yet consider that it is contrary to corrupt nature, and therefore approve of it, and maintain it, for both those rules are sure rules to find out the right rule; for God loveth the truth, and corrupt nature hateth the truth. Now to love our neighbours as ourselves, the rule is always in us, we need not ride, nor go to church, nor hear Preachers, nor read books, to attain to this knowledge: Every man knoweth how much he loveth himself, and what he most desireth, and if a man's desire be good, then that is the rule by which he should build up his neighbour; but if his desire be evil, then it is no rule for him nor them, and therefore we must first be good, or no doing good can help us, therefore will well, and all is

well. And therefore when any offices, or officers, are become prejudicial to the Commonwealth, let them be willingly forsaken: yea, and Magistrates if need be, must part with their lives and souls, if it were possible, for the benefit of the people: and if in this cause you will not imitate Christ, remember Moses, Paul, Lycurgus, Otho, Codros, and more worthy men: some of them have lost their lives for the safety of the people, and others have wished themselves to be separated from God, for the salvation of the people.

It is not enough, that some Tyrants be removed, but all tyranny must freely be forsaken, for it is alike evil, to do good with an evil will, as it is to do evil with a good will. O consider this, all you rich Tyrants, you that have robbed the poor, and yet you will not hang yourselves, neither will ye permit the law, nor the hang-man to hang you, and which is worst of all, you will not make satisfaction, by restoring again unto the poor, their goods which you have wrongfully taken from them.

And now for conclusion, consider that God made all the world for man, to that end that man should give his desire unto God, for before the creation of all things were in God, immutably without change, operation, or alteration, as now they have, and so they were all good, but not so good as God would have them, and therefore God would let out himself in the creatures, because he would have a free-willing sacrifice, and therefore he did set man free; for so as he was in God uncreated, he could not give unto God that which God had not then given unto him, which was his free-will. Before the creation all things were in God, and when the creation shall be consumed or refined, then all things must return again unto God; but during the time of this natural dying life, it is not so, for so long as a man liveth, or rather dieth in this world, he hath a free mutable power, to will both good and evil. I think no man can deny this, but then comes in that great question, to wit, What Adam lost, and what Christ found for us. What we lost in Adam, and found in Christ, God knoweth; but this, through God's grace, I know, that every man hath a willing desire, whether it was taken from him in Adam, and given him again in Christ, God knoweth; but now man hath it: I mean a desire, and although he cannot do good, yet he can love good, if he will, and if he cannot shun evil, yet he can loathe it, if he will, and so as a man desireth, so God accepteth, and so he disposeth of man, not as he hath done, but as he desireth to have done, and to do if he could, for the works are God's, but the willing is man's, because God gave it him: And God doth not always work that good in us which we desire, for then we should have no strivings against the evil, as we have, but God always accepteth the good will and desire of any man. Now those which do maintain an absolute predestination in God of man, without man's consent, would have men in this life to be so in God, as they were before the creation, which is the greatest absurdity that ever was maintained: but of this matter I have treated before.

And now for a farewell, I would desire all noble Princes and Prelates, and all superfluous rich persons, to consider the vileness of wilful and examplary sins, and from henceforth, if the devil must be served with pride, tyranny, hypocrisy, &c. yet hereafter let him serve himself, or let the poor cursed people which know not the Law, serve him, and let them have their dinners served in with trumpets, as you have, and let them ride in coaches drawn by six or eight horses, and let them force men to go to war and kill one another, and let them pardon murderers, and hang poor, and maintain rich thieves, and let them have their servants and slaves to kneel unto them, and let them live idle, or let their actions be worse than idleness. O

let the poor people do such things another while, and do you be poor, and behold such manners in them, as they have a long time beheld in you, and then it may be that you will loathe them in the poor, and be ashamed of them in yourselves. O let the poor people do such things, if they must be done; but for Kings and Queens, Lords and Ladies, gentle-men and gentle-women, Holy Fathers, gracious Bishops, learned Divines, such as command and teach others, for such to be slaves to sin and the devil, to help him to maintain his proud impious kingdom, that is the greatest shame in the world. O consider that you are Christian rulers, and therefore your lives and manners should best accord with the life and manners of Christ. O search diligently all the whole History of Christ, and see if you can find that he had such things done unto him, as you will have done to you, or if he did cause such things to be done to others, as you cause to be done to others: See if he had his dinners served in with trumpets, or if he had his Cup-bearer to kneel unto him, or if he had so many vain titles of honour, or so many proud blazons of arms, or if he had his coach drawn by six or eight horses, or if he had so many thousands a year to spend, more than his poor neighbours, and so in all other things concerning his and your deportment. O if you could find a History that would conform Christ to you, for you will not be conformable unto him, except you change your manners, surely such a book in these days, would be more esteemed then the Old or the New Testament; But if you cannot find such a History, then leave your pride, and follow Christ in humility, if you will be Christian Rulers; but if you will not leave your pride, and all your wilful sins beside, then resign your ruling power, which you have usurped over Christians, to others, whose lives and manners do better accord with the life and manners of Christ, than yours do.

Now for the truth concerning this matter, let any man confute me, if he can, if not, then let all reasonable men labour to effect, that which God and all good men do affect: and for equality of riches, I suppose that evil-minded men will say, that it is impossible that every man should have, and hold alike portion of earthly goods. To which I answer as I have done before: That if the Rulers of this world, cannot make all the poor rich, yet they can the richest poorer, for their sin is not so much, in that some men are too poor, as it is in that some are too rich. The Magistrates duty is, equally to divide and share such goods, as God hath given them a power to dispose of, and when they have done that, then they have done their duty. O impious world, thou art not so much to be blamed, because there are abuses, but because thou maintainest them. Do thou take away the superfluous riches from the rich, and divide them amongst the poor: first limit the goods of the rich at ten, twenty, thirty, forty, or a hundred pounds a year, and then share their overplus amongst them that have lesser means, then thou hast left the other, and then see if the poor have more goods then the rich: now if one have so much as another, then it is done, if not, then make a new division again and again, so long till thou hast made them all alike rich, and yet that is not enough, but once in a year, or oftener, thou must examine every man's estate, to see if they have not made their goods uneven, and if they have, then thou must make it even again.

This is not so hard to be done, and this is plain English, and very good reason, and this would easily be done, if all men did love their poor neighbours as themselves, and if all our Judges, Lawyers, Projectors, Proctors, Plotters, and all such like creatures, and if all Magistrates in every town, would employ themselves and all their power, to make and maintain this law, and once in a year to make all even, as they do now to make it uneven.

O how many old and new Courts of Injustice are there in England, and all to deceive truth, with a feigned show of justice, and who but the devil, hath profit by our Court-holders? They call them Courts of Justice; but God knoweth if there be one just court in all the land, for till that just foundation be laid, all rules and ordinances whatsoever they be, are nothing else but tyrannical injunctions, for the rich thieves do make a combination, and it a Law, to hang a poor man if he do steal, when they have wrongfully taken from him all his maintenance; yea, those impious thieves which do rob the poor, do make laws, as they call them, to hang the poor people, when they themselves do deserve double hanging.

But now I would speak to them, which I fear will not much regard it, I mean our Divine Philosophers, and would desire them to consider seriously what they have to do: for, as I have said before, it is not enough for them to preach and teach truth, but they must preach and teach the most necessary truth, and they must reprove all persons according to their sins, without any partiality, so well the King, as the beggar, and Tyranipocrit, as the poorest slave, and if he do not, but willingly permit partiality through fear or favour to sway his affections, as they use to do, and so to be silent at the sins of great men, and yet condemn the poor for smaller offences, then all the truths which they have taught, will be reckoned unto them for lies, like Souls obedience, and Jehu's zeal, for they did some of that which God commanded them. For Saul he killed the poor Amalekites, but he would not kill their proud King, and Jehu he murdered Ahab's sons, and burnt Baal's priests, &c. for so much was for his own profit, but Jeroboam's calves and Tyranipocrit, Jehu taketh no care to root them out. O you Divine Philosophers, you do know what I should say concerning this matter, and you know how to comment upon the histories of these men: & then apply them to yourselves, and therefore strive to do all your duty, which is to reprove impartially, and to discover the white devil, which is Tyranipocrit freely, and then no doubt, but you shall have of the world so good entertainment, as Zacharias the son of Barachias had, and he was slain between the temple and the altar.

And for our Potentates, I do assure them, and if they have any consciences, they do know it better already then I can tell it them, that the best service that they can do, is to give unto every man with discretion, an equal portion of temporal goods, and when that is done, then they may go to Church and sacrifice, if they will, but not before: this is the right rule, and this is the fulfilling of the law of love, which is the law of God in Christ: this is perfect charity, & *charitas non excidit, nec potest quidem*, ("Charity does not pass away, nor can it") charity cannot err, for when it is in distress, then it looseth its self in God: & consider this, all you proud, hypocritical, uncharitable persons, which do carry your impious sins to Church, to sacrifice with them there: & remember that, *Cor vel solum orat, & vita innoxia plusquam os*,("Either the heart alone prays, and life is virtuous as well as the mouth") the object of charity should be our neighbours misery: & then, what doth an uncharitable, superfluous, rich person in the Church, before he have parted his goods with the poor: O hypocritical impiety, thou detainest the means which God hath ordained to help the poor in this life, and yet thou ridest to church, and prayest, or rather temptest God to help the poor miraculously, for thou hast, and wilt hold the means wherewith they should be holpen, and although they do know that simulated sanctity, is a double iniquity, yet they do stick to that other saying, which is, qui *nescit simulare, nescit vivere*; he that doth not know how to dissemble, doth not know to

live: & Christian world, how contrary art thou to Christ! nothing can be more ridiculous to the world, then the rule of Christ. Who will give his coat after his cloak, and turn one cheek to be smitten, after the other? Who will sell all to follow Christ? &c. but if we may have wealth and honour to be Christians, if we may rule for gain, and teach for hire, and have our lusts for laws, and play the tyrant six days, and the hypocrites on the Sunday, &c. such a Christianity pleaseth the world: we will be Christians of our own making, and we will have Christ in forms and fashions, in health, wealth and liberty, at times, and in places, &c. & consider wherefore at this present time, the world is so out of order, is it for want of Laws or Lawyers? No certainly: for the world had never more Politicians, and worldly wise men, then it hath now; but because they will not do that which God in their hearts and consciences, tells them is right: therefore they with their too much wit, and too little wisdome, spoil all the world, and all this is, because superfluous arts are more esteemed, than needful labour, and because a painted truth, or a fair lie, is more regarded then simple truth, and because in these days men have too much faith, and too little love, and because the white devil pleaseth the impious world, much better than the black, and because all impious persons do hate God in Christ, and yet they will not forsake his name, although they hate his nature, for they will have Christ, not as a Lord to rule them, but as a slave, so they will rule him, which is the greatest injury that man can offer unto God, for to keep Christ in a man's mouth, and to hate him in his heart, and to do all things contrary to his nature: what greater impiety can there be imagined? and yet so or worse, doth Tyranipocrit deal with Christ, and therefore all you which have most power on earth, strive with all your might, to cast out Tyranipocrit, with his Viceroy, Partiality, or never expect that God will bless your proceedings. God is an all-sufficient helper, but he will not be mocked, neither will he help, where there is no need of his help: First we must do all that we can in every respect, to help ourselves and all mankind, with that power which God hath given unto us already, and when in all things we have done all that we can, then we may freely go unto God for more power. We cannot call again yesterday, nor measure eternity, nor undo that which is done, such things are for God, and not for us; but to give our goods to the poor so long, till they are so rich as we are, that is for us, and that God doth require of us. And now I will review and consider what I have treated of in this Treatise, and so conclude.

The chiefest matter, and the principal points of the same, are those: That no predestined sins, can hurt man concerning his eternal salvation, except man will, and that all our thoughts, words, and works are predestined, and that in God's esteem there is no sin, but an evil will, and the desire of an evil heart, that would, if he could, do something contrary to the nature and revealed will of God in Christ, and that God's predestination is no forcing power, but a prescience and a disposing of man, so, and according as he hath in this life delighted in good or evil, and so as he hath, or doth desire to be used as an instrument for God, or the devil; for it is contrary to the nature of God, to force the desire of man, neither doth God give more grace unto one man to be saved, then he doth to all, and every man, for if he should, then God must be a partial respecter of men, which were blasphemy to affirm. And concerning our passive Religion, I have not erred in that, because for that I have not propounded any rule: for, *Christianismus non cadit sub regulus*; ("Christianity does not fall under the Law [of Moses]") and therefore let every man leave all his wilful sins, and then let him go to God in the power of Christ, which is in every man's heart and conscience, and there

he will, if they will, through his Holy Spirit, teach them which way he will have them to follow him, and what he and we in us, will have him to do for us, and with us.

And concerning our actual Religion, I have showed wherein that consisteth, which is, To give an equal portion of worldly goods unto every man, and now I say again, as I have said before, that before any good can be done in church, or Commonwealth, that Partiality must with an unanimous consent, be put to death, and he must be buried in an oblivious grave, and we must borrow Pope Paul's great stone, and lay that upon his vile carcass, so that he may never rise again, to do any more mischief in the Commonwealth.

And for my Intelligence, I have partly showed the great damage, that mankind do sustain by their mercenary dealing, concerning divine matters: and concerning faith and love, I have done the like, and I have partly showed what an impious sin it is, for an evil man to do, or seem to do good: and for the Sabbath, because we are Christians, I would have six days more added unto it, that so it might be a complete Sabbath.

Those are the principal heads of this subject, and now I say, that I think that it is bad, for a Preacher to take wages of those, which he in the Name of God ought to reprove. It is worser to prefer anything before love; but it is worst of all, to teach evil men to do good. And now if any one will quarrel this doctrine, I am a poor Artist, and a poorer Sophister, yet when all false glosses shall be out of date, and no language shall be understood, but that of the heart, when Partiality shall have no power, and respect of persons shall not know the King from the beggar: when gold and glory shall not be regarded, and when men shall have nothing but their consciences, to cloth them withal: when we shall all appear naked, before the Judgement-seat of God in Christ, then this poor contradicting, and contradicted labour of mine, shall answer for itself.

And now for a farewell, according to that knowledge which God hath given unto me, concerning his way with mankind in Jesus Christ: I say, that sin is no longer sin, than it is delighted in, and to delight in anything but God, that is sin. He that loveth God without man, he hateth God in man: and he that loveth God, and not man, he hateth them both. The prayer of the mouth, is good: of works, better: of the heart, best of all. It is bad for a poor man to sin, worse for a rich, but worst of all for a Ruler. He that sinneth through fear, doth ill: through favour, worse: through malice, worst of all. He that seeketh places to worship in, and times to pray at, is a local-worshipper, and a time-server. He that teacheth a partial God, and an artificial Religion, erreth in both alike. He that saith, that the mercy of God endureth for ever, and yet that it may fail a man in this life, if he seeketh it, maintaineth an absurd paradox. He that maintaineth that God hath predestined young children to damnation, is an uncharitable person. They that will not teach the most necessary truth themselves, nor permit others that would, are worse than that dog, that would not permit the horse to eat the hay. He that goeth to church to learn the will of God, doth well, but he that is, what he may be if he will, he hath chosen the better part. He that teacheth an absolute predestination in God of man, without man, he cannot honour God, nor comfort man. He that teacheth a partial God, loveth partiality, and that is his god. He that doth not endeavour to discover hypocrisy, he seemeth to be an hypocrite himself. He that commandeth and teacheth another to be good, and yet himself will be evil, he is that impious Tyranipocrit. He that will hate me for any truth that

God hath herein revealed through me, if he would truly forsake the world, the flesh, and the devil, and his *ego sum*,("I am") then it may be he would be of another mind.

Now I take God to witness, that I have not written anything, through hate to any person; for I do not hate Tyrants, but their tyrannies, and now I say with Cicero: Non nobis solum natisumus, ortisque nostri partem patria vendicat, partem parentes, partem amici.("Not for us alone are we born; our country, our parents, our friends, have a share in us") But to pass by parents, country, and friends, I will conclude with them noble Grecians, which said: I will maintain the truth against all men. So help me God.

Verax parit odium, Deo soli gloria.
("The truth produces hatred, glory is due only to God")

FINIS

The Mournful Cries of Many Thousand Poor Tradesmen (Anonymous)

Source: http://oll.libertyfund.org/pages/leveller-tracts-9#9.21

The mournful Cries of many thousand Poor Tradesmen,

who are ready to famish through decay of Trade.

Or, the warning Tears of the Oppressed.

(22 Jan 1648)

OH that the cravings of our stomachs could be heard by the Parliament and city! Oh that the tears of our poor famishing babes were bottled! Oh that their tender mothers' cries for bread to feed them were engraven in brass! Oh that our pined carcasses were open to every pitiful eye! Oh that it were known, that we sell our beds and clothes for bread! Oh our hearts faint, and we are ready to swoon in the top of every Street.

O you Members of Parliament and rich men in the city, that are at ease, and drink wine in bowls, and stretch your selves upon beds of down, you that grind our faces and flay off our skins, will no man amongst you regard, will no man behold our faces black with sorrow and famine, is there none to pity. The sea-monster draws out the breast and gives suck to their young ones, and are our rulers become cruel *like* the ostrich in the wilderness, *Lament*. 4. 3.

OH ye Great men of ENGLAND, will not (think you) the righteous GOD behold our affliction, doth not he take notice that you devour us as if our flesh were bread? are not most of you either parliament-men, committee-men, customers, excise-men, treasurers, governors of towns and castles, or commanders in the army, officers in those dens of robbery the courts of law? and are not your kinsmen and allies, collectors of the King's revenue, or the Bishops' rents, or sequestrators? what then are your ruffling silks and velvets, and your glittering gold and silver laces, are they not the sweat of our brows, and the wants of our backs and bellies?

It's your Taxes, customes, and excise, that compels the country to raise the price of food, and to buy nothing from us but mere absolute necessaries; and then you of the city that buy our work, must have your tables furnished, and your cups overflow; and therefore will give us little or nothing for our work, even what you[Note 1] please, because you know we must sell for moneys to set our families on work, or else we famish: Thus our flesh is that whereupon you rich men live, and wherewith you deck and adorn your selves. Ye great men, is it not your plenty and abundance which begets you pride and riot? and do not your pride beget ambition, and your ambition faction, and your faction these civil broils; what else but your ambition and faction continue our distractions and oppressions? Is not all the controversy whose *Slaves* the poor shall be? Whether they shall be the King's vassals, or the Presbyterians, or the Independent factions? and is not the contention nourished, that you whose houses are full of the spoils of your country, might be secure from accounts, while there is nothing but distraction, and that by the tumultuousness of the people under prodigious

oppression, you might have fair pretences to keep up an army, and garrisons, and that under pretence of necessity you may uphold your arbitrary government by committees, &c.

Have you not upon such pretences brought an army into the bowels of the city, and now exchange doth rise already beyond sea, and no merchants beyond sea will trust their goods hither, and our own merchants convey their [Note 2] estates from hence, so there is likely to be no importing of goods, and then there will be no exporting, and then our trade will be utterly lost, and our families perish as it were in a moment.

O ye Parliament men hear our dying cry. *Settle the common-wealth, settle the common-wealth! Strive not who shall be greatest until you be all confounded*. You may if you will presently determine where the supreme power resides, and settle the just common freedoms of the nation, so that all parties may equally receive justice and enjoy their right, and every one may be as much concerned as other to defend those common freedoms; you may presently put down your arbitrary committees and let us be governed by plain written laws in our own tongue, and pay your ministers of justice out of a common treasury, that every one may have justice freely and impartially.

You have in your hands the King's, Queen's, and Princes' revenue, and Papists' lands, and bishops', and deans', and chapters' lands, and sequestered lands, at least to the value of eighteen hundred thousand pounds by the year. Which is at least five hundred Thousand pounds a year more then will pay the Navy and all the Army, and the forces which need to be kept up in *England* and *Ireland*; and out of that the Kingdom's debts would be paid yearly; whereas now you run further into debt daily, and pay one thousand pounds by the day at least for use money; besides you may if you will proclaim liberty, for all to come and discover to a committee of disengaged men, chosen out of every county, one for a county to discover to them what moneys and treasure, your own members and your sequestrators, &c. have in their hands, and you may by that means find many millions of money to pay the public debts. You may find 30000*l*. in Mr. *Richard Darley's* hand 25000*l*. in Mr. *Thorpe's* hands[Note3], a member of yours who first proclaimed Sir *John Hotham* traitor. And thus you may take off all taxes presently, and so secure peace, that trading may revive and our pining, hungry, famishing families be saved.

And O ye soldiers who refused to disband, because you would have justice and freedom, who cried till the earth echoed justice, justice; forget not that cry, but cry speedily for peace and justice, louder than ever. There is a large petition of some pitiful men that's now abroad, which contains all our desires, and were that granted in all things, we should have trading again, and should not need to beg our bread, though those men have so much mercy as they would have none to cry in the streets for bread.

Oh though you be soldiers, show bowels of mercy and pity to a hunger starved people; go down to the Parliament, desire them to consume and trifle away no more time, but offer your desires for us in that large petition, and cry Justice, Justice; Save, save, save the perishing people; O cry thus till your importunity make them hear you.

O Parliament men, and soldiers! *Necessity dissolves all laws and government*, and *Hunger will break through stone walls*, tender mothers will sooner devour you, than the fruit

of their own womb, and hunger regards no swords nor cannons. It may be some great oppressors intends tumults that they may escape in a crowd, but your food may then be wanting as well as ours, and your arms will be hard diet. O hark, hark at our doors how our children cry *Bread, bread, bread*, and we now with bleeding hearts, cry, once more to you, pity, pity, an oppressed enslaved people: carry our cries in the large petition to the Parliament, and tell them if they be still deaf the tears of the oppressed will wash away the foundations of their houses. Amen, Amen so be it.

Notes

[1] And since the late Lord Mayor *Adams*, you have put in execution an illegal, wicked Decree of the Common Council; whereby you have taken our goods from us, if we have gone to the Innes to sell them to countrymen; and you have murdered some of our poor wives that have gone to inns to find countrymen to buy them.

[2] The merchants have already kept back from the Tower, many hundred thousand pounds, and no bullion is brought into The tower, so that money will be more scarce daily.

[3] Mr. *William Lenthall*, Speaker of the House, to cover his cozenage, gave two and twenty thousand pounds to his servant Mr. *Cole*, to purchase Land in his own name, though for his use; which he did, and then died suddenly, and the land fell to his son, and the widow having married a lawyer, keeps the land for the child's use, and saith he knows not that his predecessor received any money from the Speaker, and now Master Speaker sueth in Chancery for the Land. A hundred such discoveries might be made.

The Baiting of the Great Bull of Bashan: Richard Overton

Source: http://oll.libertyfund.org/titles/2601#lf1542-06_head_065

Title Page

**THE BAITING OF THE
GREAT BULL OF BASHAN**

Unfolded and Presented to the Affecters and approvers of the PETITION of the 11 Sept. 1648.
Especially, to the Citizens of London usually meeting at the Whale-bone in LOTHBURY behind the Royal Exchange,
Commonly (though unjustly) styled LEVELLERS.

By Richard Overton

Close-prisoner in the Tower of LONDON.

Psal. 22. 12. 13. Psal. 68. 28. 30. *Many Bulls have compassed me: strong Bulls of Bashan have beset me round. They opened their mouths against me as a ravening and a roaring Lion. Strengthen O God that which thou hast wrought for us. Rebuke the Company ot Spearmen, the multitude of the Bulls, with the Calves of the people till every one submit. Scatter thou the people that delight in war.*

Imprinted at London, 1649.

Gentlemen,

BEING necessitated (by some over-sudden misdeemings from amongst you) some few days since to assert and avow the continuance of my integrity to those sure foundations of peace and freedom, offered to the people of this Nation under the form or draught of an Agreement of the People, May 1. 1649.

It hath happened with me, as with other adventurers into the public: All palates are not pleased with that Sheet intitled Overton's Defiance etc. yet falleth it out no other wise then I expected; it seems many are weak and as many are offended, and chiefly with that figurative passage of the Bull; especially at the word pox; but they need not much, did they but also take into their thoughts, the adulterous and wicked generation, on whom that metaphor is made good, a people whose heart is waxed gross, and their ears dull of hearing, having closed their eyes, least at any time they should see, hear, understand and be converted.

To such a people Christ spake not but in Parables: why then to such might not I use the Figure of the Bull of Bashan, or rather of the bull-baiting, with all the circumstances Emphasis Gratia thereunto appertaining? But there's uncivil language, such as becometh not the Gospel of Christ. I answer (my Brethren) he or she (how pure or nice soever to the eye) that is not guilty of real gross incivilities both in word and deed, let him or her throw the first stone at that seeming incivility, for at most you can make it but so in appearance, and no like is the same. The figure is but the shell; will you not crack the shell to take out the kernel? pass through the Parable to the Moral thereof? Aye, but it jeers and that's not the language of Canaan; and be it so: Is it not recorded that Elijah mocked the Priests of Baal, and said, *Cry aloud for he is god, either he is talking or he is pursuing his Enemy, or he is in a journey, or peradventure he sleepeth, and must be waked*.

Sure this was a jeer to some purpose: here Elijah bid them cry aloud etc. and 'tis justified; then why now may I not cry ha-looe-ha-looe, etc. and not be condemned? What if I had turned fiddler in that paper, Christ himself useth the simile of a piper, saying, *we have piped unto you and ye have not danced* (Mat. II. 17.) And truly I think we (the four poor sea-green fiddlers in the Tower) may take up the same saying, We have piped unto you ever since the first of May, the most pleasant tune of the AGREEMENT of the PEOPLE, but ye have not danced up so roundly as so sprightly a tune deserves. But you will say (it may be) I am still in the language of Ashdod (as perchance you may take it) or that this dialect is of consanguinity with the other: Tis true; things (however in themselves) are to others as they are taken. He that should take the Parable of Dives and Lazarus in the bare letter (how known canonical soever in its own genuine sense) he must explode it the Scriptures and at best give it but a place in the Apocrypha, for the Letter or character thereof (if that must be the sense) is contradictory to the body of divinity, except you will say, to believe that the rich glutton and the beggar left not their eyes, tongues, fingers, etc. in the grave is Orthodox. And so of my metaphor of the bull, the use of the word genitals, pox, etc. you may say is uncivil in the letter, but how uncivil I pray in the moral? Know ye not that whosoever shall but fasten on the genitors or parents of the peoples ruin, so, as to pinch the grand imposters and deluders of the times, he burns his fingers, is smit with the *Morbus Gallicus* of the enslaving sword; For, what's he, that is precisely honest to the Commonwealth, that can scape persecution? As it hath been of old and is still in things spiritual, He that will live godly in Christ Jesus shall suffer persecution; so he now, that will but faithfully discharge his duty to the public, shall be

sure to be cast upon the fiery trial, that dog's mouth (as after the metaphor) shall be sure to be burnt, and tis well he scapes hanging as the time goes.

Now I pray, to how much incivility doth this amount? Is it so worthy your second condemnings as it may not be indulged with a favourable eye? Love envyeth not, it judgeth the best; I had thought with two or three merry jigs to attempt an uproar in all the laughers in England, but I see you are a company of dull souls, mirth with you is like a shoulder of mutton to a sick horse, or worse, you straight convert into melancholy, trample it under your feet, turn again, and are (some of you) ready to rent me; He that had cast Pearls before Swine could have expected no less.

Indeed, you looked (many of you) upon me as in a sound at my close imprisonment; but truly, when I came abroad with that ignorant sheet, it found you in a dead sleep, as men in a trance, portending, as if the champions of the eleventh of September had been sparrow-blasted with the business of Burford: and I essayed, to put you out of your dumps, and mind you of the Agreement of the People as the centre, or *ne plus ultra* of all our engagements; but it seems it proved but as music to the house of mourning; yet however, it hath so far gained its end; if by it you will not be provoked to your duties equally with us, it hath awaked you into a little discourse pro and con, though it be but to point at my weaker parts, and that's better than nothing, if rightly applied, for *ex nihilo nil fit*: by this you may take notice of your own infirmities in so wire-drawing of mine: Certainly, it may provoke you to consider of what spirits you are, not unlike such as strain at a gnat and swallow a camel, that usually in any discourse pass over what concerneth themselves, though of never so serious and weighty consideration in point of their duties, and betake themselves wholly to spy out the spots and infirmities thereof, and of the author, and fall foul thereupon, and so sleight their duties, stifle and smother the thing that is good: And now (my tender friends) I pray tell me what spirit is this? 'tis a foul spirit, away with't for shame; go purge, go purge; one pennyworth of the Agreement of the people, with a little good resolution taken morning and evening, will work out this corruption, cleanse and purify the blood, and put a period to this distinction of parties, allay the feud and division of the people, and state us in firm freedom, safety and peace; and then there will be none of this catching and carping, this lying in wait to snap at infirmities; and till the Agreement be settled, this is not to be expected.

I have known, when things as unserious as my last sheet, dressed out in the youthful attire of mirth, hath found a very large acceptance not only with you, but even with this generation of men, that are now the Enemies of the People; and I think if I have not forgot the Arraignment of Persecution, and some other things of that nature, that I myself have been one of those who have had the honour of such acceptances: But *O tempora! O Mores!* how few are the same yesterday and to-day? success changeth men's minds as the wind doth the weathercock.

But (my friends) your gravity (which I am afraid hath too much of Melancholy in it) cannot more move me to a more serious Dialect, then my own affections incline me, I prize both in their places; as I affect the one, I respect the other: for sure, modest mirth tempered with due gravity makes the best composition, most natural and harmonious: God in the temper of our natures as he hath made us earth, so hath he enlivened that dull lump with the element of fire, which is the *forma formans*, the giver and preserver of being and motion, and

the original of that habit of laughter: Therefore mirth sure is of Divine instinct, and I think I may boldly say, more natural than melancholy, and less savours of the curse. Nature in its creation was pure and good, void of corruption, or anything obnoxious or destructive: all misery and mischiefs came in with the fall, as a curse upon the creature, as death, sorrow, tears, pains, etc, in which number you may reckon melancholy, for 'tis both unnatural and destructive to nature, and so fitly reputed a branch of the Curse, and 'tis the root of the root of all wickedness, covetousness; for where have you seen a melancholy man that's not covetous? and a covetous man seldom proves a good Commonwealth's man: yet this ill weed is gotten into so religious an esteem that all our Religion is turned into Melancholy; that, he that cannot whine, pipe, weep and hang down his head like a Bulrush and seem sad unto men, is profane, light, hath not anything of God in him, is a Reprobate, is condemned and censured of all, as neither fit for Church nor Commonwealth; And thus comes it to pass; my mirth is heightened to such a transgression, even to cast me under the present anathema of the now godly party.

But my Brethren of the Sea green Order, take a little wine with your water, and I'll take a little water with my wine, and it will temper us to the best constitution. I wonder what meaneth your late dullness of motion, appearing as men in a dream, or as if you were another sort of people then the Authors, promoters, approvers and presenters of the Petition of the 11 of Sept. that people use to be the most active and vigorous People in England for public Freedom and safety, they use to fear no colours, the more they were pressed down the more they pressed forward, and the more they increased; few months have passed that they have not in point of Common-Right produced some eminent peace: but your heads have drooped of late, nothing hath appeared, not one punctilio in supportation and promotion of the Agreement; deep silence hath covered you; fie, fie; be not cowed out of your abilities and principles by the present rage of the wicked: compare but the strength of your principles and the strength of an army, and tell me which is stronger: How many persecuting powers have fallen before your principles as Dagon before the Ark? and who hath been able to stand before them, even from Episcopacy to this whited and Jezebel-like painted Independency? Think you, that this unparalleled tyranny, under this new name, more fierce and cruel then his fellows, trampling the residue under its feet, that it shall scape the vengeance of Gods wrath more than its Predecessors? no, no; God's motto is *Semper Idem*. Be not therefore dismayed or daunted at the height and magnificence of this insolent faction, the new sons of perdition, that are set up to deceive if it were possible the very Elect.

It is your own evil and weaknesses and of those that are professors and pretenders to the same principles with you, that our cause is thus under a cloud: would you all act together, all suffer together, all be as one; and not thus (as some amongst you commonly use) hang back in the adversity, and be seen in the van of prosperity (not daring when the storm rageth, to peep into the tempest for fear of being blown away) we should not be at this pass with our Cause.

Where there is anything of venture or hazard, while 'tis in the embryo, who's not then busy and forward? but when 'tis put upon the personal test for execution, O then one hath bought a piece of ground, and must be excused; another a yoke of oxen, and he must go see them; and a third hath married a wife and therefore must please her.

Friends, be not offended, this is a crime deserves your repentance; I condemn you not all, it is but some few; A little Leaven you know leaveneth the whole Lump; therefore do ye

beware of the leaven of the Pharisees, it much retardeth your motions and blasteth their fruits; the public is a loser thereby, and your cause receiveth damage: let those whom this pincheth, be thereby provoked to amendment, it is worthy their care: For know you not, that it is many hands make light work? If the stress or weight of the work be laid upon one, or some 3 or 4, it must needs go on slowly: Why, is not he that's most backward as forward as the best? it is his cause as much as it is any man's, and thereto in duty as much obliged as any. We are no more concerned than yourselves, 'tis but upon the point of common duty (which binds all) to our Country, that we suffer, and we count it our joy, for that we know we suffer for well-doing, and though we perish in the work, our reward shall go with us, for our Redeemer liveth, and that is our stay. Therefore why stand you still, and are not provoked to this good emulation; be as active and vigilant, and you shall share in the rejoicing, and 'tis such (I must tell you my Friends) is worth your having; *Dulce est pro patria pati* [it is sweet to suffer for one's country].

Fear not those hills and mountains that are in your way; it is but your want of faith that they are not removed, and cast into the bottom of the sea: While you lift up your heads, are vigorous and active, your principles present you as Steeples above the rest of the people; every man is a strong barricado in the way of the Enemy, and your principles flourish and get ground but when you are fearful, are flat or remiss, then they retire and fade; for they are said to increase or diminish, as they get or lose ground in the understanding or acceptance of others: And this ever take as a sure Rule, That the most virtuous and saving principles in a person most undaunted and faithful, the more they are suppressed, and the more he is persecuted, the more they prosper and spread; of so mighty an efficacy are his sufferings and testimony; as, in the case of Paul is witnessed. Now I would (saith he) ye should understand, Brethren, that the things that happened unto me, have fallen out rather to the furtherance of the Gospel; so that my bonds in Christ are manifest in all the Palace, and in all other places, and many of the Brethren the Lord waxed confident by my bonds, are much-more bold to speak the Word without fear: And this is all the persecutor gaineth upon the undaunted asserters of righteousness; his own sword is turned into his own bowels: persecution, as the viper, devoureth its own parent. Then faint ye not (my friends) rouse up your heads and be valiant; lift up your agreement of the people again, and put it upon the public stage for promotion and subscription, and doubt not: What man that there is amongst you, that is fearful and faint-hearted, let him depart your meetings, and return to his house: the more the Enemy stormeth, the more resolute and vigorous be ye; give them enough of persecution; the more they persecute, the more do ye appear, that your bands may be famous; for with fetters, irons, and prison walls you may shake them to pieces; 'tis their tyrannies, cruelties and oppressions must be their fall, through which you must beat your way for the agreement.

I highly honour the fidelity and valour of Mr. Christopher Chisman, who notwithstanding his imprisonment, his abuses and sufferings, hath not wrapped up his talent in a napkin, but like a good and faithful servant hath improved his imprisonment to the public advantage; see his book, entitled, *The Lamb Contending with the Lion*, 'tis worthy your imitation. Let your light (as his) so shine before men, that they may see your good Works, and glorify your cause; fear no dangers; the high and mighty cedars are never able to overtop your principles; what though ambition hath mounted to the title of Lord Governor (forsooth) hath not your vigorous principles slain both the Lyon and the Bear, and shall not this uncircumcised Philistine be as one of them?

But (my friends) I am informed those painted sepulchres of Independency desire your compliance and treaty with them: But touch pitch, and you shall be defiled, have nothing to do with them; touch not, taste not, handle not, which all are to perish with the using; Remember the fidelity of Uriah to David: The Ark, and Israel, and Judah abide in tents, and my Lord Joab, and the servants of my Lord are encamped in the open fields, shall I then go into my house, to eat and to drink, and to lie with my wife? As thou livest and as thy soul liveth, I will not do this thing. Your Agreement lieth half dead in the streets, your friends and its assertors are in prison, with sentinels at their doors, denied the access and visitation of friends, have the catch-poles of the Council of State enter their chambers when they are in bed, with musketeers at their heels, search, rifle, catch and take away anything that any way they may wrest unto their bloody ends against them, as formerly, and now, the other day (July 4.) they have done, and all the land mourneth and groaneth at the calamity and miseries upon it for want of the settlement of a just constitution of Government; and shall you go unto them (those pests and vipers of the Nation) to treat or comply? As you live and as your soul liveth you must not do this thing.

While your agreement is trod under their feet, your friends under their cruel captivity, etc. let him that treateth with them amongst you, or with any of their creatures, or keepeth any correspondency with them, be to you as a reprobate, let the mark of Cain be set upon him, that every finger may point at him for a traitor, and a Judas to the people that meeteth him.

If a wife or child be like to be destroyed by fire, water, or thieves, he accounts himself base that dare not venture his own life to save theirs: our cause is of a more transcendent value, and we suffer for it; and can you see it destroyed in us, and we for it, and not be as natural as in a private relation? the lives, liberties, and freedoms of all is contained in it? If your neighbours ox or his ass were in a ditch, it is a shame to pass by and not to help; and behold, here's all in the ditch, then, why venture you not your time, your labours, your moneys, etc. to redeem out all, our cause, the nation, and us in it, and with it.

I confess no people in England have been more vigorous, more active and diligent, and more adventurous for the Cause of the Nation, and for our Liberties than most of you: we have been as precious to you as the apple of your eye; you have spared no hazard, no toil or time to get us at freedom, and I hope we shall never be so ungrateful as not thankfully to remember that service of Love: To you we are obliged in the deepest obligations of any others in England.

But now considering the extreme necessity of your still constant unwearied prosecution, I have emboldened myself to press you forward to the good work of the people, that at this time you may be as vigilant and industrious as at any other, that public life and spirit may still be preserved and increased in our cause, even in these worst of times.

And if I have been a little too sharp in my advice, and admonishment, impute it I pray you to the heat of my zeal and ardent affections to the promotion of that Cause; for truly to me it is as the life of my life; without it I'm nothing, with it I live, and therein am
Yours and every man's as my own
RICHARD OVERTON
From my close imprisonment in the tower of London
July the ninth, 1649.

Richard Overton

FINIS.

Muggletonians

A Transcendent Spiritual Treatise: John Reeve & Lodowick Muggleton

Source: http://muggletonian.org.uk/Early%20Muggletonian/A%20Transcendent%20Spiritual%20Treatise.htm

Title Page

A
TRANSCENDENT
SPIRITUAL TREATISE,
UPON
SEVERAL HEAVENLY DOCTRINES,
FROM
THE HOLY SPIRIT OF THE MAN JESUS, THE ONLY TRUE GOD
SENT UNTO ALL HIS ELECT,
AS
A TOKEN OF HIS ETERNAL LOVE UNTO THEM BY THE HAND OF HIS OWN PROPHET, BEING HIS LAST MESSENGER, AND WITNESS, AND FORERUNNER OF THE VISIBLE APPEARING OF THE DISTINCT PERSONAL GOD IN POWER AND GREAT GLORY, IN THE CLOUDS OF HEAVEN, WITH HIS TEN THOUSANDS OF PERSONAL SAINTS, TO SEPARATE BETWEEN THE ELECT WORLD, AND THE REPROBATE WORLD, TO ALL ETERNITY;

==========

JOHN REEVE & LODOWICK MUGGLETON,
The two last Witnesses and true Prophets
OF
THE MAN JESUS, THE ONLY LORD OF LIFE AND GLORY, SENT BY HIS HOLY SPIRIT TO SEAL THE FOREHEADS OF THE ELECT, AND THE FOREHEADS OF THE REPROBATE, WITH THE ETERNAL SEALS OF LIFE AND DEATH; AND SUDDENLY AFTER WE HAVE DELIVERED THIS DREADFUL MESSAGE, THIS GOD, THE MAN JESUS, WILL VISIBLY APPEAR TO BEAR WITNESS WHETHER HE SENT US OR NOT.

Ye that are the Blessed shall patiently wait for the Truth of this thing.

(1652)

AN EPISTLE

FROM THE Holy Spirit of the Lord Jesus Christ, the eternal Father, written by the Lord's two last Witnesses and Prophets that ever shall declare the mind of God, the Man Jesus, that was crucified without the gates of Jerusalem; the Lord Jesus, by us, His poor despised Messengers, hath sent this writing unto the Christian world so called. Wherefore we declare, by virtue of our Commission given unto us by voice of words from the Holy Spirit of the Lord Jesus, from the throne of His glory, to make known His prerogative will and pleasure, both to the elect world and reprobate world, a little before His glorious coming to separate between the two worlds, that whosoever despiseth this writing, whether he be a king or a beggar, by calling it blasphemy, or heresy, or delusion, or a lie, or speaking evil of it in any kind whatsoever; in so doing they have committed that unpardonable sin against the Holy Ghost or Spirit that sent us. Wherefore, in obedience to our Commission from the Lord Jesus Christ, whom they have despised, and not us, we pronounce them cursed, both soul and body, from the presence of the Lord Jesus, elect Men, and Angels, to all eternity.

JOHN REEVE and LODOWICK MUGGLETON, the Lord's two last true Witnesses and Prophets, spoken of in the Eleventh of Revelation, a little before the coming of Him that sent us, who is the Judge of both quick and dead.

CHAPTER I.

1. *Of my Commission received by Voice of Words from the Spirit of the Man Jesus in Glory.* FEBRUARY the 3rd, 4th, and 5th, 1651, three mornings together, much about an hour, the Lord Jesus, the only wise God, whose glorious Person is resident above or beyond the stars;
2. I declare from the Spirit of truth, that this Jesus, from the throne of His glory, by voice of words, spake unto me John Reeve, saying: I have given thee understanding of my mind in the Scriptures, above all men in the world.
3. The next words the Lord spake unto me were these, saying: Look into thine own body; there thou shalt see the kingdom of heaven, and the kingdom of hell. The Lord spake unto me twice together.
4. Again, the Lord spake unto me these words, saying: I have chosen thee my last messenger for a great work, unto this bloody unbelieving world; and I have given thee Lodowick Muggleton to. be thy mouth.
5. At that very moment the Holy Spirit brought into my mind that Scripture of Aaron given unto Moses.
6. Again, the Lord spake unto me these words, saying: I have put the two-edged sword of my Spirit into thy mouth, that whoever I pronounce blessed through thy mouth, is blessed to eternity; and whoever I pronounce cursed through thy mouth, is cursed to eternity.
7. When I heard these words, my spirit desired the Lord, that I might not be His dreadful messenger: for indeed I thought, upon the delivering of so sad and unexpected a message unto men, I should immediately have been torn in pieces.
8 Again, the Lord spake unto me these words, saying: If thou dost not obey my voice, and go wherever I send thee, to deliver my message, thy body shall be thy hell, and thy spirit shall be the devil that shall torment thee to eternity.
9. Then for a moment I saw this hell within me, which caused me to answer the Lord these words, saying: Lord, I will go wherever thou sendest me; only be with me.
10. These were the Lord's words, spoken unto me the first morning, and my answer unto my God; I being as perfectly awaked when He spoke unto me, the Lord is my witness, as I was at the writing hereof.
11. Again the next morning the Lord spake unto me, saying, Go thou unto Lodowick Muggleton, and with him go unto Thomas Turner, and he shall bring you to one John Tane,

and do thou deliver my message when thou comest there; and if Lodowick Muggleton deny to go with thee, then do thou from me pronounce him cursed to eternity.
12. These words the Lord spake unto me the second morning and no more.
13. The third and last morning, the Lord spake unto me these words, saying: Go thou unto Lodowick Muggleton, and take such a woman along with thee; and then go thou unto one John Robins, a prisoner in New Bridewell, and do thou deliver my message to him when thou comest there.
14. These were the Lord's words the third and last morning, and all the words in the commission of the Lord spoken unto me; only this message of the Lord extends in general to the whole world, because the elect Jews and Gentiles are mixed in marriages through all parts of this earth, for whose sakes only we are sent:
15. But as for those natural unbelieving Jews, that deny that God is come in flesh, those Jews shall never come to the faith of Jesus; we are not sent unto these.
16. The Holy Spirit beareth witness in my spirit of the truth of that which I shall write unto you, that the first words that the Lord spake unto me, the words speaking came into my spirit and body, with such an exceeding bright burning glory of God-like majesty, that I did not well know whether I was a mortal man or an immortal God;
17. So glorious are the words of the immortal God, that the tongues of men or angels can never express it;
18. My body also was changed at that time for a season in a most dreadful manner to behold, of which there be many that can bear witness, at this time.
19. Again, for your information that are spiritual, the Lord opened the understanding of my fellow witness, and made him obedient with me in the messages of the Lord, as Aaron's understanding was opened, to make him obedient with Moses in the messages of the Lord at that time.
20. And the Lord hath given him as glorious testimonies by revelation from his Holy Spirit, many a time, of the full assurance of this commission to be from the Lord, as ever the Lord gave to Aaron, to assure him that Moses's commission was from the Lord;
21. Only Moses's commission (he being the Lord's first commissioner unto men) was manifested by natural signs, visibly upon the bodies Of men and women;
22. And, on the contrary, we being the Lord's last commissioners, our commission is manifested by spiritual signs upon the invisible spirits of men and women, because our message is all spiritual, concerning men and women's eternal weal or woe in the life to come.

CHAPTER II.

1. *Of the last great deceiving Antichrist, and Man of Sin, that ever shall be.*
AGAIN, that you that are elected unto eternal glory may understand something of this John Robins aforesaid;
2. I declare from the Holy Spirit, that this John Robins was that last great Antichrist. or man of sin, or son of perdition, spoken of by Paul the Apostle in the Thessalonians, who (as it is written) opposeth and exalteth himself above all that is called God; so that he as God, sitteth in the temple of God, showing himself that he is God;
3. This is he that was to appear in this last age, a little before the personal visible coming of the Lord Jesus in the clouds with His ten thousand of saints in power and great glory.
4. To separate between the persons of the true Christians, whose weapons are spiritual faith, that work by love and patience, with all other such-like heavenly virtues, from the persons of all lying hypocrites, who call themselves Christians, but they are indeed far worse than heathens, by killing their neighbours with the sword of steel.

6. Therefore their damnation will be far greater than the heathens in the day of the Lord's vengeance.
6. Again, it would be too tedious to write unto you, wherein this John Robins did appear to be the man of sin as aforesaid;
7. So that the Pope is not the man of sin, as men blindly imagine, for want of the spirit of the Scriptures; but, on the contrary, I declare from the Spirit of the Lord Jesus, that all men that call themselves Christians, and yet make use of the sword of steel, in any case whatsoever, the Pope and those men are both Christians alike;
8. Therefore to be an Antichrist or a man of sin, to oppose God, as beforesaid, I declare from the Holy Spirit that is, when a man doth exalt himself in the place or person of God, and doth set up a worship seemingly far more pure than the simple plain worship of God.
9. And to manage his design he doth show many great lying signs and wonders, as this John Robins did, to the amazement of many deceived by him.
10. It was a spiritual opposing of Jesus, which is the only God, by showing of seeming spiritual lying signs and wonders, as this John Robins did; yea he showed such signs as the popes could never show, nor never shall show:
11. Wherefore, that you that are the elect may no longer remain in the dark concerning the last great spiritual Antichrist, I declare from the Lord Jesus, that this John Robins did attribute to himself the titles of the only God:
12. First, he called himself Adam Melchisedek; again, he called himself the God and Father of our Lord Jesus Christ:
13. Also, he held forth a Trinity of persons; as, namely, Adam, Abel, and Cain: again, he called himself the first Adam, saying, after he had been five thousand six hundred and odd years in the dust, he was risen from the dead, to deliver his people;
14. Then he said Abel was his son Jesus, the second person of his Trinity; then he called Cain the Holy Ghost, and this was his third person of his Trinity.
15. This Cain, that was the seed of the serpent, or son of the devil, this was his Holy Ghost.
16. I could write very much of his Trinity concerning his wife Eve, so called by him; and of a Jesus he said should be born of her, of his begetting; and of a disciple of his that he called Cain, to make up his counterfeit Trinity, but that it would hinder things of more value.
17. Again, he declared, that he knew all angels, their names and their natures; also, he said, he had a power over all voices; also, he said, that he knew what the spirits of men spake that were in the dust; again, he said, that he was judge both of quick and dead:
18. Again, he said, that the Lord Jesus was a weak and imperfect Saviour, and afraid of death; but he said, that he had no fear of death in him at all; but this Cain hath proved himself an old liar, since his great blasphemy against the Lord Jesus:
19. Again, this John Robins did declare, that he was to gather the Jews in all nations, and to lead them into their own land, unto Jerusalem; with many more such-like things declared by him.
20. As for his lying spiritual signs and wonders, they were these and such-like: unto some that were deceived by him, he did present the form of his person riding upon the wings of the wind, like unto a flame of fire:
21. Also he did present unto some in their beds a great light like unto a flame of fire over all the room, that they have been compelled to hide their faces in their beds, fearing they should be burned; but when they hid their faces in their bed, the light did appear brighter than before:
22. Also he would present unto them half-moons and stars, and sometimes thick darkness, darker than any natural darkness whatsoever.
23. Also he did present his head only in the day time, without a body, to a gentlewoman that I

know, in her chamber; also presenting unto her, to deceive her, the forms of strange beasts, as, namely, dragons and such-like.
24. Again, I declare from the Lord, that this John Robins did present the form of his face, looking me in the face in my bed the most part of a night, insomuch that I cried in my spirit unto the Lord, and the Lord, by his Spirit, revealed this great Antichrist unto me, to my exceeding joy and his everlasting praise.
25. Much more might be spoken of his deceits in this kind; but now I shall declare the manner of his being worshipped as a god by those deceived by him.
26. They prayed unto him, and they fell flat on their faces, and worshipped him, calling him their Lord and their God.
27. Also he gave commandment to some of them, that they should not make mention of any other god, but him only:
28. Also he gave authority unto some of his disciples, both unto men and women, to change their wives and their husbands, telling them that they were not united to their own bone.
29. This cursed Cain changed his own wife first, for an example, and called her name Eve, telling his disciples that she should bring forth his Son Jesus, and it should be caught up into heaven: many of his disciples following of his cursed example to their utter ruin in this life, and that to come.
30. Also he commanded his disciples to abstain from meats and drinks, promising them that they should in a short time be fed with manna from heaven, until many a poor soul was almost starved under his diet, yea, and some were absolutely starved to death, whose bodies could not bear his diet;
31. For those that believed on him indeed, they brought in their whole estates unto him, so that then he had full power over their souls, and bodies, and estates, and he did plague their spirits and bodies at his pleasure in a most dreadful manner, if they were not obedient to his commands, of the which I myself was an eye-witness.
32. I could speak more of this prince of devils in this last age, but I know I have written enough for a spiritual Christian to discern something of this great deceiver in what I have written.
33. When his wickedness was at the full, the Lord Jesus sent me, as beforesaid, unto this John Robins, to declare his wickedness unto him, and immediately to pronounce him cursed in soul and body, from the presence of the Lord Jesus, to all eternity; unto the which I, with my fellow-witness, were made obedient.
34. Then about two months after this sentence of the Lord Jesus, this John Robins wrote a recantation of all his seeming great matters declared by him, and sent the writing to General Cromwell, and so obtained his liberty;
35. And when he was out of prison, he gave all his disciples about London the slip, and with what silver he had left, that he had cheated from them, Cain-like, instead of building of cities, he went into his own country and repurchased his land;
36. But it was rebought with the innocent blood of many poor innocent souls, in the highest nature, that ever any man gained such a sum of silver as he did.

CHAPTER III.

1. *Of the Unlawfulness for a Spiritual Christian to war with a Sword of Steel.* 21. *What was from Eternity*.

AGAIN, I declare from the Lord Jesus, that all those
that bear the name of Christians and yet make use of the sword of steel to slay men who are the image of God, they are utterly ignorant of the true God, the Man Jesus, and enemies to His

Gospel that commands men to love their enemies;
2. Therefore their fleshly reasoning causeth them to forsake the gospel of suffering the cross of Christ, and they apply themselves to the law of Moses, to prove it lawful to kill the gospel of Jesus, instead of yielding obedience to it.
3. Unto you that are chosen to work righteousness, I declare, by revelation from the Holy Spirit, that no spiritual Christian hath anything to do to meddle with any Scripture from the law given by the hand of Moses, to prove it lawful to war with the sword of steel, because it was lawful for the nation of the Jews only, by commission from the Lord, to war against all the heathen Gentiles that rose up against the Jews, because they worshipped the God of Israel, who was contrary to the heathen's idol gods;
4. And this war of the Jews was lawful until God the Father became flesh, to reconcile both Jew and Gentile into that one faith in the body of his flesh, and no longer.
5. Therefore, since God became flesh of our flesh, and bone of our bone, sin only excepted, I declare from the Lord Jesus, that they that are Christians indeed, they are not under the law of Moses, that is, a sword of steel, but they are under grace, or the gospel of Jesus, that is, the sword of the Holy Spirit.
6. That makes all true Christians to understand, that in this world their portion is to suffer all kind of wrong from all men, and to return mercy and forgiveness unto all men, yea, and to forgive those that would kill them, because they know all vengeance is the Lord's, and He will repay it; therefore they dare not rob God of His glory.
7. Again, when the Lord Jesus gave that new law of love unto all his elect believers, where He saith, It was said of old, An eye for an eye, and a tooth for a tooth; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you.
8. These be those Christians indeed that may be called perfect, as their heavenly Father was perfect; the Lord Jesus, who did all good, and suffered all wrong, yea, and laid down His life for that whole world of His elect, when they were all become His enemies.
9. Again, I declare from the Lord Jesus, that they that are new born by the Holy Spirit, they are so far from killing or consenting to the killing of any man, offensively or defensively, in their own behalf or in the behalf of any other man, that they are afraid of their own evil thoughts, and much more of evil words of deeds, against God or men;
10. Because they know nothing but pure righteousness, pure love without envy, and pure innocence, shall reign in eternal glory with the only eternal Father, the Lord Jesus.
11. And on the contrary, they know all man-slayers, under what pretence soever, and all covetous, idolaters, drunkards. swearers, liars, sorcerers, whoremongers, and all those that vindicate unrighteousness, through the love of silver, in opposing of that pure law of love that commands all Christians not to do as they are done unto, that is the hypocrite's unrighteousness on the contrary, to do unto all men as you would they should do unto you, this is the righteousness of pure faith, which is the righteousness of God, which makes men to fulfil all righteousness.
12. For want of this, those unrighteous persons beforesaid must all perish to eternity.
13. Again, I declare from the Lord Jesus, that all those that hate to yield obedience to this pure peaceable law of love, proceeding from the pure spirit of the Lord Jesus; I say in the great and notable day of the Lord, by His decree, or by a word speaking from His mouth, they shall every one of them rise out of the dust together, not with the same bodies they died or fell asleep in, because there was somewhat Of God in those bodies whilst they lived, which perisheth with them in death;
14. But the bodies which they shall have shall be in form of their former bodies, but they shall be fiery bodies of spiritual darkness, yea, bodies of all unrighteousness, having all their

wicked deeds of their former bodies conveyed into these bodies as fuel to kindle the fire of new sorrows in these bodies of hell and utter darkness, and their spirits in their bodies shall be all fiery devils;
15. So their bodies shall be their kingdom of hell, and their proud spirits, that had pleasure in unrighteousness, shall be the devils that shall be barred in close prisoners within their bodies, from all motioning or thinking of any former comforts, either spiritual or natural, to give them any ease at all, because all time is past;
16. Then, as beforesaid, shall their spirits and bodies burn together like a flame of fire, that is, all as dark as pitch, they never stirring from the place of their resurrection, nor never seeing one another's faces more, much less shall they see the face of God, just men, or angels, to all eternity;
17. And the place of their eternal torment shall be upon this earth, where they acted all their bloodshed and all other unrighteousness.
18. Then shall the sun, moon, and stars, and all other natural lights in this lower creation or world, vanish or go out like the snuff of a candle, giving no more light to eternity:
19. Then shall this fruitful, pleasant earth be like unto dry burning sand, the seas and all rivers or springs of water being dried up for evermore, as if they never had any being.
20. This whole creation being turned into a chaos of confusion, without form, and void of all light or sap, either natural or spiritual, to all eternity, as beforesaid.
21. Again, I declare by revelation from the Holy Spirit, what was from eternity, before any creature was formed, that had any sensible life, either in heaven above or in this earth beneath.
22. There were these two uncreated substances of earth and water, with the uncreated spiritual Person of God the Creator, in whose glorious presence these senseless substances of earth and water were eternally resident, that the Creator might create or form by His infinite wisdom, out of those dead substances, all variety of sensible living creatures in His own time, for the setting forth of His -visible glory to eternity.
23. Again, I declare by revelations from the Holy Spirit, that the earth and the water were both dark substances, having no light or sensible life at all in them; but the Person of the Creator was infinitely full of all glorious light and sensible life to Himself, both within and without. Thus it is clear there was death from eternity, only it was not in a sensible form; as well as there was sensible life, light, and glory, in form from eternity.
24. Again, eternal life, or God, was a substantial Form from eternity; but eternal death, or darkness of earth and water, was substance without form, void of all spirit or life; so that life or spirit only is all substantial form, and death or darkness only is all substance without form:
25. So that life and death from eternity are not bare words, as blind hypocrites imagine, but the invisible Creator of all life or spirits was a God of a glorious substance, a spiritual Body, in the form or likeness of a man from all eternity.
26. Again, I declare from the Lord Jesus, that the glorious sensible life or light, in the Person of the Creator, could not possibly be known by men or angels, but by His creating or forming of some creatures to live sensibly in death and darkness, shame and misery, and by His creating other creatures, in opposition, sensibly to live in life and light, joy and glory.
27. Again, the infinite glorious prerogative power of the Creator could not possibly be known to any of His creatures to make a distinction between the glory of eternal life and the misery of eternal death, but by His forming of creatures of the same lump to be vessels of honour and vessels of dishonour to eternity.
28. But, on the contrary, if the Creator, without distinction, had formed His creatures to be all

eternally glorious, like Himself, then the glory of His prerogative power of infinite love or mercy, and infinite justice or wrath, and all His infinite new wisdom, increasing or flowing in His glorious Person as a fountain of living waters, must in a manner have been shut prisoner in His own Person, and the creatures must have been all as gods instead of creatures:
29. And so the Creator would have had no glory in His creation at all of the prerogative power of His Godhead.
30. Wherefore I declare, by virtue of my commission from the only wise God and everlasting Father, the Man Jesus in glory, that all those that are made to yield obedience in love to the prerogative power of God are His elect ones, appointed for blessedness to all eternity.
31. But, on the contrary, all those that are offended at the prerogative power of the Creator, and love to dispute against it, are all reprobates, and appointed to be cursed to all eternity.

CHAPTER IV.

1. *Of the Creation beyond the Stars, or of the other Side of the visible created Heavens.*
AGAIN, for your information, I declare from the Holy Spirit, that the creation, above or beyond the stars of the holy angels, who are spiritual bodies, in their persons formed like men, and all other creatures that God hath made in the heavens above, of that substance of earth and water aforesaid, that was from all eternity in the presence of His eternal spiritual Person;
2. I declare from the Lord Jesus, that God the Creator hath made that creation in the heavens above as visible to be seen as this creation is seen in this earth beneath.
3. Again, I declare from the Holy Spirit, that the glorious Person of the only wise God and eternal Father, the Lord Jesus, is as visibly seen of the creatures where His Person is resident, as man is visibly seen of the creatures in this earth beneath, where his person resides.
4. As for this creation in the heavens above, it is to set forth the glory of His immortal Person that all the creatures in His presence, visibly beholding the glorious Person of their Creator, both holy angels and other creatures, according to their wisdom or understanding, might give Him the glory of their eternal happiness of this their creation.
5. And, on the contrary, if the Creator were not visibly seen by the eyes of His creatures, then no creatures could possibly know Him, to return any praise or glory unto Him at all, for the happiness of their condition.
6. Therefore it is a cursed lying imagination for any man to think that the glorious Person of God is not as visibly seen of His creatures in the heavens above, as the person of man, who is the image of God, is visibly seen of the creatures in this earth beneath.
7. Again, you must not think after a fleshly manner, that the creatures above the stars are male and female for natural generation, as they are in this creation beneath the stars:
8. For a woman had never been made but for generation, that the immortal God might have a woman's womb in this world, to clothe Himself with flesh;
9. And that the reprobate angel, which is the devil, might have the womb of a woman to clothe himself with flesh also, to bring forth God's glorious design, between the seed of the woman and the seed of the serpent.
10. Wherefore I declare from the Holy Spirit, that the holy angels, and all other creatures that are in the presence of God in the creation beyond the stars, are all spiritual male creatures, never increasing in their numbers, not being fleshly, desiring generation;
11. But their spirits or natures, instead of fleshly pleasures in generation, are full of spiritual and heavenly joys, of a more transcendent glorious content within themselves, and visible glorious contents,
12. In their beholding of the glorious Face of God, and the faces of one another, and the glory of that place they enjoy, the which exceeding glory shineth forth through that heavenly kingdom, from the bright burning glorious Person of God the Creator, the Lord Jesus Christ,

who alone hath all the glory of His creation in the heavens above, wherein dwelleth nothing but righteousness in glory.
13. Again, I declare from the Lord Jesus, that no man can understand or know anything of these things, that are invisible unto our natural eyes, but by the spirit of revelation;
14. Therefore it is written, that "faith is the substance of things hoped for, the evidence of things not seen." Again it is written: "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."
15. So that in the letter of the Scripture it is clear, to you that see by the eye of faith, that God hath made or framed two worlds or two creations, which is all one: for you know, to frame a thing, or to make a thing, is all one.
16. Again, unto you it is clear there are spiritual visible things in that world above or beyond the stars, as well as here are natural visible things in this world beneath the stars;
17. Because you may understand, that this world, and the things that are visible therein, were made or created out of that world which is invisible to us who are in mortality, but visible to those who are above in glory;
18. So that now you, that are appointed to enter with spiritual bodies into that glorious creation or world beyond the stars, may understand a little clearer of your inheritance in that kingdom made without hands, or city eternal in the heavens,
19. Where you shall visibly see with your eyes the face of God, men, angels, and all creatures, in that creation above the stars, as you see the face of man and all other creatures in this creation beneath the stars, with glorious new songs of spiritual and heavenly praises unto a glorious God to all eternity.
20. This proves the truth of these Scriptures, where it is written, "My kingdom is not of this world;" and of this saying, "Lord, remember me when thou comest into thy kingdom;" and of that saying, "In my Father's house, or kingdom, are many mansions;" and of that saying, "For thine is the kingdom, the power, and the glory, for ever;"
21. And of that saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;" this world was the heavens above;
22. And of that saying, "Nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness;" and of that saying, "He hath made us kings and priests unto God, and we shall reign with Him upon the earth."
23. This is that glorious new heaven and new earth, in the presence of God, above or beyond the stars.
24. But blind carnal hypocrites imagine that God's reigning with His elect ones will be upon this bloody earth; because they have no spiritual eyes, to see or know that new heaven or new earth above or beyond the stars, where nothing but pure righteousness reigneth in glory for everlasting, or world without end. Amen.

CHAPTER V.

1. *Of the creating that reprobate Angel Serpent that beguiled Eve, and became a Man.*
AGAIN, concerning that serpent beforesaid, so called of the Lord for his subtlety; I declare by revelation from the Holy Spirit, that God created His spiritual Person more glorious than the persons of all the holy angels that are in the presence of God in heaven;
2. Because this mighty angel, by the wisdom and secret counsel of God, was to be as a God, to bring forth his seed or generation of wise and prudent, subtle serpent men and women, to oppose the Creator and His innocent seed or generation of simple, plain-hearted men and women, that are of the Spirit of faith and pure love, with all other heavenly virtues;

3. For the nature or Spirit of God is faith and love, and all other divine virtues, infinitely living in his glorious Person; the which faith is all power of righteous actings naturally flowing from His pure Spirit, as from a pure over-flowing fountain of living waters;
4. But, on the contrary, the nature or spirit of this God-like angel, and all the rest of the holy angels in their creation, were pure reason, from whence naturally flows no good at all, but what comes into them continually by revelation from that pure Spirit of faith, in the Person of God their Creator;
5. And this is that spiritual manna that keeps the holy angels' natures or spirits pure in the presence of God;
6. For it is the nature of that pure reason in the holy angels continually to desire the knowledge of that Spirit of wisdom in the Creator that made them, and the overflowings of that new wisdom in the Spirit of the Creator, by the decree of God.
7. It is that spiritual food that keeps the holy angels pure in their glory; or else not one of them could stand upright in the presence of God, not one moment, but they would all become serpent-devils, and fall down into this earth, as that great angel did presently after the Lord withheld the revelation of His glorious wisdom from him;
8. Then this angel, for want of His spiritual food of revelation, that kept his spirit in obedience to his Creator, presently his spirit began proudly to imagine and think high and lofty thoughts concerning his own person, and great wisdom of spirit within him;
9. Wherefore secretly he was lifted up in his spirit to disdain the persons and wisdom of all the holy angels, in comparison of the glory both of his person and wisdom.
10. Pride being begun in him, Lucifer-like, he soared higher in his pride, for he thought both his person and his wisdom to be as glorious, if not more glorious, than the Person and wisdom of the Creator;
11. Wherefore, he being very proud of his own wisdom, he imagined that, if he had been the Creator, he would by a word speaking have created angels and all other creatures without earth or water, as God made all things of;
12. For his proud spirit thought he could by a word speaking have created all creatures of nothing at all; therefore he counted his wisdom rather greater, and of a more higher nature, to have formed all things for a greater glory to himself, if he had been the Creator, than the Creator's wisdom in the things or creatures formed by Him.
13. So, imagining his wisdom above the Creator's, he thought himself more fit to reign over the holy angels, and all other creatures, than the Creator.
14. He, being wise in his own conceit, became an absolute fool; for out of nothing comes nothing, and out of nothing comes no form, or nothing can be formed;
15. For to create or make a living form or creature out of senseless matter or substance, of earth or water, by a word speaking, of what nature or form the Creator pleaseth, whether contrary to His own nature and form, or of His own nature and form, this is the power and wisdom of my Creator, the Lord Jesus;
16. For He, by his infinite glorious wisdom, by a word speaking, did create all living creatures in the two creations or worlds of insensible earth and water, that was without His Person, from all eternity in His presence with him.
17. Because His eternal glorious Person, you know, must have a place of residence; therefore reason itself cannot deny the eternity of earth and waters, and the Person of the Creator, let it imagine never so much, nor never so long.
18. Again, as beforesaid, when the time of this proud and lofty angel's glory was, by the decree of the Creator, expired in the heavens above, to the exceeding joy of all the holy angels, unto whom the Lord revealed his exceeding pride, the Lord then cast down this

angelical wise serpent into the earth;
19. Therefore it is written: "Woe be to the inhabiters of the earth, for the devil is come down amongst you."
20. This angel that was cast into the earth is that devil beforesaid; and his nature or spirit of pride and envy, and all other wickedness, being changed, his name or titles are changed according to the uncleanness of his nature.
21. And now, instead of the name of an angel of light, he is called an "angel of darkness," as in Jude.
22. Yea, he is called a serpent, a dragon, a devil, Satan, or an unclean spirit, or that wicked one, suitable to his cursed nature; but the Lord changed not the form or person of this reprobate lost angel at all, but his names or titles only, as beforesaid, according to his nature.
23. Again, I declare by revelation from the Holy Spirit, that that serpent spoken of in the Scripture, that tempted the virgin-wife Eve, he was a spiritual body, in the form of his person like unto a man;
24. Yea, I say from the Lord, that this angel-serpent was more amiable or glorious in the form of his person, to the outward appearance of Eve's eyes, than the person of the man Adam was.
25. Wherefore, by the prerogative power, and secret wisdom and counsel of God, to bring forth His glorious design, it was the outward comeliness of the serpent's person, and his seeming wise and glorious God-like counsel, by the decree of God became a snare, to deceive and I overcome the innocent virgin-wife Eve, as many poor innocent virgins in these days are deceived and overcome by the outward comeliness of men's persons, through their serpent counsels and cursed temptations.
26. Wherefore it is written. "The woman was deceived, and not the man."
27. Again, I declare by revelation from the Holy Spirit, that when this angel-serpent, by his seeming wise God-like counsel, had overcome innocent Eve, as beforesaid, the very person of this spiritual serpent, reprobate angel, entered into the body or womb of innocent Eve, and there he died, or was changed from his spirituality;
28. And immediately he quickened, in her pure undefiled seed or nature, all serpentine lust of all natural uncleanness; wherefore, she being now naked from her former pure created virginity, presently she is full of natural lust after her innocent husband, that had no desire to a woman at all;
29. Therefore it is written, "And she gave also unto her husband with her, and he did eat;"
30. Then were they both naked from that pure spiritual life of their virgin creation of Godlike content within their own spirits; and in the room thereof they are both full of all natural lusts whatsoever, they being both defiled with the spirit of the serpent-angel of unclean reason and wicked imagination;
31. And this was that cursed effect of their becoming as gods, knowing both good and evil, until they were both born again, by the Spirit of faith, to the full assurance of a more glorious inheritance than that which was lost, through the eternal love of God to His lost image.
32. Again, I declare from the Lord Jesus, that that Cain that was the first-born of Eve, he was the very seed or spirit of that reprobate serpent-angel in the body of Eve, and the first-born child or son of the devil;
33. And so he became, and none but he alone, that Beelzebub, the prince of devils, and the only father of all those angels of darkness spoken of in the epistle of Jude, that are kept or reserved in chains of darkness, of unbelief; unto the judgment of the great day.
34. Therefore, where it is written of the warfare between Michael and his angels, and the dragon and his angels, that Michael is the Spirit of the Lord Jesus in His angelical believers,

whose spiritual weapons are faith, and love, and patience, and such-like, unto the death, because they see a crown of life in yielding obedience to the cross of Christ;
35. The dragon, that is, the spirit of cursed Cain in his persecuting believers, whose carnal weapons are swords, and guns, and all kind of murdering weapons whatsoever, flowing from ignorance, cursed covetousness, and vainglorious envy, selling their eternal birthright for a mess of pottage, because the Lord Jesus hath no delight in their persons.
36. Again, it is written, "And the great dragon was cast out, that old serpent, called the Devil and Satan, he was cast out into the earth, and his angels were cast out with him."
37. That Cain beforesaid was that serpent-dragon angel; and his angels are that fleshly seed of his, or offspring, or generation of serpent-wise prudent men and women, that mind earthly things.
38. These are those serpent reprobate angels, that go upon the bellies of their spirits, and lick up the dust of the earth all the days of their lives; that is, their spirits lick up the gold and silver, and put it into a bag, for their generations; and this is the food of their souls, and suchlike, all their days.
39. This is that spirit of unclean reason and wicked imagination that was in Cain, and now is in all his angels, who are the lords of this world, whose spirits wholly thirst after things that perish;
40. And they are never in their proper centre, but when the thoughts of their spirits are feeding upon riches, or honours, or friends, or fleshly delights, or long life, and such-like.
41. This was the food of that serpent Cain that slew his brother Abel, because he was more righteous than he; and this is the food, and no other, of all those serpent angelical men and women, both great and small, that are the very sons and daughters of cursed Cain, hating all spiritual righteousness in all spiritual Abels as he did;
42. Therefore, as beforesaid, cursed together with that serpent reprobate devil, their father Cain, from the presence of the Lord, just men, and angels, to all eternity.

CHAPTER VI.

1. *The Eternal Creator clothed Himself with flesh, and so became a pure Man.*
AGAIN, for your information, in whose persons the Lord by his Holy Spirit delights to dwell, I declare, by revelation from the Holy Spirit of the Lord Jesus, a little of that wonderful unspeakable mystery of God the Father clothing Himself or manifesting Himself in flesh.
2. It is written: "She was found with child of the Holy Ghost."
3. Again, it is written: "For that which is conceived in her is of the Holy Ghost; and the Word became flesh." And, "Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, Which being interpreted is, God with us."
4. Again, it is written: "For unto us a child is born, unto us a son is given; and the government shall be on His shoulders, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end."
5. From these Scriptures it is very clear in the bare letter, unto you that see God by the eye of faith, that that holy child Jesus, that was born of the virgin-wife Mary, He is the only God, and alone eternal Father, unto you that have faith in a personal God, or a God of one distinct Person, and no more.
6. Unto you alone, for whom is prepared a crown of immortal glory, I declare, by revelation from the Holy Spirit of the Lord Jesus, that the Holy Ghost beforesaid was the glorious Person of that one only wise God, and everlasting Father, and Creator of all things, that entered into the Virgin's womb, and died, or changed His immortality or spirituality, in the body or womb of the Virgin;

7. And immediately quickened or conceived Himself of the very nature or seed of the Virgin, a pure natural child or son, in whom, as it is written, "The fullness of the Godhead lived bodily."
8. So that, as the serpent-angel beforesaid entered into the womb of the virgin-wife Eve, and defiled her pure nature or seed throughout, and died in her womb from his spirituality, and quickened in mortality, and brought forth himself the firstborn child or son of the devil, and so he became the father of an innumerable company of serpent reprobate devils, of men and women;
9. So, in opposition of that reprobate angel, and prince of devils beforesaid, the glorious Person of the eternal God entered into the womb of the virgin-wife Mary, and died in her womb from His immortality, and purified her nature or seed throughout, that was unclean before, and quickened Himself in pure mortality, and brought forth Himself the first-born Son of God, and the only eternal Father of an innumerable company of elect sons and daughters, purchased by His own precious blood.
9. Thus immortality died and quickened in mortality, and this pure mortality died and quickened in immortality and glory again, in that very same flesh or Person that died, and now reigneth in glory in the highest heavens and the lowest hearts, God alone, blessed to all eternity.
10. Thus eternity became time, and time is become eternity again; for there is nothing but an eternal, immortal God, that is the Creator of all life, that can by His own power live and die, and live again.
11. But, on the contrary, no creature hath any power at all, neither to live nor to die, but by the decree of the Creator alone, the Lord Jesus Christ.
12. Thus, you that see by that single eye of faith may understand in some measure the difference between the seed of the woman and the seed of the serpent;
13. For ever since the angel-serpent, by his wise cursed counsel, took possession of the garden of God, the bodies of our first parents; I declare, from the Holy Spirit, that there is no devil at all without the body of man or woman, but what dwells within the bodies of men and women;
14. So that that devil, so frequently spoken of in the letter of the Scripture, that tempts men and women to all unrighteousness, it is man's spirit of unclean reason, and cursed imagination, that insatiably lusteth after things that perish, until the Holy Spirit of faith enters into the man, and purifies his unclean spirit, and reveals unto his dark understanding spiritual and glorious durable things;
15. And that makes a man trample this perishing world, and all its vain-glory, under the feet of his spirit, as dung, as it is in comparison of the glory that is to come, in that world above the stars, that remains to all eternity.

CHAPTER VII.

1. *The same Subject continued:*
AGAIN, it is written: "A woman shall compass a man;" that woman was the Virgin Mary, and that man was God the Father.
2. Again it is written: "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" this woman was the Virgin Mary beforesaid, and the sun that she was clothed withal was the only-begotten Son of God, the Eternal Father, in the Virgin's womb:
3. And the moon under her feet, that was the worship of the law of Moses; for she, being clothed with the sun, was filled with the revelation of the everlasting gospel of that Son within

her, which was of a more transcendent glory than that of the law;
4. And that crown of twelve stars upon her head, that was the twelve Apostles, that sprang from her head, Jesus, to preach the everlasting gospel of truth and peace unto His elect.
5. Thus that saying, that "every seed shall have his own body," is a little more clear unto you that have faith in a personal God, than it was before.
6. You may understand that God the Father was a spiritual Man , from eternity, and that in time His righteous spiritual body brought forth a righteous natural body: that the Father to show forth His infinite love and humility, and to bring forth a new transcendent glory to Himself, might become a son, yea, and a servant, unto His creatures, in the very condition of a creature for a season,
7. That He might exalt His elect creatures into the same condition of the Creator in His glory in the highest heavens to all eternity, when the curtains of this lower heavens are drawn and vanished like smoke, never more to be, time being past.
8. Again, it is written: "He that hath seen me hath seen the Father; and the Father liveth in me, and I live in Him, and I and the Father are one;"
9. The only meaning or mind of the Lord Jesus in those words is this:
10. His Spirit living within His body, that was the Father; and His visible body, that was the Son, both God and Man in one Person, and so but one Personal God, the Man Christ Jesus.
11. He, perfectly knowing Himself to be the only God, said unto the Jews, "Except ye eat my flesh, and drink my blood, you have no life in you:
12. Again, He said, "Except ye believe that I am he, ye shall die in your sins;"
13. His very mind in those words was this: except they did believe, that that very Person of His, of flesh, blood, and bone, that spake unto them, was the only God and eternal Father, and alone Saviour of all that were to be saved; and that there was no salvation to mankind, but thus spiritually eating of His flesh, and drinking of His blood;
14. Except they did thus own His Person to be their Lord and only Saviour, they must all die in their sins, and perish to all eternity; because there is nothing, but the precious blood of a God can possibly cleanse the spirit of man from the power of sin.
15. Therefore, if the very Godhead had not died, that is, if the very soul of Christ, which is the eternal Father, had not died in the body, or with the body, to quiet or satisfy the cry of the guilt of sin in men's spirits, all men would have perished to eternity.
16. Because the spirit of unclean reason, the devil in man, whose nature is all sin, did reign in the very bodies of the elect, as their lord and king; and they were free from the power of righteousness, until the precious blood of a God, by the Holy Spirit of faith, was sprinkled in their consciences, that, by the pure life of spiritual love to God and man, they might break the serpent's head of sin, of reigning any longer in them.
17. But, on the contrary, they that have no faith given them in the precious blood of God to cleanse their spirits from the power of that devil, sin, in them, their sins will be their lord and king, and they must perish together eternally as beforesaid.
18. Again, by this time it is very clear to you that have the faith of Jesus, that the serpent-angel beforesaid was a spiritual body or person in the form of a man, before he entered into the womb of Eve, by that seed or son of his called Cain:
19. Thus every seed or spirit, by the decree of God, brings forth his own body, according to its nature or kind.
20. God the Father, being a spiritual Man from all eternity, in time begot and brought forth Himself a man-child in mortality, of all pure righteousness;
21. Therefore He was called "the express image of the Father," because He was indeed the very Father; and that made Him say, "He thought it no robbery to be equal with God;" and

that was the cause that made Him say, that "all power was given unto Him, both in heaven and in earth," because He knew perfectly, that there was no other God but Himself to possess all power.
22. And this made the prophet Isaiah attribute the chief titles, of the "everlasting Father" unto the Son, that was to be made of a woman, or of a virgin; because the prophet knew very well, that the Father and the Son was but one inseparable Person in immortal glory from all eternity; and so he knew they were to become in time one inseparable Person of all purity in mortality.
23. And I with him know, from the same Spirit that revealed it to the prophet long before God became flesh, that that pure mortality, both spirit and body, that died together, They did both immediately quicken together a new life in death or out of death.
24. And They inseparably, both Father and Son in one Person, did ascend together into that immortal glory that They possessed together from all eternity; and so They now enjoy it again, in one transcendent glorious Person, both God and man, to all eternity.
25. This proves the truth of these sayings: "Glorify me with the same glory I had with Thee before the world was;" and of that saying, "My glory I will not give to another;"
26. And of that saying: "Before Abraham was, I am;" according to that saying of God to Moses, when He bade Moses tell Pharaoh that "I AM sent him;"
27. And of that saying: "He thought it no robbery to be equal with God;" and of that saying: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever;"
28. And of that saying: "This is the bread which cometh down from heaven, that a man may eat thereof and not die;" and of that saying: "For the bread of God is He which cometh down from heaven, and giveth life unto the world;" and of that saying: "I am that bread of life;"
29. Again; "Not that any man hath seen the Father, save He which is of God, He hath seen the Father;" and of that saying: "What, and if ye shall see the Son of Man ascend up where He was before?"
30. And of that full saying, that proves Jesus to be the Father: "He was in the world, and the world was made by Him, and the world knew Him not;"
31. And of that saying: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by Him, and without Him was not anything made that was made."
32. Whosoever is not stark blind, by this Scripture must needs understand that there is no Creator nor Father but the Man Jesus only, the Lord of life and glory.
33. And where it is said: "Through faith we understand that the worlds were framed by the word of God, so that the things that are (visible or) seen were not made of things that do appear;"
34. And of that saying: "I am Alpha and Omega, I am the First and the Last; and behold, I create all things new;" and of that saying: "I am He that was dead and am alive, and behold, I live for evermore." This was the Man Jesus, that sat upon the throne of the Father.
35. With many other Scriptures too numerous to relate, that prove clearly, to all that are appointed to eternal glory, that the Lord Jesus Christ, that died without the gates of Jerusalem, is the only God, and everlasting Father, and alone Creator of all things that were made, both in heaven and earth.
36. Therefore I declare, from the Holy Spirit of the Lord Jesus that sent us, that whosoever prays in his spirit or tongue unto any other God or spirit but unto my God, the Man Jesus, that sent me, he prays unto a devil of his own imagination, instead of a God;

37. For that Man Jesus, then to come, was David's only God and Saviour; therefore he said, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool."
38. And this Jesus was all the true prophets' God in the time of the law; and this Jesus was the holy apostles' God, and all the Christians' God, in the time of the apostles' commission, or dispensation, or administration, that lasted about three hundred years;
39. And this glorious Man Jesus is my God alone, and the God of all spiritual Christians in this last age, until He comes in His glory.

CHAPTER VIII.

1. *Of Elias the Prophet ascending bodily into Heaven, to represent the Person of God the Father. 5. Moses represented the Person of God the Son. 25. Of the creating of Man, and the nature of the Holy Angels in their Creation. 47. Corruption in Death caused by Sin.*
AGAIN, but some may say, if Jesus Christ be the only God and eternal Father, who was that Father that He spake so much of when He was in mortality, where He said "My God, my God, why hast thou forsaken me?" and, "Father, into thy hands I commend my spirit," and such like.
2. To this I answer, by revelation from the Holy Spirit, that Elias, spoken of in the law, that was taken up bodily by a whirlwind into heaven, where the likeness of a chariot and horses of fire appeared to Elisha at his departure;
3. I say from the Lord, that the body or person of that Elias was taken up and glorified in the heavens by the Creator for that very purpose, that he might represent the Person of God the Father for that time or season whilst God the Father went that journey in flesh, as aforesaid.
4. Again it is written: "He shall give his angel's charge over thee;" those angels were Moses and Elias, who being both glorified, they did both represent the Person of the Father in the heavens above the stars, as they did represent the Person of the Son and of the Father when they were in earth beneath the stars.
5. When Moses was upon this earth, he represented the Person of God the Son, that lamb Jesus that was then to come in flesh, in these things:
6. First, Moses was called the meekest man upon the face of the earth.
7. Again, he was a great type of Christ in this, in offering up himself to be blotted out of the book of life for the salvation of Israel, as the Lord Jesus became a curse for his elect Israel.
8. Likewise, Moses was a great sufferer at the hands of Israel with much patience, as the Lord Jesus suffered with all patience at the hands of his own people or nation.
9. Again, Moses was made an angel of the covenant of the law unto all Israel, as the Lord Jesus was made or became an angel of the covenant of grace, or the gospel, unto all the elect Israel;
10. So that whosoever despised the law of Moses was to die a natural death without mercy, as a type of the eternal death of all those that despise the grace or gospel of Jesus;
11. And in this he was a great type of the Lord Jesus, when he said, "God will raise up a prophet unto you like unto me, Him shall you hear."
12. Much more might be spoken of Moses representing the person of God the Son, but I suppose it is sufficient for any moderate man.
13. Again, when Elias was in this world, he did represent the Person of God the Father in these things:
14. First, in a God-like manner, by commanding fire to come down from heaven to destroy his enemies.
15. And it was so again by his commanding, like unto a God, all the priests of Baal, that were the national false priests, to be put to death, for drawing the hearts of Israel from worshipping

of the true God;
16. And that was a type of the eternal perishing of all the national priests of Baal in the world at this time, who are ministers of the letter only, but call themselves ministers of the Spirit, and yet the Lord Jesus sent them not; these are those croaking frogs that keep the people in darkness, unto whom the people give their silver for nought.
17. Again, Elias, by his asking of Elisha, in a God-like manner, what he should do for him before he was taken up from him, with his granting of Elisha a double portion of his spirit, if Elisha saw his departure from him.
18. Again, Elias spake in the authority of the Father, when he told king Ahab to his face, that it was he, and his father's house, that were the troublers of Israel, by their departing from the living God; with more such-like actings of his, after a God-like manner, showing clearly his representing the Person of God the Father when He was upon this earth; which was but a type of his representing the Person of God the Father in the heavens afterwards.
19. But some may say, it seems very strange, the Lord having so many glorious angels in His presence, that He should pass them by, arid take up a mortal man, or a sinner, into that exceeding glory, of the representing of the Person of God the Father, as beforesaid.
20. To this I answer from the Holy Spirit: All the counsels of my God, the Man Jesus, are quite contrary to man's unclean reason; yea, and contrary to the pure reason of the holy angels also, that God alone may have all the glory of the revelation of His unsearchable counsels of wisdom, from his elect men and angels.
21. Again, I declare, by revelation from the Holy Spirit, that the man Adam, in his creation, was of the very nature or spirit of faith, with all divine virtues of pure love, patience, meekness, and such-like spiritual virtues in his spirit or person, which were the very same divine virtues that lived in the Spirit or Person of God his Creator:
22. Only in the Person of God every spiritual virtue in Him was infinite above all measure; but in the person of the man Adam, although they were the very same heavenly virtues, yet in him they were in measure;
23. Thus man in his spirit was created like unto the Creator, of the very same divine nature; only they differed in this, for the body or Person of God was all spiritual or heavenly, not subject to mortality; but the body or person of the man Adam was natural or earthly, subject to mortality at the pleasure of the Creator;
24. For if the body or person of the man Adam had been spiritual in his creation as his spirit was, then there would have been no difference between the Person of the Creator and the person of the creature:
25. Thus the man Adam was made like unto God, a pure natural person, of all righteousness in mortality, like unto the spiritual Person of God, which is all righteousness in glory.
26. Again, it is written, "The first Adam of the earth, earthly; the second Adam, the Lord from heaven, heavenly."
27. Thus you that see by that single eye of faith, you may know, that God became flesh, or a man, as well as Adam, who was called the image of God, because God was a spiritual Man from eternity, as abundantly beforesaid.
28. Now you must understand the reason why Jesus, the only God, was called the second Adam, was this; because the body or Person of the Lord Jesus was a pure natural body of all righteousness in mortality, just like unto the body or person of the first Adam before his fall;
29. Only Christ, the second Adam, had the spirit of faith in Him above measure, and the first Adam had the spirit of faith in him by measure as beforesaid.
30. Again, the second Adam differed from the first Adam in this, He being made a Man of

sorrows, but the first Adam knew no sorrows before his fall.
31. And why did He become a Man of sorrows? It was to redeem the elect seed of the spirit of faith, overcome in His image, the first Adam, by the reprobate angel-serpent, as beforesaid.
32. Again, as for the natures or spirits of the holy angels in their creation, they were pure reason, quite contrary to the nature or Spirit of faith in God their Creator; only in their bodies or persons they were spiritual, or swift of motion, like unto the spiritual Person of God their Creator.
33. But if the nature or spirit of the holy angels had been of the spirit of pure faith as they were of pure reason, then there would have been no difference between the Person of God their Creator, and the persons of the holy angels in their creation, who are but creatures as well as men;
34. Wherefore not the holy angels, for they are not of the nature of God, as it is written, "He took not upon him the nature of angels, but the seed of Abraham;"
35. But Elias, as beforesaid, by the secret wisdom and counsel and love of God unto man, above angels, was exalted upon the throne of glory for a moment, to represent the Person of God the Father, and he was made the protector of my God, when God became a child;
36. And it was Elias, by virtue of his commission, as a faithful spiritual steward upon the throne of glory, that filled the Lord Jesus with those great revelations of His former glory, that He possessed in the heavens, when He was the immortal Father; and it was Elias that spake those words from heaven, saying, "This is my beloved Son, in whom I am well pleased."
37. Hear him again, when Christ was transfigured upon the mount, that His garment glittered with the glory of his transfiguration.
38. It was the visible glorious appearance of the persons of Moses and Elias talking with Him, that were the instrumental commissioners of that visible glory of the Lord Jesus unto His disciples, who said, "Master, it is good for us to be here;" for that glory was so great, that they would have been building of tabernacles for a continuance in it.
39. Again, I declare, from the Lord, that Elias, by virtue of his commission, did fill elect men and angels also with revelation to keep them in obedience, until the Lord Jesus was upon the throne of His glory again.
40. So that when the Lord Jesus, who was an absolute creature, cried in His agony unto His Father, and when He prayed unto his Father that that cup might pass from Him if it were possible, it being a dreadful cup for His innocent flesh and blood to drink, He being as sensible of pain in His body as we are in our bodies; and when He cried out saying, "My God, my God, why hast thou forsaken me?" and "Father, into thy hands I commend my spirit;"
41. I say again, from the Lord, that Elias, by commission from this Man Jesus, was that Father that He thus cried unto in His mortality, Elias being then in glory.
42. And the chief ground of all those actions, and sufferings, and cryings out of the Lord Jesus, in the condition of a creature, unto a Father, or a Creator, was to fulfil the Scriptures foretold by His Prophets in the time of the law. Therefore He said, "Heaven and earth shall pass away, but my word shall not pass away."
42.(sic) Again, but you may say unto me, did God the third day rise from the dead by His own power, or by the power of His deputy Elias?
43. To which I answer, He by His own decree, and spiritual compact with Elias, and by that Spirit of faith in His innocent body, the which faith died in His pure body and quickened immediately, and brought forth, at the appointed time, that natural innocent body out of the grave, a pure spiritual body, which naturally (at the time appointed) ascended into glory;
44. For it was impossible for God by death to be held in the grave; because, His Person being pure, His pure spirit and death could not remain together, because there was no sympathy, or

agreement, or union between them;
45. Yea, they were so contrary, it was impossible for them to be together, except one of them were absolutely extinguished;
46. Wherefore, death being too weak, the Lord Jesus, who is the only God of all created life, brake through death, and hell, and the grave, and through all the sins of His elect, by the shedding of His most precious blood, and so entered into His eternal glory, that all those that have faith in His glorious Person may be delivered at the appointed time from sin, hell, death, and the grave, and enter into eternal glory with Him, when He comes in the clouds of heaven.
47. Again, the reason why men's bodies in death, or after death, do rot or stink in the grave, and come to dust, is, because there was sin in their bodies whilst they lived, the which sin and death had a sympathy, and, as it were, a sweet communion together, whereby death had full power, as lord and king, to keep the spirits and bodies in the dust, until the time appointed of the Lord of life.
48. But, on the contrary, if men had no sin in their natures or bodies, they might live and die, and naturally rise again by their own power, in their own time, as the Lord of life did, whose body was too pure to see corruption.
49. Thus, unto you that have faith in the Lord Jesus, it is not strange that Elias should represent the Person of God the Father, until the Lord Jesus ascended into the right hand of all power and glory of His Father Elias again.
50. Then, when Jesus was set down in the throne of the glory of the Father again, Elias then, as a glorified creature, did return all praise and glory unto the Lord Jesus his Creator; so that now it is the Lord Jesus alone, by His Holy Spirit, that revealeth all spiritual and heavenly wisdom to elect men and angels;
51. Elias having now, with exceeding joy, surrendered up his spiritual and glorious stewardship, of representing the Person of God the Father, unto the right owner, and sole heir of heaven and earth, and all that therein is, the Lord Jesus Christ, the eternal Father, God alone, blessed to all eternity.
52. I know I have spoken enough to the spiritual Christian of this truth.

CHAPTER IX.

1. *Of all Priests or Ministers in this World being false, not knowing the true God; therefore not sent by the God of all Truth, the Man Jesus*.
AGAIN, I declare, by revelation from the Holy Spirit, that about this fourteen hundred years, there hath not been one true prophet, nor minister, sent with a commission from the Lord Jesus, to declare, or write, or preach, the everlasting gospel of truth and peace unto His elect.
2. Wherefore I declare (by virtue of my commission, received by voice of words from the Lord Jesus) that all the ministry in this world, whether prophetical or ministerial, with all the worship taught by them, whether invisible or visible, to the people, it is all a lie, and an abomination unto the Lord;
3. Both the ministry and their worship are as acceptable unto my God, the Man Jesus, that sent me, as the cutting off of a dog's neck.
4. Now unto you that discern truth from the Lord, I shall give you light into this truth.
5. First I declare, that all the true commissionated prophets of the Lord in the time of the law, from Moses unto John the Baptist, with all the true commissionated apostles and ministers of the Lord Jesus in the gospel, they had every one of them in their commission a power given them, to set life and death before men, or to declare blessing or cursing unto men, which is all one, according to their administrations received from the Lord.
6. Again, I declare, from the Holy Spirit, that the Lord Jesus did purpose within Himself to

send His messengers three times to the world, and but three times to this bloody unbelieving world, and no more, for a witness or testimony unto them, and to make known unto His elect, that He alone is the only God and everlasting Father;
7. Wherefore you shall find it written, "There are three bear record in heaven, the Father, the Word, and the Spirit; and these three are one." Again, it is written, "There are three bear witness in earth, the water, the blood, and the spirit; and these three agree in one."
8. Again, I declare from the Holy Spirit, that those three in earth are the Lord's three dispensations, given to His prophets or messengers beforesaid;
9. The water was the commission of Moses and the prophets under the law; the blood was the commission of the apostles, and those ministers of the gospel chosen by appointment from the Lord; the spirit, which is the third and last witness, by commission from the Lord, are those two witnesses spoken of in Revelations xi. prophesied by John, the beloved disciple of Jesus, that were to come in the last age.
10. Whose message, or ministry, or prophecy is all invisible and spiritual, cutting off or condemning all fleshly formal worshipping of an invisible spiritual personal God, taken up by vain and glorious men from the letter of the Scripture, which were the prophets' and apostles' commissions, because they want a commission from the Lord.
11. Again, I declare from the Holy Spirit, the Lord spake by voice of word unto His three commissioners that He hath sent unto the world.
12. Yea, I know, God the Father spake unto Moses as a man speaks unto his friend, as it is written; and I know that God spake unto the apostles in the Person of the Son, as it is written; because I know the Lord Jesus spake unto me in the Person of the Holy Ghost, or Spirit, as beforesaid.
13. Only, the two former witnesses saw the Person of God in part visibly, but I saw the glory of His Person invisibly or within me, because I am the messenger of the holy invisible Spirit.
14. Again, concerning those three bearing record in heaven beforesaid; the meaning of those words is this:
15. God from heaven, in a threefold name or title, bare witness by signs and wonders unto His three commissioners, according to their several administrations given unto them.
16. Unto Moses and the Prophets, this personal God bare witness in the name or title of the Father.
17. Unto the holy apostles, God bare witness in the name or title of the Son;
18. And unto us, His third last messengers, God beareth witness in the name or title of the Holy Spirit, because our commission is all spiritual, we have to do only with the invisible spirits of men, concerning the eternal estates of men's and women's persons, in the great and notable eternal day of the Lord's account:
19. Therefore, instead of natural signs upon the bodies or persons of men and women, as in the two former commissions of the prophets and the apostles, the Lord Jesus beareth witness that He hath sent us, by spiritual signs or wonders upon the spirits of those that are sealed up, through our mouths, unto eternal life and unto eternal death, as many do bear witness, whose eyes are opened at this day in England, in this great city of London.
20. Again, this is a true testimony unto you that have faith in the Lord Jesus, that He hath sent us by His Holy Spirit, because there is none upon this earth that beareth witness unto that Man Jesus that was crucified at Jerusalem, to be the only God and everlasting Father, but we only;
21. As Moses, the prophets, and the apostles bare witness in their times unto this Jesus, to be the only God, and alone eternal Father.
22. But on the contrary, there is hardly a minister in the world that confesseth an invisible

God; but they preach unto the people, either a God of two persons, or a God of three persons, that is a monster, instead of a one true personal God;
23. Or else they teach the people to worship an infinite Spirit, that is everywhere, without a body or person; but He is fain to borrow His creatures' bodies to live in;
24. That is, a God of words only, without any form or substance, or an infinite Nothing, that never can be comprehended nor apprehended in the least by any formed creature; a cursed, lying, imaginary God, from man's own unclean blind reason, which occasioneth all kind of bloodshed and cruelty to be committed in this wicked world between man and man.
25. For if men understood, indeed, that there is but one only wise God, and that this God is a distinct body or Person, as a man is a distinct body or person, then would men understand, that all those that are led by the voice of the Holy Spirit of God, the Man Jesus, to work righteousness in their bodies, they lived in, they only shall appear with bodies of all righteousness, like unto their God, the Man Jesus, visibly to behold, face to face, the glorious body of the God of all righteousness for everlasting, world without end.
26. Thus it is clear to the understanding of all those that are appointed to know the true God, the Man Jesus, unto life eternal, that there is no true ministry in the world, because they teach not the true God unto the people;
27. Therefore as it is written, they are blind leaders of the blind, therefore they must needs both fall into the ditch. Oh! it is an eternal ditch.
28. These are those merchants of the letter of the Scripture, that make the blind nations their prey; these are those ravening wolves that come in sheep's clothing; these are those dumb dogs in spiritual things, that bark at true prophecy and heavenly revelation, that a man declares by commission from the Lord Jesus;
29. These are those that the apostle Paul complained of in his time, that bewitched the people to turn from the spiritual gospel to the legal form, who began by the apostle in spirit, but were deluded by false hypocrites to be made perfect in the flesh; these are of those hypocrites that were in Christ's time, who, under pretence of long prayers, devour widows' houses;
30. These are those hypocrites that are always teaching of God what He should do for His own glory, when indeed it is their own glory, in lusting after things that perish, they desire when they thus pray, or preach, or prate;
31. These are those bloody hypocrites, and workers of iniquity, that the Lord Jesus will never own, because He never sent them.

CHAPTER X.

1. *Of all heathen Magistrates, and their heathen Prophets' false Worship, or Image.*
AGAIN, I declare, by revelation from the Holy Spirit, that there is no magistrate in this world, that bears the name of a Christian, that hath any authority or commission from the Lord Jesus to set up any visible form of worship whatsoever, to compel the spirits or consciences of men to bow down to his image that he hath set up for his own glory;
2. Because ever since the Lord Jesus ascended into His glory, He alone is the teacher of all His elect by His Holy Spirit.
3. It is true, that in the time of the law, before God became flesh, there were many magistrates and priests commissionated from the Lord to set up and to declare the true worship of God unto all Israel;
4. And it was death by the command of the Lord, if the people despised to yield obedience unto it, because it was the Lord's worship, and not man's worship, set up by his own lying imagination, that would be a God.
5. But he is a devil, for his creating of a worship to deceive the people without a commission

from the Lord, and by taking the prerogative power and glory of God to himself, who will not give His glory to another, as it is written;
6. Therefore in the Revelations, the dragon there spoken of is the imagination of the beast; and the beast is the body of the magistrate, wherein that dragon imagination liveth; and the false prophet there spoken of is the magistrate's priest;
7. And the image of the beast is that false worship set up by the imagination of the magistrate, and the serpent counsel of his false prophet or priest, to deceive themselves, and the people with them;
8. Therefore it is written, "And all that dwell upon the earth shall worship him whose names are not written in the book of life, of the Lamb slain from the foundation of the world;"
9. That is, all reprobates, both rich and poor, shall bow down unto that false, idolatrous worship set up by heathen magistrates and their heathen false prophets, the national priests, who call themselves Christian magistrates and Christian ministers, and are blindly called so by the people also.
10. And yet both of these devils together persecute with the sword of steel all spiritual Christians, under the name or title of blasphemers, seducers, heretics, deceivers of the people, and such-like, because the spiritual Christian cannot bow down unto that carnal, anti-christian, formal worship set up by those carnal magistrates and their carnal ministers beforesaid.
11. Who, being both lovers of the glory of this world, loving to be honoured as gods, for that cursed heathenish idol-worship from their own invention, set up to deceive themselves and those appointed to damnation with them.
12. Wherefore the dragon magistrate, and the false prophets, his serpent ministers, that committed spiritual fornication together, and all those of their own spirits, shall every one of them, in the day of the Lord's vengeance, burn in their spirits and bodies together as a lake of fire.
13. Those spirits and bodies that they shall appear with in the resurrection, shall be that lake of spiritual fire and brimstone that, by the decree of the Lord Jesus, shall burn together to all eternity;
14. This is that giving them their own blood to drink, who eat up the innocent as bread, and thought they did God good service in shedding of the blood of the lambs of Jesus, as their forefathers did;
15. Then will these Scriptures be fulfilled, "And those mine enemies, that would not that I should reign over them, bring them and slay them before my face;" and, "Go ye cursed into everlasting fire."
16. And the carcases of the rebels shall be cast out, where the worm never dies, and the fire never goes out.
17. And, "Tophet is ordained of old for the king;" that Tophet is the body of man, and that king is the spirit of unclean reason in man.
18. "For behold, the day cometh .that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble;
19. "And the day that cometh shall burn them up, saith the Lord of hosts, and ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts:
20. "Fill ye up the measures of your fathers, ye serpents, ye generation of vipers; how can ye escape the damnation of hell?
21. "For ye shall have judgment without mercy that hath showed no mercy; but the fearful and unbelieving, and the abominable, and murderers, whoremongers, and sorcerers (or

astrologers), and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."
22. Again, the bloody persecutors beforesaid, instead of feeding and clothing the hungry saint, quite contrary, they do not only take away the food and raiment of the Lord Jesus, in His elect innocent lambs, but they crucify the Lord of life afresh, in the shedding of the blood of His believers,
23. Because they yield obedience to the spiritual law of faith and love, or command of the Lord Jesus, either by prophesying, or writing, or speaking the truth by command from the Man Jesus, who is the only spiritual Magistrate and Minister unto all that are appointed unto eternal glory with Him, in that glorious creation of that new heaven and earth above the stars, when this creation beneath the stars is utterly destroyed, and fitted only for persecuting dragon-serpent devils to lament, howl, and weep to all eternity upon this earth, where the saints by them were put to grief for a moment.

CHAPTER XI.

1. *The same Subject continued.*
BUT some may say unto me, Do you not allow of the civil magistrate to govern the rude people?
2. To this I answer: The magistrate is very needful in every inhabited land, for the government of the people in all civil things, to do equal justice between man and man.
3. If such a magistrate could be found, it would be a rare thing.
4. Again, I declare, from the Holy Spirit, although the magistrate be but a heathen ruler, as he is; wherefore Christ saith of this magistrate unto His apostles, "The kings or princes of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so: but he that is greatest among you, let him be as the younger;"
5. Yet I say from the Lord, the magistrate beareth not the sword in vain; but he is a type of the true spiritual Magistrate, that can do nothing but equal justice between the just and unjust, the Lord Jesus Christ.
6. Wherefore all men ought to yield obedience to the civil laws of the magistrate, either by executing of his laws, or by patiently bearing the curse of the law upon their own persons, leaving all vengeance unto God.
7. Or else they rebel against God, and they are in danger of an eternal curse: because the government of this world, and the glory thereof, belongs only unto the wise and prudent heathen magistrates in this earth, who are the very sons of Cain, that old serpent-dragon devil, that slew his righteous brother Abel, that he and his seed that are of his own spirit might be, the lords and rulers of this world for ever.
8. Because Cain thought, and his dark angels think, that there is no world at all, but this only they have purchased the lordship of this perishing world at a dear rate, for it was the price of the innocent blood of righteous Abel; it is their only heaven.
9. Therefore let us, that have received faith to believe in the glorious Person of the Lord Jesus, by His power patiently suffer the cursed spirit of Cain in his heathen magistrates to shed all our innocent blood, if our God will have it so; that they may fill up the measure of their fathers' sins, from the blood of righteous Abel and the holy prophets, to the precious blood of the Lord Jesus, and the holy apostles;
10. That our blood, that are the two last witnesses and prophets of the Lord Jesus, may make the last persecutors of Christians complete devils, with their father Cain, who was the first bloody persecutor of the first suffering Christian.

11. Therefore it is written, that "Christ was a Lamb slain from the beginning of the world," He being slain in believing Abel.
12. I say from the Lord, by the power of His Holy Spirit, patiently let us yield up our lives with our God unto those perishing gods beforesaid; because we that suffer with Him are appointed to enter into an eternal kingdom of glory in another world, hid from the wise and prudent rulers of this vanishing world.
13. Therefore it is written, "Which of the rulers have believed in Him?" Again, as it is written, "Why do the heathens so furiously rage together, the kings of the earth stand up, and the rulers take counsel together, against the Lord and against His Anointed," or against His Christ?
14. Again, as it is written by Paul, "Howbeit, we speak wisdom amongst them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought."
15. Again, it is written, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."
16. Again, that world that we are to reign in, after we have suffered, it was purchased also by blood; but it was the price of the precious, invaluable undefiled blood of our God, the Man Jesus, who by His Holy Spirit, that sent us only, maketh us willing to taste a little of His cup that He so deeply drank of.
17. The servant is not greater than the Master, because we are to sit down with Him upon His eternal throne of glory, to behold His face, in the presence of all His holy angels.
18. Then these Scriptures will be fulfilled "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Again, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."
19. Again, "Then shall the righteous shine forth as the sun in the kingdom of their Father."
20. Again, "For the Son of Man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works."
21. Again, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."
22. Again, "Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire; prepared for the devil and his angels."

CHAPTER XII.

1. *Of the Mortality of the Soul, and how and when it became mortal.*

AGAIN, I declare, by revelation from the Holy Spirit, that, since the fall of our first parents, the spirit and body of man are both mortal; and that, by the decree of the Creator, the soul and body of man are both procreated or begot together, and they are both of one nature, and so both but one creature;
2. For it is the invisible spirit that liveth in the seed and nature of man, that by the decree of God creates or begets that form of flesh in the person of a man or woman according to their kind.
3. And thus it is with this whole creation; every seed or spirit naturally, by the wisdom of the Creator, brings forth their own bodies or kind, whether man, beast, fish, or fowl; and all things else that grow naturally bring forth in their season according to their natures.
4. Because the Creator, by His secret counsel and wisdom decreed within His glorious Person, before anything was created or formed by Him, that all things or creatures that should be created or formed by His infinite wisdom should bring forth their own bodies or kind only, and no other, for ever.

5. Therefore, when men's and beast's seeds are unnaturally mixed together, contrary to their kind, the Lord discovers them both, to their destruction, and His glory.
6. Wherefore, I declare, from the Lord Jesus, that it is a cursed imagination in any man to think, when men die, their spirits may go into other forms and bodies, contrary to their own natures or kind, as many a cursed lying atheist prates, that denies the resurrection of men's bodies, through the love of some dark fleshly lust they live in.
7. They are in spiritual darkness, understanding nothing of the power of God, and so erring, not knowing the Scriptures, as it is written, nor the power of God.
8. Therefore it is a common thing for these blind atheists, in their discourse, to say, when men die, their spirits may or do go into a horse, or into a root, or into a flower, with many more such-like cursed expressions.
9. They being more ignorant if it be possible, of the Lord Jesus, through the love of fleshly pleasures, than the brute beasts, therefore they reason against their own reason, and say, this creation or world had never any beginning, nor ever shall have any ending, two cursed lies.
10. Again, they call perishing nature God or Creator, saying, God is all things, and all things is God.
11. Thus these blaspheming devils liken the incorruptible Spirit of God, the man Jesus, not only unto the unclean spirit and cursed imagination living in the body of corrupt man, but unto the spirits of unclean beasts and creeping things, as those atheists in the time of Paul.
12. These are those who received the truth to prate of it only, but not in the love of it, having pleasure in unrighteousness, therefore given up to strong delusions to believe a lie, that they might all be damned.
13. Then these Scriptures will be fulfilled, "He made all things for His own glory, and the wicked for the day of wrath."
14. Again, "He shall come in flaming fire to render vengeance upon them that know not God, and obey not the Gospel of Jesus Christ."
15. Again, "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption."
16. Again, "They having eyes full of adultery, and cannot cease from sin, beguiling unstable souls; an heart they have exercised with covetous practices, cursed children which have forsaken the right way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."
17. Again, "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."
18. Again, "And also Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against Him."

CHAPTER XIII.

1. *The same Subject continued*.
AGAIN, unto you that see by the eye of faith from the Lord, I shall show you that general error amongst men concerning the spirit of man in death.
2. Some say the spirit dieth not at all, but immediately goeth into heaven or into hell; and the body goes to the dust only.
3. Others say, the spirit dieth not, but goeth into another form, either of man, or some other creature, as beforesaid.
4. Others say, or think, all men's spirits go into a hell or purgatory, when they die, for a

season.
5. Others blasphemously say, that the spirit of man is God, and that the body only dies and turns to dust.
6. These say also, God is an infinite Spirit, and all spirits came from His Spirit, and so return into His Spirit again.
7. Others think and say, the spirit and body turns to dust for ever.
8. Indeed, almost all men are in darkness, because they walk by thinking only about things of eternity; but about things that perish, they think them hardly ever sure enough unto them.
9. Wherefore, unto you whose bodies are the temples of the Holy Ghost, from the Lord Jesus, I shall declare unto you the truth of this secret.
10. You may know, that the spirit is nothing at all without a body, and a body is nothing at all without a spirit; neither of them can live, or have a being, without the other.
11. You may know it is the spirit only in the body of man that lives, and speaks, and walks, and works, and eats, and drinks, and dies.
12. For the spirit is a natural fire of reason, which is that life of light, heat, or motion, that as a fire kindleth life and strength through all the flesh or body of man.
13. Only the principal part of the understanding of this natural fire of the spirit of reason liveth in the head of man, because that is the glory of the man; so that the spirit or soul is the man, although it cannot possibly be without the form or body.
14. Wherefore when man dies and returns to his dust, it is that natural spirit of the fire of reason that was the life or spirit of the body that dieth, or is quenched, and goeth out within the body, as a fire goeth out in an oven that is closed.
15. So doth the spirit of man die within his body from all sensible life, heat, or motion, until the visible coming of the Lord of life in the clouds of heaven at the last day.
16. Therefore it is written, "Dust thou art and unto dust thou shalt return."
17. When the Lord spake those words, He did not speak to the flesh, or outward form or body of the man, but He spake to the inward spirit or soul, that understands the words of a spirit.
18. Again, it is written, "In the day thou eatest thereof, thou shalt die the death;" that is, if thou, through disobedience to my command, dost forfeit the image of thy creation, then thou shalt see mortality or death within thy own body, both spiritual and natural, and the fear of eternal death also.
19. Thus it is clear, to you that believe in the Lord Jesus, that the spirit of man dies and returns to dust within the body, because nothing can possibly die, but it must first live;
20. So likewise nothing can possibly quicken or live again, but that which is absolutely dead, or dust, or asleep, void of all motion, heat, light, life, or sense, being utterly annihilated to itself and all other creatures, only being alive in the memory of God, that God alone, the Man Jesus, might have all the glory in the new creating of mankind at the last out of dust, as He had in creating of man at the first out of dust;
21. According to that saying in the Revelation, "Behold, I create all things new," in answer to that creation in Genesis.
32. Thus it is with the grain or body of wheat; except it dies, it never comes to perfection, but abides alone in the dust for ever; but, on the contrary, if the spirit of life, which is in the body of wheat, doth absolutely die within its body, then, by the decree of God, it quickens out of death into a new life immediately, and brings forth a glorious resurrection in due season of many bodies in the same form, like unto that which died, of the very same nature.
23. Thus it is, by the decree of the Lord Jesus, with the natural spirits of all the elect.
24. First they are dead in sins and trespasses, before they are capable, by the Spirit of truth, to live in righteousness; so likewise the spirits of men and women must be absolutely dead,

when they fall asleep in the dust, or else they were never capable to rise again, neither in glory nor in shame.
25. So that, by the decree of God, all life, both spiritual and natural, must first enter into death, that through death, or in death, they may quicken a new life of a glorious increase, both spiritual and natural; so that death in its place is as useful for the Creator's raising of glory to Himself as life is in its place.
26. This proves the truth of these Scriptures, "He poured out His soul unto death." Again, "The soul that sins shall die." Again, "He cried with a loud voice, and gave up the ghost." Again, "In the day thou eatest thereof thou shalt die the death."
27. Again, "His soul was made an offering for sin." Again, "He was put to death in the flesh and quickened in the Spirit."
28. I know I have written enough to satisfy in the proof of this truth all spiritual Christians.

CHAPTER XIV.

1. *With what Bodies the Elect shall appear after Death*.

AGAIN, it is written, "And those that sleep in Jesus shall rise first;" that is, those that fell asleep in the believing of the visible coming of the glorious Person of the Lord Jesus in the clouds of heaven in power and great glory, their bodies shall be raised first out of the sleep of death.
2. Because they were united by faith unto the Person of their Lord Jesus, who was the first that ever rose from the dead by His own power, who raised life in death or out of death, therefore He was called the first-fruits of the resurrection, or of life from death:
3. Again, you that see by faith may understand, that not the same bodies that died or fell asleep shall appear any more at all than the body of wheat doth as beforesaid, which Saul fitly compareth together in their resurrection where it is written, "But God giveth it a body as it pleaseth Him, and to every seed his own body:"
4. That is, as beforesaid, that grain or body of wheat that died quickened a new life out of death, and brought forth in a glorious manner, in due season, many bodies of the same form of that that died, and yet that body that died appeared no more.
5. So likewise it shall be with all that died in the faith of Jesus, not the same bodies or persons they lived in and died in shall appear again any more, but that spirit of faith mixed with pure love, and all other spiritual virtues, that were in their former bodies, by the which they died unto the power of sip, and lived unto the power of righteousness:
6. That divine seed of faith sowed in the former body died with the first body, and immediately quickened a new life out of death by the decree of the Lord Jesus.
7. For .you know there is no time now unto God, nor unto them that are dead, and so brought forth a spiritual body in its form like unto that in the dust; yea, of a body of pure righteousness, of the same nature of that holy spirit of faith that raised it out of death; yea, a glorious body, brighter than the sun in its strength, and as swift as thought;
8. Yea, bodies of such a bright burning glory, that no persecuting Canaanites can behold and live, because our spirits and bodies, according to our faith, shall be made like unto the glorious body of God, the Man Jesus, the which no man in mortality with his natural eye can behold and live.
9. Then shall all the elect, in the twinkling of an eye, both those that sleep in the dust, and those that are alive at that time, whose bodies also shall be changed like unto those that sleep; then, I say, they shall all ascend together as one body, to meet their head, the Lord Jesus in the air;
10. And with their King they shall enter into His kingdom of eternal glory, where that new

heaven and new earth are before-said, there with holy angels to behold the glorious face of the only wise God, and everlasting Father, the Lord Jesus Christ, with new glorious songs and praises unto their Redeemer that was dead, as it is written, to redeem us by His precious blood from eternal death;
11. And now, behold, He liveth for evermore; therefore we eternally live with Him.

CHAPTER XV.

1. *How the Bodies and Spirits of the World of Elect Believers shall be like unto the glorious Body of God their Redeemer, in His Glory to Eternity.*
AGAIN, I declare, by revelation from the Holy Spirit, that when the elect are thus glorified, they are absolutely of the very same glorious nature, both in spirit and body, as God is; as God and they were both of one nature in mortality, sin only excepted.
2. Wherefore, as the Spirit of faith and love infinitely, in the glorious Person of God, overfloweth, as a fountain, continually with revelation of new heavenly wisdom, from whence flow new joys and glory to Himself and the holy angels;
3. So shall every believer, according to his degree in glory, be as a well springing up unto everlasting life, of revelation of new wisdom, from whence flow new joys and glory within his own person, like unto his God;
4. Only they shall naturally return the glory and praise unto their fountain, the Lord Jesus, for this their exaltation upon the glorious throne of His own likeness.
5. For it is the righteous acting and suffering that was in the innocent body of the Lord Jesus when He was in mortality, that by His infinite wisdom is made naturally that glorious fire to kindle new revelation of heavenly wisdom within His body, for the increase of His glory to all eternity as beforesaid.
6. So, likewise, all those righteous actings and sufferings, for truth's sake, that were acted and suffered in our former bodies, by the appointment of our God shall be conveyed into our new spiritual bodies, that are like unto our God, and shall be that glorious fire naturally to kindle revelation of new wisdom, from whence flow glorious new songs and praises unto our Redeemer, the fountain of all our glory, for everlasting, world without end, as abundantly beforesaid.
7. Then shall these Scriptures be fulfilled: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."
8. Again, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father; and I will give him the morning star." Again, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."
10. Again "He that over cometh shall inherit all things; and I will be his God, and he shall be my son."
11. Again, "Henceforth I will not drink of this fruit of the vine until that day I drink it new with you in my Father's kingdom."
12. Again, "And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth."
13. Unto Him that hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion, for ever and ever. Amen.

CHAPTER XVI.

1. *Of the Difference between the Glory of Elect Men and Angels in Heaven above.*
AGAIN, from the Holy Spirit, I shall show you the difference between elect men and angels in glory.
2. The angels' natures or spirits being pure reason, they must always be supplied by revelation from the Spirit of faith in the Person of God, to keep their spirits in pure obedience unto their Creator.
3. But, on the contrary, the believers' spirits being of the very same divine nature of God, they are but one voice or spirit, speaking all pure obedience within themselves unto their Redeemer.
4. To whom alone be all glory and praise from my spirit, with His elect men and angels, to all eternity.

Quakers

The Discovery of the Great Enmity of the Serpent against the Seed of the Woman: William Duesbury

Source: http://quod.lib.umich.edu/e/eebo/A35836.0001.001/1:1?rgn=div1;vJew=toc

Title Page

THE DISCOVERY

Of the great enmity of the Serpent against the seed of the Woman

WHICH witnesseth against him where he rules, both in Rulers, Priests and People:
WHOSE hearts are now made manifest in this great day of the Lord's power; wherein he is sending his Sons and Daughters in the power of his spirit to run to and fro to declare his word.
WHICH Discovereth the state of England, who according to her own lusts hath heaped up Teachers to herself that hath spoken smooth things to her, calling her the beautiful Church and Spouse of Christ; but in the day of trial she is found in enmity to Christ in his appearance in his children, and to be in the estate deluded from the spirit of truth, recorded in 2 Tim. 4.2.3 which cannot endure sound Doctrine, having itching ears and turns them away from the truth to fables; and now are England's Teachers tried, she hath leaped up to herself; and their doctrine proved: and their Ministry made manifest in the great enmity they manifest against Christ in persecuting the bodies of his Saints, them to destroy whom he hath sent to preach freely his eternal Word; for which they are stoned, beaten, and imprisoned; and many of England's Teachers whom she upholds, stirs up the people so to do: Being deceived, not regarding what is spoken, that neither fornicator, nor idolater, nor adulterer, nor effeminate, nor abuser of themselves with mankind, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the Kingdom of God, 1 Cor. 6.9, 10.

A TRUE TESTIMONY of him the world knows by name, William Duesbury, and in scorn calls Quaker; who hath been by them imprisoned in York, Darby, Leicester, and Northampton, where he is now kept in the common Gaol for the word of God and testimony of Jesus Christ.

ALSO his Call to the Ministry of the everlasting Gospel by the still voice of the Spirit of God and his mighty power destroying with the flaming sword the disobedient that would not stand in his counsel, and causing the soul to submit to his counsel the light that comes from Christ in it to wait on him to open the seals of the Book, and make known the mystery of eternal life to the soul, the Scripture testifieth is in Christ the truth of it to know as it is in Jesus.

THE WORD OF THE LORD TO ALL IN ENGLAND whom the Lord hath betrusted with power from the highest to the lowest, to see the peace be kept; and to judge the cause of the People with righteous judgement.

WITH A LAMENTATION over all in England; who oppose Christ in his spiritual appearance, and to slight the day of your visitation to your own destruction.

From the common Gaol in Northampton the 25. day of the 4. month, 1655.

LONDON,
Printed for Giles Calvert at the West end of Paul's, 1655.

The Discovery of the great enmity of the Serpent, against the seed of the woman, which witness against him where he rules, both in Ruler, Priest and People.

Oh people in England!

AM I become your enemy, because I tell you the truth; and deal plainly with you in declaring the mind of the Lord unto you? which in the eternal riches of his love he hath made known unto me, by the word of God and testimony of Jesus Christ, for which word and testimony I suffer outward bonds and persecutions, as my Lord and Master did; who was called a blasphemer, Beelzebub the Prince of Devils, by the High Priests; who cried to the unjust Magistrates, to deliver him up into their hands, that their persecuting murdering spirits; that thirsted after his blood, might be satisfied; which the unjust men in Authority to do them a pleasure, in satisfying their wills abused their power, and delivered him up; and though they proved not anything against him, they put him to death, calling him a blasphemer; and he sealed his testimony with his blood: And all my holy Brethren, Prophets, and apostles, were called Blasphemers, Heretics, Seducers, and Deluders, by the false Prophets, High-Priests, and Pharisees then; who professed the name of God in words, but denied him in their practises; and persecuted his children, who were guided by his word, under the names formerly written: as I and my brethren is now persecuted by the same generation, which profess God and Christ in words, but denying him in their practises, living in pride, and pleasures, envy and murder: every way persecuting, and seeking to destroy the bodies of the Saints of the most high God; where the righteous seed is raised up, which witnesseth against their unrighteous practises, and discovers them in their secret hypocrisy, which is hid under their voluntary humility, which causeth them to appear what they are, and manifests what was hid in their hearts, under their faire coverings of outward forms and profession of Religion, which they now manifest forth by their fruit, whose children they are, in obedience to their father the Devil; who was a persecuter and a murderer from the beginning, whose works they now do that profess Christ in words, but denies to be guided by his spirit; for his spirit is no persecuter: and so are they made manifest (in what they do) to all that have eyes to see, that they are strangers to Christ, while they continue in Cain's nature persecuting the righteous seed without a cause, as he did, and doth in this Nation: both in the North of it, and in other Prisons in several places of it, there hath been cast into them the Saints and Children of the most high God for obeying his will, in witnessing forth his eternal Word that he hath made manifest in them: And no breach of any National law proved against them, but a Popish law made in Queen Mary's Reign, which some hath suffered under; and many others of the Saints and Children of the most high God, they have persecuted and cast into prisons, and not the breach of any National proved against them; but in the pride and envy of their hearts do they persecute the innocent, to satisfy their own wills; as I am a witness against them who have persecuted me, and cast me into prison under the name of a Seducer (as they say,) for the Seducing of the people of this nation, and for suspicion of Blasphemy, and breaking of the public peace, in dispersing principles contrary to the truth of the Gospel, and peace of the Nation; and not any accuser appeared to my face to prove what they charge against me, as is formerly written, either by the law of God or the law of the Nation; but the Serpent in whom he rules, hath manifest his enmity against me, whom the Lord hath redeemed from the Earth; and sent to preach the everlasting Gospel to those that dwell upon the Earth; and to witness against the wickedness of the dark world that the deeds thereof are evil, for which testimony

the world that hates the light that comes from Christ, whom they ever persecuted to fulfil the measure of their fathers iniquities; hath me and my brethren persecuted under the names as formerly written; charging me with making tumults and breaking the public peace, for walking in obedience to the Spirit of Christ, which guided all he sent to preach his Gospel, to run to and fro as I have done in thee oh England! that knowledge may be increased, as is recorded in the Scripture of truth, Dan. 12.4. And is according to the commands of Christ; Go your ways, Behold I send you forth as lambs among wolves, carry neither purse nor scrip nor shoos, and salute no man by the way, and into what city ye enter, and they receive you, eat such things as is set before you, Luke 10, 3, 4 & 8 verses. But beware of men, for they will deliver you up to their counsel, and they will scourge you in their synagogues, and you shall be brought before Governors and Kings for my name's sake, but he that endures unto the end shall be saved, Mat. 10.17, 18, & 22 verses.

According as it is written the wicked world that always did as they now do persecute the Messengers of Jesus Christ, who to them were and are sent to witness against them in their markets and meeting places that their deeds are evil; which the children of this generation, that are strangers to the leadings of the spirit of truth, calls them that are guided by the spirit to walk according to the Scripture; makers of tumults, movers of sedition, breakers of the public peace, as the unrighteous generation did, who persecuted Christ and his apostles, whose practice was to declare the mind of God in their synagogues and markets, as the ministers of Christ do now; And they found him in the Temple sitting in the midst of the doctors both hearing and asking the questions, Luke 2.46. When Jesus came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and as was declaring the word of eternal life to the people, all they in the synagogue when they heard these things he spake were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill (whereon the city was built) that they might cast him down headlong: But he passed through the midst of them, and went his way, Luke 4.16, 28, 29, 30. And Paul an apostle of Jesus Christ, not of man, neither by man; but by Jesus Christ, and God the Father, who raised him from the dead, Gal. 1.1. He was a chosen vessel unto the Lord, to bear his name amongst the gentiles, and kings, and the children of Israel, Acts 9.15. It was his practise to go to and fro to preach the word of eternal life to the people in their synagogues and markets, as the ministers of Christ doth. When Paul & Silas came to Thessalonica, where was a synagogue of the Jews; Paul as his manner was went in unto them, and three Sabbath days reasoned with them out of the Scriptures, Acts 17, 1,2. When Paul went unto Athens his spirit stirred in him when he saw the whole city given to Idolatry, therefore disputed he in the synagogue with the Jews and with the devout persons, and in the markets daily with them that met with him. Then certain of the philosophers of the epicureans and of the stoics encountered him, and some said what will this babbler say, other some he seemeth to be a setter forth of strange Gods, because he preached unto them Jesus and the Resurrection, Acts 17.16, 17, 18. verses.

And all my Brethren this day with me; that witnesseth Christ Jesus risen from the dead, and are sent to preach Christ the resurrection, who hath enlightened every one that is come into the world; that all his light that from him comes, that shows them sin; wait for his power to cleanse them from sin, and raise them out of the fallen and dead estate, by the power of his resurrection, to live in pure obedience to God.

We are by these the world calls their ministers and teachers, withstood as Jannes and Jambres withstood Moses. But the Lord is making them daily manifest that all shall see their folly, and by them be no more deceived, 2 Tim. 3.8, 9. And as the heathen Philosophers, before written, encountered Paul, so hath these men encountered with us, as before written, for witnessing Jesus the resurrection, and the true light that lighteneth every one that comes into the world.

And as Tertullus the heathen orator accused Paul before Felix. Acts 24.1, 5. We have found this man a pestilent fellow, and mover of sedition amongst all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes. The same spirit that was in the heathen orator Tertullus that led him to accuse Paul before Felix, did Edward Bowles, whom the people of the world calls minister, and teaches in the high place in York; manifest to be in him, who never had spoken to me, when he by that dark spirit was led to give in an information against me; and at the time when it were expected I should have the privilege of the law, that thieves and murderers had by it to be tried, and my accusers to appear face to face, the said Edward Bowles did not appear to prove against me what was written in the information; neither a perfect copy of it would he or they that had it in keeping give when it was demanded, lest their works of darkness should be brought to light; but what was brought to light when it was demanded of Edward Bowles: This is a perfect copy that he wrote with his own hand, as followeth:

> It is informed that one William Duesbury, a ringleader of the persons called Quakers, goes up and down the country of York, and is now in the West Riding thereof, dispersing principles prejudicial to the truth of the Gospel, and peace of the Commonwealth: It is therefore desired, that seeing no man is allowed publicly to exercise his gifts to a particular Congregation unless he be first tried and approved, that the said William Duesbury may not be permitted to go up and down from place to place teaching, until he receive approbation of some persons, who shall be thought fit to judge how agreeable his principles are to truth and peace.
> This is the substance of what I delivered into Mr. Payler; but the particular words I cannot exactly remember but I believe they do not anything considerably vary from this paper.
> E. B.

This man whom Edward Bowles call Mr. Payler was the foreman of the Grand Jury, to whom he delivered the information against me, that they might deliver it to Hugh Windham, who sat Judge of life and death at the general assizes holden at York, about the time of the 13 and 14 days of the first month called March, 1653. Upon the sight of the information given in against me, the Judge granted a warrant in the open Court to the men that was in commission to do justice in Yorkshire to apprehend me.

Which after that time, I being at a place called Tholthorp about 10 miles from York in the North Riding thereof, and many of the servants of the living God with me waiting on him his power to manifest to his glory; And while we were together there came one George Mann in great rage two several times, with an Iron fork to satisfy his bloody thirsty mind; the Lord with his power did him chain, and prevented his bloody intents: To satisfy his will on me, he went to Thomas Dickeson, who was at a place called Kirby Hall in Yorkshire; and he accused me (as Thomas Dickeson said before him) that I said I was Christ, upon which accusation he granted forth a warrant on the 26 day of the second month called April: And on the 27 day, I being with the children of the Lord at Crake, John Lockwood called high Constable

apprehended me with the warrant before mentioned; and the day being far spent, he said to the friends with me, if they would engage for my appearance the next day, he would show me that favour that I should stay with them that night; (I replied these words) not any man shall engage for me, neither desire I favour at the hands of men, if thou hast power over the body do with it what thou hast power: Then John Lockwood said, the day is far spent, I shall not go with thee to the Justice to night, until to-morrow stay at thy friend's house. Reply, If thou say I shall stay here, if the Lord please I shall be ready to go with thee, where he gives thee power to have me; so he went away and said he would send for me the next day: and in the night season many of the Lord's servants and children was with me waiting on him, who is worthy to be waited on, for he is good to the souls that wait on him, and to the souls that seek him; when much of the night was spent, the inhabitants of Crake in great rage and fury came to the doors and windows of the house, like the inhabitants of wicked Sodom, crying and rushing at the doors, and said, they would have me forth to dispose of me according to their wills, for I should not be there; and John Lockwood High Constable, so called, who said I should be there until the next day, yet to do the people a pleasure, he contrary to his word came in and took me forth, and had me into the streets, where the people shouted with a loud voice, as they had me to and fro from one house to another (where they sold ale) till the people in one house let them in, and there they set two men to watch over me until the next day, which was the 28 day of the month before written; on which day they had me before Thomas Dickeson, who granted forth the warrant for me to be brought before him, and did me examine, and it was manifest before him, that what I was accused of in the warrant, and (the day the warrant mentioned my being in that place) was false, for I had not been in that place that day, neither could they prove any such words spoken by me as I was accused of; and when he had nothing against me in that warrant, then he did commit me to prison by a warrant that he said Judge Windham granted forth at the general assize, before written, which warrant I never saw.

A true Copy of the Mittimus, as followeth.

North riding of Yorkshire.
To the Sheriff of the said County of York, and to the keeper of the Gaol of the Castle of York.
Whereas there was a warrant directed for the apprehending of William Duesbery of Stanly, for the seducing the people of this nation, from Judge Windham the last assizes; and he being brought before me, and refuseth to find sureties to be of good behaviour and to appear at the next assize to be holden for the said County, to answer the premises: You are hereby required to receive into your custody the said William Duesbury, and him safely to keep, until he shall be delivered by due course of law.
Given under my hand and seal the 28 day of April 1654.
Thomas Dickeson.

According to his command, as aforesaid, I was had to York Castle, and there kept prisoner until the general assize, which was holden about the time of the 22 day of the 5 month called Iuly in the year above written, and there Hugh Windham did sit judge of life and death, who at the assizes before mentioned, which was in the first month called March, gave order to apprehend me, and according to his order it was done; and he coming to judge the cause between me and my accusers, it was pressed on him by some friends of the truth (for the truth's sake) that I might have the benefit as those had that were arraign'd for felony and murder, to be brought before him and the people of the country, and there my accusers to appear face to face to prove their accusation, that I might suffer according to the law, if I had

it transgressed; otherwise that I might by it be cleared before the country, of the lies and aspersions and false accusations they had publicly charged me; withal his promise was I should be brought before him, and have a fair trial at law as other prisoners had; but he was not faithful to do as he had said, before him I was not brought at that time nor any trial had: but at the end of the assizes cleared me by Proclamation, and sent me a Liberato (as they call it) to pass away.

Into prison I was cast, as formerly written, the 28 day of the second month (called April,) and there was kept until the 24 day of the 5 month (called July) and then was turned forth as is formerly written, without any trial or law me read, why they had kept me in prison that time: so for the truth's sake; to that of God in every ones conscience I this day lay before, He that hath an eye to see let him see.

Which after the Lord by the arm of his mighty power had me set at liberty out of the hands of those unreasonable men; I journeyed as I was led by his spirit, his word in Cleveland and other parts in Yorkshire, Nottinghamshire, and so to Derby, and as I was declaring the word of the Lord to the consciences of the inhabitants of Derby, there came two men and laid hold on me, and had me before the men who were in commission to have done justice, who there did sit at the general Sessions holden at the Town, about the time of the 24. day of the 6 month called Aug. 1654.

When I before them was brought, the first question to me by them propounded was, In whose presence dost thou stand? (the answer to them was) in whose presence, of the ever-living God; the men called Justices replied with these words, Jailer take him away, put him in prison for disturbing the Court, which was done at their command, into prison I was put, and when the day was spent Thomas Youll called the Mayor of Derby sent for me, and when I came before him he asked me what I came to the Town to do? The answer to him, I came to declare the word of the Lord to the consciences of the inhabitants of Derby; the Mayor replied, wilt thou go out of the Town? Answer to him, when the Lord orders me to go forth then I shall go, till then I shall stay; then Thomas Youll the Mayor commanded the man to put me into prison again, which was done; the next day about the 9 hour there came William Bold one of the Mayor's officers, and said to me, if thou wilt go forth of the Town and in it no more come, I will open the doors for thee to come forth; the answer to him, out of the Town I shall not go until I am ordered of the Lord, and if thou openest the door forth of the prison I shall not come till the man that said he had authority to put me in, come by the same authority and take me out, then away the man did go, and afterwards did come, and the man whose name John Slalous who put me in prison, opened the door and took me by the arm and put me forth in much wrath, and delivered me to the other man, whose name is before written, who said, he had order to put me forth of the Town, which he did, and strictly charged me to depart out of their coasts with many threatenings what should be done to me, if in the Town again I returned; but the words of vain man was not regarded, into the Town I returned, and there did stay till I was free in my spirit to depart from thence.

Then I journeyed to Leicester, and was there the first day of the week which was the 3 day of the 7 month (called September,) and with me was many people to whom the word of the Lord was declared; and after the testimony of Jesus was finished to them, I went into the high place of the town which the people of the dark world calls their Church, and after the man they call their minister had done, the word of eternal life was declared to the consciences

of the people, who did hear with much attention, until two men came to me and said they had order from Edmund Johnson called Mayor, to take me away, and with violence drew me forth, and had me before the said Edmund Johnson, who commanded his officers to put me in prison before he did me examine, which was done; and the next day the man that put me in prison forth me brought before the Mayor, and William Billers another of the rulers of the town, who did me examine; and not finding anything against me, commanded Robert Brewin keeper of the common gaol, to put me out of the Town, and strictly charged me to depart forth of their coasts, with many threatenings what they would do if I again into the Town did come: but the threatenings of man was not regarded, into the Town I did return in obedience to the command of the Lord, to finish the testimony of Jesus, I was to witness to the consciences of the inhabitants of the Town of Leicester.

Then in obedience to the Spirit of truth, I journeyed into Northamptonshire; and in a Town called Wellingborrow and thereaways many did receive the word of life with much gladness of heart: And at a time as I was going along the street in that Town near the house of Thomas Andrews, whom the people of the world calls their teacher; he to me did speak these words, Give over deceiving the people lest the plagues of God fall upon thee; the answer to him was, If thou say I deceive the people make it appear wherein I deceive them; he replied, thou tells them there is no original sin; I required of him, didst thou hear me say so? to that he made no answer: then these words was to him declared, thou must either prove what thou accusest me of, or own thy condemnation upon the false accusation; he fled away and did make no answer. About the time which was near 3 weeks after, I was ordered of the Lord to return again to Wellingborrow, and hearing there was a meeting in the Steeple-house where Thomas Andrew was, who had he falsely accused, as is formerly written, for the truth's sake into the Steeple house I did go, and in silence did stand till the man called their teacher had done, then I declared the word of the Lord to the people, who did hear peaceably, and afterwards I spake in particular to Thomas Andrews to prove what he had falsely accused me of, in saying I deceived the people, and there make it manifest before the people, or to own his condemnation upon his false accusation; but to what was required no answer he did make, but away fled, and the men that was there whom the world calls their teachers: then Henry Smith who in that Town dwells, out of the Steeple-house haled me into the yard, where the truth to the people was declared, who did there stand peaceably to hear, till William Baw called high Constable did take hold on me, and had me away into the market place amongst the people; and said, he would bring evidence against me for Blasphemy; so had he me as prisoner to and fro in the market place, with so doing he made disturbance among the people; but when he could not prove what he had falsely accused me with, he let me go; who at the present time went from amongst the people to a friend's house, and came no more forth amongst the people in the market that day.

The next day being the 28 of the 10 month (called December) Richard Dennis being Constable of Wellingborow came to the friend's house where I was, and took me forth by virtue of a warrant that had no name, but for one who is commonly called Quaker, and had me with it before Thomas Pentlow called Justice at Wilby in Northamtonshire, who did me examine, but would not read me any law I had transgressed, but a Mittimus made and sent me to the common Gaol in Northamton, on the 29 day of the 10 month called December 1654. A copy of the Mittimus I was denied by John Snart keeper of the Gaol; and also the men that were in commission to do Justice when it was of them desired in the open Court, at the

general Sessions holden at Northampton the 10 day of the 11 month, by those whose names are John Clark, John Parker called Sergeant at law, George Benson, John Mansil, John Brown, who there did sit in Commission to have judged the cause in righteousness between me and mine accusers; but when the Mittimus was read where the charge against me was written, not any appeared to prove what the Blasphemy was for which they committed me to prison in suspicion of; neither they to me read any law that anything charged against me, had it transgressed; but again to prison did me commit to answer at the assizes holden at Northampton the 10 and 12 day of the first month called March 1654. And three times I was there brought before Matthew Hail, who did sit judge of life and death to answer what might be objected against me; and the last time I before him was brought Hugh Windham was with him, who then was in commission with him to have judged the cause in righteousness between me and my accusers; and though not any accuser appeared against me, to prove me the transgressor of any law; neither would these that sat to judge my cause any law to me read that any evidence given in against me was the transgression of; but they me committed to prison where I had been amongst those arraigned for felony and murder; so under all these lies and aspersions false accusations I suffer; and instead of being cleared of them (when I was brought before those that are in Commission to judge with righteous judgement) more accusations is laid upon me by them: which was done by John Parker at the general Sessions before written: and Hugh Windham at the general assizes, before mentioned, which both did accuse me in the open Court, before the people, that I was a seducer; and when I required them to make manifest wherein I did seduce any, they would not answer to what then was required; and a copy of the ground of the evidence they pretend they have against me, they denied to be given me, in all places where they have proceeded against me, as is formerly written, least their works of darkness should come to light, and their folly made manifest, and truth cleared of the lies and false accusations with which they blind the eyes of many, and cause them to stumble at the ways of truth, in speaking evil of the things they know not, as is manifest in what is written.

So for the truth sake I bare testimony of, and it to clear from all lies and aspersions cast upon it, which hath caused the simple to stumble at the way of truth, and that they no longer be turned aside by the lying spirit who every way seeks to murder and destroy the truth from the earth, in persecuting the bodies of the Saints, and shutting them up in prison under the names of blasphemers, deceivers, seducers and disturbers of the peace, so make lies their refuge, as that persecuting spirit ever did in all ages, to stop the lying mouth and for the simple sake that desires in the truth of their hearts, to know the leadings of the spirit of truth in the way to know the only true God, I here publicly declare to the inhabitants of England, and to all that dwell upon the earth, what I was in the fallen estate, and how the Lord raised me up by the arm of his mighty power, and carried me on through the great work of regeneration, that all may know the truth, I am sent to bear testimony to the consciences of those that dwell upon the earth, is not any seducing nor contrary to the truth of the Gospel, but is according to the truth, as it is in Jesus, He that hath an eye to see let him see, and an ear to hear let him hear.

The first Birth.

I was conceived in sin and brought forth in iniquity, and in that state lived and delighted in pride and pleasures, lightness and vanity, as all doth in that nature, until I were

about eight years of age, though before that time when I did live in vanity, the light in my conscience did witness against me and caused some trouble in me, but I departed from the light, and so followed the counsel of my own heart, that lead me into vanity to live without the fear of God▪ And about the time when I was eight years of age, of my natural birth; the word of the Lord came unto me, I created thee for my glory an account thou must give to me for all thy words and actions done in the body, which word enlightened my heart and opened the book of conscience in me, where all was written I had done in the body ever since I was a child or had any remembrance, and when I had read my condition, how I had lived without God who created me for his glory: The word of the Lord then came unto me, Shall the axe boast itself against him that heweth therewith, or shall the saw magnify itself against him that shaketh it? As if the staff should shake itself against him that lifteth it up, or as if the staff should lift up itself as if it were no wood; and by the power of the word of the Lord that spoke in me, my understanding was enlightened, and my conscience bore witness that it was my condition, I had lifted up myself against the living God in living without his fear, who created me to live in obedience to him, but I had lived in disobedience to him until that day; so deep sorrow seized upon me, and I knew not what to do that I might get acquaintance with the God of my life, who created me for his own praise and glory: then I ceased from my vain conversation which I had lived in, and began to read the Scriptures and books, and mourn and pray to a God I knew not where he was, but expected him without looking up towards the firmament where my carnal imagination told me he was, and as I had heard those the world calls ministers whom I went to hear whose words did witness with my carnal imagination of God, they said he was above the skies calling it heaven; but I felt the hand of the Lord within me, executing justice upon the wicked in me, and what way ever I turned to seek him in observations thither the flaming sword turned, which was placed against me to keep the way of the tree of life, and executed the righteous justice of God upon me: so I stood before the Throne of the Lamb, reading in my mournful estate the sentence of condemnation that passed upon me from the glory of his presence, and in this condemned estate I continued, and through the ignorance (where God was, what his worship was) I strove to satisfy his justice in outward observations imitating what the Saints did, sometimes in fasting and prayer which was the practise of Cornelius and others of the Saints of the most high God, as I found recorded in the Scripture of Truth: But notwithstanding all my strict walking in observations, in which I was seeking the Kingdom of God I found him not, but the flaming sword cut me down; so my sorrow increased, for I found none in my condition that I could declare it to: Then it pleased the Lord to order my friends in the flesh to put me to keep the sheep where I was retired from company, so my mind was kept in my mournful estate, where my great ease was in mourning to a God I knew not, nor none could tell me where I should get acquaintance with him: In the place where I was in the outward being in a Town called Allathorp, nigh Pocklington in Yorkshire; but hearing of a people about Leeds that walked more strictly in profession of the name of God then any did where I was, I had no rest in my spirit till my parents, in the flesh, sent me thither to be an apprentice not regarding what calling, so I might be amongst those that feared the living God, that I might be acquainted with the God of my life, who had created me for himself, and the desires the Lord raised up in me was answered when I was thirteen years old of my natural birth, I was bound an apprentice to a clock-maker in a Town called Holdbeck near Leeds; and as I heard so it was, there was much speaking of God which they called preaching and professing him in words from the letter of the Scripture what the Saints had spoken forth, so intimating the Saints' practice in their carnal wisdom, seeking the Kingdom of God in outward observations, as I had done before I came there; but

when I met with none that could tell me what God had done for their souls in redeeming them from the body of sin, which I groaned under, and separated me from the presence of God, though I walked strictly with them in their outward observations running to hear one man after another, which they called ministers, yet I found no rest nor peace to my weary soul, but the flaming sword, the righteous law of God cried in me for a perfect fulfilling of the law of God, and did meet with me wherever I was, that I could find no peace in that worship of God the world hath set up, as in receiving the bread and wine, which they told me was the seals of the Covenant, which were long ere I durst receive it, because I saw not myself prepared, for the evil of my heart stood before me, and when I was to receive it, I sought the Lord to keep me by his power that I might receive it worthily, and when I did receive, my desire was the Lord would seal up his love to my soul, but I found nothing sealed up to my soul with it: Then much fear seized upon my soul for a long time after; and Judas' condition was cast into my mind, until it were showed that the seal of the Covenant was the Spirit of Christ, and no outward element; and the supper was the body and blood of Christ, which the world doth not know, nor I at that time, but was made to wait for the manifestation of it to me: Then I durst join no more with the world in that practise; nor in their practise in singing David's conditions, which they called Psalms; for the light in my conscience let me see the evil of my heart that I was not in David's condition; the sense of which stopped my mouth, and while they were singing, I did mourn and weep for want of the pure spirit that David had that caused him to sing, neither could I apply the promises which they told me belonged to me, for I found no promise belonging to that nature, but the wrath of God abode upon me for my disobeying his counsel in me the light in my conscience, (but being ignorant) it was his counsel I departed from it, and lent my ear to those without that said they spoke from the mouth of the Lord, so was deceived, and caused to err by their lies, that did draw me to seek the Kingdom of God in observations without, but the word of the Kingdom was in me, and executed the righteous justice of God upon my adulterous heart that took counsel and not at his mouth, till I was consumed and my body was brought so weak, I was not able to answer the expectation of him whom the Lord hath placed me with, though my conscience was clear I did what I were able; and he in his carnal wisdom thought I were in a consumption, and was in mind sometimes to have sent me away to my friends in the flesh, and othersome times he would have the men the world calls doctors, to apply some things to my body for my recovery, but I was not free to let them, but once for fear of giving them offence, for I knew my infirmity was the evil of my heart that separated me from the presence of my God, and how to be freed from it none told me; and when I found no help in outward observations in reading, praying, hearing, or meditating of what I heard, my sorrow and misery was so great, it constrained me to run to those the world calls ministers and professors, which appeared to me had most acquaintance with God, to ask them what I might do to be saved, and they spoke smooth things to me, to believe in the name of Jesus Christ, and to apply the promises, but that he was to be found within me none told me, which added to my sorrow, telling me to believe in Christ I knew not where he was; then at that time did the wars begin in this nation, and mine eyes being still abroad to do something in outward observations for my life; The men called ministers cried curse ye Meroz, because they went not forth to help the Lord against the mighty: Then I was willing to give my body to death, in obedience to my God, to free my soul from sin, that I might escape the wrath I lay under, and get acquaintance with him; I joined with that little remnant which said they fought for the Gospel, but when I was amongst them I found as much ignorance of the Gospel, as was in those I had been with, none told me what the Gospel was, but the dead letter, which is the outward testimony and declaration of the Gospel, which is Christ, who is the glad tidings to sinners; but they called

the dead letter the Gospel, as I had heard before, so I found no rest to my soul amongst them: Then I heard there was in Scotland a reformed Church, who they said walked in the fear of the Lord; I journeyed into that country, and to Edinburgh, where I found nothing but formality, their Teachers calling to the people to seek the Kingdom of Heaven in outward observations, as I had heard in England: Then I returned back to England again, and went amongst those that called themselves the Church of Christ, who is called by the names Anabaptists and Independents, who were setting up a more glorious image in outward observations, and said they were the children of God; but I could not join with them, for the testimony of his love my soul wanted. And then the Lord discovered to me that his love could not be attained in anything I could do, in any of these outward observations; so in all these my turnings in my carnal wisdom, seeking the Kingdom of God in observations without, thither the flaming sword turned, which kept the way of the tree of life, and fenced me from it, and cut me down, and rent all my fig-leave, coverings, and annoyed that mind that looked out to seek the Kingdom of Heaven in observations, or to hearken any more to hear the word of the Lord from man: then my mind was turned within by the power of the Lord, to wait in his counsel the light in my conscience, to hear what the Lord would say; And the word of the Lord came unto me and said, put up thy sword into thy scabbard, if my Kingdom were of this world, then would my children fight; knowest thou not that if I need I could have twelve legions of Angels from my Father; which word enlightened my heart, and discovered the mystery of iniquity, and that the Kingdom of Christ was within; and the enemies was within and was spiritual, and my weapons against them must be spiritual, the power of God; Then I could no longer fight with a carnal weapon against a carnal man; for the dead letter, which man in his carnal wisdom called the Gospel, had deceived me; but then the Lord discovered to me the deceits of all these men in England, that were seeking the Kingdom of Heaven in outward observations; And the messenger of the Covenant, forth of his mouth proceeded the two edged sword with which he slays his enemies, cut me down and caused me to yield in obedience, to put up my carnal sword into the scabbard, Thus did I leave the Army.

Then I returned to my outward habitation and calling I had in the world, and there laboured with my hands, my mind being turned within to wait upon the Lord in the way of his judgements; and this I witness, the administration of Moses in which Cain is banished, Esau reprobated, Pharaoh plagued, the first born of Egypt slain, and my will brought in subjection for the Lord to do with me what his will was, if he condemned he might, and if he saved me it were his free love; and in this condemned estate I lay crying in the depth of misery without any hopes of deliverance by anything I could do to pacify the wrath of God, till the administration of the Prophets, that witnessed to my soul there where free redemption laid up for me in the Lord Jesus, and by the power of the word of their testimony there was a secret hope raised up in me to wait for his coming, there I waited till the administration of John (*Surname illegible*); and I witness that of all that is born of a woman there is none greater than John; for he is a burning and a shining light, who discovered more of the mystery of iniquity in me in his administration, and the sense of my condition was more manifest, the cry of my condemned soul was great and could not be satisfied, I breathed and thirsted after Christ to save me freely through his blood or I perished for ever, and in this condemned estate I lay waiting for the coming of Christ Jesus, who in the appointed time of the father appeared to my soul, as the lightnings from the East to the West, and my dead soul heard his voice, and by his voice was made to live, who created me to a lively hope, and sealed me up in the everlasting Covenant of life with his blood; then I witnessed the wages of sin and death, and

the gift of God, eternal life through Jesus Christ my Lord; and I witnessed according to testimony of Scripture, death reigns over all from Adam to Moses, and Moses until the Prophets, and the Prophets until John, and from this day the Kingdom of Heaven suffers violence, and the violent take it by force; there is no rest to the soul till Christ bee manifest, and this the Scripture witnesseth; and I witness these Scriptures fulfilled in me, in the year according to the account 1645.

The witnesses that stood before the God of the earth, and had power to plague the earth; having finished their testimony, the beast ascends out of the bottomless pit, and makes war against them, and shall overcome them, and kill them, and their dead bodies lay in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified; and this Scripture was fulfilled in me in the year according to account, 1648.

Then kindreds' tongues and the Nations of the earth made merry over the witnesses; and I see the abomination that maketh desolate, which is spoken of by Daniel the Prophet, standing in the holy place where it ought not; and then was I led by the Spirit into the wilderness and tempted of the Devil, that the Scripture might be fulfilled, Luke 4.1.

In that day and hour of temptation, which was in the time as the lines following giveth testimony: I witnessed these Scriptures fulfilled in me of Paul's condition, wherein he complained as I then did, who found a law in my members warring against the law of my mind, that when I would do good evil was present with me; the sense of which caused me to cry, Oh wretched man that I am, who shall deliver me from the body of this death? And as I was crying to the Lord to free me from the burthen I groaned under; the word of the Lord came unto me saying, My grace is sufficient for thee, I will deliver thee; and by the power of his word I was armed with patience to wait in his counsel groaning under the body of sin in the day and hour of temptation, until it pleased the Lord to manifest his power to free me, which was in the year according to the account, 1651.

The spirit of life from God entered into the witnesses, and they stood upon their feet, then great fear fell upon all that saw them; and the Temple of God was opened in Heaven, and I saw in his Temple the Ark of his Testament, and there were lightnings, voices, thunder, earthquakes, and great hail, then mystery. Babylon the great, the mother of harlots, and the abomination of the earth, which made all Nations drunk with the wine of the wrath of her fornication, she was discovered in me, and God remembered her when the mighty day of the Lord's power was manifest upon her, Jesus Christ was revealed from Heaven in flaming fire, pouring vials of wrath upon her, and rendering vengeance upon all in me that knew him not (and disobeyed his Gospel,) and purged away the filthy nature (that did me imbondage) with the spirit of judgement, and with the spirit of burning, so through the righteous law of life in Christ Jesus, I was made free, and am from the body of sin and death; and through these great tribulations my garment is washed, and made white in the blood of the Lamb, who hath led me through the gates of the city into the new Jerusalem, where there is nothing enters that works abomination or makes a lie, but what is written in the Lamb's book of life, where my soul now feeds upon the tree of life, which I had so long hungered and thirsted after, that stands in the Paradise of God, where there is no more curse nor night, but the Lord God and the Lamb is my light and life for ever and ever; I witness I am regenerated and born again of the immortal seed, and hath partaked on the first resurrection, on whom the second death hath no power.

And this I declare to all the inhabitants in England, and all that dwell upon the earth, that God alone is the teacher of his people, and hath given to everyone a measure of Grace, which is the light that comes from Christ, that checks and reproves for sin in the secret of the heart and conscience; and all that wait in that light which comes from Christ (which is the free grace of God) for the power of Jesus Christ to destroy sin, and to guide them in obedience to the light, so shall they come to know the only true God and Father of light in Christ Jesus, who is the way to him: And here I witness to all the sons of men, that the knowledge of eternal life I came not to by the letter of the Scripture nor hearing men speak of the name of God, I came to the true knowledge of the Scripture and the eternal rest (they testify it in Christ) by the inspiration of the Spirit of Jesus Christ, the Lion of the Tribe of Judah, who alone is found worthy to open the seals of the book; and I witness none else can, for he alone opened the seals of the book in me, and sealed it up to my soul by the testimony of his own spirit, according to his own promise, I will bind up the testimony, and seal the law amongst my Disciples, and I will write my law in their hearts, and put my spirit in their inward parts, and they shall not depart from me; neither shall they need to reach every man his neighbour, and every man his brother, for all shall know me from the least of them to the greatest, for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more: and all my children shall be taught of me, saith the Lord God, and great shall be the peace of my children; and this here declared the Scriptures witness, and I witness the Scriptures fulfilled in me; Praises, praises, Hallelujah, and eternal praises be unto thee Lord God Almighty, who hath taken unto thee thy great power to sit upon thy throne, and to the Lamb for evermore.

It being charged on me my imprisonment to be just until I give a reason of the hope of my calling, and that I am unwilling so to do; to stop the lying mouth of the false accuser, and to clear the truth of the lies laid on it as before written, and in love to the souls of the people that they the truth may know as it is in Jesus: Here I have declared the work of the mighty God in revealing his Son in me, who led me on my journey through the dark world, where I passed through great tribulations, as formerly written, until I came to the end of the world, over it to rejoice in the power of my God (1 Cor. 10.11. upon whom the ends of the world are come) whom the whole world that lies in wickedness hates and persecutes: but to the pure single eye, that is not of the world, I lay this before which is written, that all which it minds may see the truth I bear testimony of is not any Popish Tenet (though I was questioned concerning them at the general assizes holden at Northampton the 10 and 12 days of the first month called March 1654.) neither is it seducing nor blasphemy nor prejudicial to the truth of the Gospel or peace of the Nation, but according to the truth of the everlasting Gospel and sound peace of the Nation, for which testimony I am still kept in bonds in the common Gaol in Northampton, numbered amongst the transgressors in the low prison with those arraigned for felony and murder, waiting in rest and peace till the sufferings of the righteous seed be fulfilled. And all you that are enemies to the truth of God persecuting it under the names as formerly written, calling the preaching of the truth seducing, this I declare and confess unto you in the presence of God; after the way you call seducing do I worship the Lord God of my fathers: and witness fulfil what is written in the law and the Prophets; he that can receive me let him.

Dear friends whose minds are turned to the effectual light that comes from Christ, all mind your own measure and be content in what the Lord hath committed to you; with the

light judge that which would draw your minds to look forth at others conditions, and in impatience to covet what the Lord hath given to them, before it be manifest to you: be faithful every one in your own measure, and in patience wait in the light for the unlimited spirit of Christ your life to open the seals of the book, and make known unto you the mystery of eternal life, which he will daily reveal in you that are faithful in your own measure to follow the Lord in what he makes manifest to you, whom he hath called into his vineyard at the ninth and eleventh hour, be faithful to the Lord in walking in obedience to him in the light; he will make a short work in the earth for his seed sake, and your reward shall be rest and peace in the presence of God in Christ, with those that came into the vineyard the third and sixth hours and laboured the heat of the day; God almighty be with you his chosen servants and children, and all in your measure keep in his eternal power bold, valiant and faithful unto the end, and crown you with eternal glory in Christ one Judge Lord and King, God over all blessed for ever, Amen.

W. D.

To all you that rule in England from the highest to the lowest, whom the Lord hath betrusted with power to see the peace be kept, and to judge the cause of the people: He hath given you power therin causes to judge with righteous judgement, the evil doers to punish, and the righteous set free out of the hands of those that oppress them.

This is the word of the Lord God to you:

That you lend not your ears to the counsel of your own hearts, or to the counsel of any without you that tempts you to draw your minds from the pure counsel of God, which is the light that comes from Christ Jesus, and calls on you in your consciences to judge with righteous judgement as you will eternally answer before the pure powerful dreadful God; take heed of abusing your power he hath betrusted you with, in establishing any law which is contrary to Scripture and the righteous law of God in the conscience, as those did whom the Lord drave out and destroyed before you in his wrath and overturned in his fierce displeasure, which if you uphold those laws they made in their wills, or any other which is contrary to the righteous law of God in the conscience, and rule according to them laws; and exercise the power committed to you to bind the laws upon the consciences of the children of the Lord, whom he hath chosen out of the world, and made his jewels to fear an oath, in obedience to the righteous laws which saith, swear not at all; which if you by these unrighteous laws take advantage against the righteous seed concerning the law of their God, them to ensnare under your power, that you on them may satisfy your wills: This I declare to you from the eternal God of Heaven and Earth, It is hard for you to kick against the pricks; for what is done to his people he takes it as done to himself, and better a millstone were hanged about your neck and you cast into the Sea, saith Christ, then to offend one of these little ones that believeth in his name and obeys his command, who saith, swear not at all: and now is manifesting his power in his people, that all them may know between those that swear and them that fear an oath, which if you them that fear an oath oppress; this know, the Lord God will plead their cause as he did the cause of all his people in all ages, and destroyed those that oppressed them; as in the time of Pharaoh, and in the time of Nebuchadnezzar, and in the time of Hamon in the reign of King Ahasuerus, and in the time of King Herod whom he smote in his righteous judgements, and consumed him with worms, Acts 12.23. for persecuting his people and robbing him of his glory, the righteous justice of God he manifested upon the enemies of his people, is left upon record you to forewarn, that you touch not his chosen anointed people, nor do his prophets no harm, for whose sakes the King rebukes, and all that oppress them, as is recorded in Scripture of truth; and hath been witnessed before your eyes, in destroying the bishops, and the King that oppressed the people of God by their power, in binding laws upon them contrary to the righteous law of God in their consciences, and you rulers of England who promised to the Lord God if he would deliver those that oppressed his people into your hands, and give you power over them, you would take away all laws that burdened the consciences of his people, and they should have free liberty to worship him in spirit and in truth, according to his law written in their own hearts; and according to your desires the Lord appeared while you in his counsel stood, and gave all into your power, according to the desires of your own hearts; and now is the time of your trial wherein the Lord is trying all you this day whom he hath put power into your hands, which if you now forget the Lord God, who appeared to you when you were little in your own eyes in the day of your distress, and

deny to perform your promises you made to the Lord when he delivered you out of the hands of those that sought your lives; but contrary to all your promises abuse your power you are betrusted with, to build up again you seemed to destroy which cost the price of so much blood, in establishing laws which are contrary to Scripture and the righteous law of God in the conscience, and by them think to scatter the power of the holy people, and to weary out the Saints of the most high God in turning judgement backward, and keeping justice afar off, that truth falleth in the streets, and equity cannot enter, so he that departeth from evil maketh himself a prey to your wills, and the Lord God seeth it, and is displeased with you, that there is no judgement for his people: therefore to you this is the word of the Lord, that abuse your power you are betrusted with, in perverting judgement, as before written; thus saith the Lord God, The pit you dig for my people you shall fall into it yourselves, and my people I will deliver by the arm of my mighty power, and according to your deeds I will to you repay, and recompense fury and vengeance to you my adversaries, and will you sweep away with the besom of my wrath except you repent, and your blood shall be upon your own heads, and you shall not escape, but come to your end, and none shall help you; He that hath an ear to hear let him hear.

And be forewarned now in this day of your visitation, wherein the Lord hath to you sent you, to forewarn of the evil that is coming upon you, that you may speedily to him return, and lay your Crowns in the dust at the feet of Jesus Sion's King, and in his counsel stand; which is the light in the conscience that in you witnesseth against every vain thought, and wicked imagination, and in the light wait his power you to guide to perform your promises, and to take away all laws contrary to Scripture, and the righteous law of God in the conscience, that the righteous law of God may be your guide, which is the guide of all the children of God; then will the Lord God of Heaven and Earth be with you, and with the arm of his mighty power destroy all that plot or rise up against you, before whom he will make the unrighteous powers of the earth to shake if you abide faithful in his counsel, and will make you a terror to the evil doers, and a praise to them that do well, and will bring you into the eternal peace, and rest he hath prepared for his people; but if you reject his counsel and cast his righteous law behind your backs, as you have done, and follow the counsel of your own hearts, all that have an eye to see read and understand, Prov. 29.1. He that hath been often reproved and hardeneth his neck, shall suddenly be destroyed and that without remedy: and in that day I shall be clear of your blood, who in love to your souls hath not hid the counsel of God from you, which he hath made known to me, that you may be left without excuse, in the day of the Lord's anger, when he doth perform what he hath spoken. Then shall I be remembered whom the world knows by name William Duesbury, and by some of you that professes to minister justice cast into prison, and there kept in the common Gaol in Northampton, for the word of God and Testimony of Jesus Christ.

From the Gaol in Northampton the 25 day of the 4 month, 1655.

O England! England! over all in thee I lament, who persecutes the Sons and Daughters of the most high God, he hath to thee sent, thee to forewarn of the evil day that is coming upon thee.

O THAT thou in this day of thy visitation did know the things belonging to thy peace! which the living God tenders to thee in this day of his mercy, wherein he waits on thee to be

gracious unto thee, and to make thee the glory of all the Nations of the world, and in all thy straits for thee appeared, and in his mighty power hath destroyed all that did secretly plot and rise up against thee, to establish unrighteous laws, and them bind upon the consciences of those that feared the Lord in thee, and walked humbly before him according to the measure of light received; and now hath he appeared in the day of his mighty power in thee O England, to exalt the Kingdom of Christ in the hearts of his Saints, and hath sent them to preach his everlasting Gospel in thee, to turn the minds of the people from darkness to light, which comes from Christ, in it to wait for his power to guide out of all sin and uncleanness, into union and fellowship with the Father of light, which many of you people in England seemed to desire above all things, and content to give up your lives to withstand them that did appear, to bind any unrighteous law upon you, and by it to take advantage against you, concerning the law of God, which you professed to love, and to delight in your liberty in it more than in your nearest and dearest relation, or life, or any outward enjoyment, and all you in that day, who were faithful to the Lord according to the measure of light manifest in you, the Lord God did appear for you, and in his mighty power hath scattered those that stood up in enmity against you, to bind laws upon your consciences, which is contrary to Scripture, and the righteous law of God in the heart; and the Lord hath given you power over all those your enemies, and now have you free liberty which they cannot take from you, to worship God in spirit and in truth, according to the desires you seemed to manifest in the day you cried to the Lord when you were in distress: and now is the Lord come to visit you in his tender mercy, and hath sent his ministers to preach his eternal word freely without money or price, in season and out of season, to reprove rebuke exhort, with all long-suffering and doctrine, which many of you people in England, who promised the Lord to worship him in spirit and in truth, now his counsel rejects, and turns to the teachers you have heaped up to yourselves, according to your own lusts, who cries peace, peace to you in what you do, while you put into their mouths; and now is the time come to the fulfilling the Scripture in you, who have itching ears and cannot endure sound doctrine, but turns from it to fables, which if you continue in your careless minds, slighting this day of your visitation, and not like to retain God in your knowledge, God will give you up to reprobate minds, that profess you know God but in works deny him, being abominable and disobedient and to every good work reprobate, upon whom the Lord will get his glory in his righteous judgements, and if the Lord in his everlasting love had not left a seed in thee O England! thou with all thy teachers whom thou hast heaped up according to thy own lusts, would have become as Sodom, but for his own seed sake, whom he hath blessed, he will do good to the inhabitants of England, who stands faithfully in his counsel to be guided by his power, and will scatter all those that stand in opposition to his righteous seed Christ, whom he is exalting in the hearts of his elect and chosen people in England, to rule for ever over all that stand in enmity to him, this is the day the mighty God is giving all power unto his son Jesus, to whom every knee shall bow; and all you proud stubborn self-willed lofty ones that hates the light of Christ in you, that witnesses against sin in the secret of the heart and conscience, and it rejects, and denies to be guided by it, but turns to the counsel of your own hearts, and the Teachers you have heaped up according to your lusts, and with them sits at ease in the flesh, and turns the grace of God into wantonness, and forgets the loving kindness of the Lord, who delivered you by the arm of his mighty power, when enemies compassed you on every side, and gave your lives for a prey, when they were nigh unto death; and now you abuse your liberty, to walk with your teachers according to your lusts, and with them commit this filthy and abominable thing in the land, the Priests to teach for hire, and the Prophets that divine for money, and you people love to have it so, but what will you do in the

end thereof, which day you put afar off and do not regard, but that you shall not be ignorant of the mind of the Lord, and left without excuse, in the mighty day of the Lord's anger, who hath sent his servants and children early and late, to forewarn you of the evil day that is coming upon you, if you do not speedily repent, and turn to the Lord, but slight this day of your visitation, then shall the things now belonging to your peace, be hid from your eyes, and your end shall be according to the word of the Lord: I declare to you; thus saith the Lord, All these my enemies, that will not that I shall rule over them, bring them hither and slay them before me; and this is your portion you enemies of Christ, that hates his counsel, as is before written, he will you consume with the breath of his mouth, and the brightness of his coming, which will overtake you that sit at ease in the flesh, as a thief in the night and in flames of fire will render vengeance on you that disobeys his Gospel, and will give to every one of you according to the works done in the body, and you shall not escape from Israel's Judge, Sion's King, who will all his people deliver, and you proud lofty ones under bring, by his mighty power, to the praise and glory of his righteous justice, who alone is worthy, God over all blessed for ever, Amen.

Remember you are warned in your lifetime, and prize this day of your visitation, while the Lord in patience and long-sufferance waits to be gracious and merciful to you, if you speedily return to his counsel, which is the light of Christ in your consciences that shows you sin, and wait in it for his power to lead you to repentance, and to cleanse you from sin, and in the straight way of self-denial, and the daily cross, you to guide in obedience to the Father of light, then will the Lord God be merciful to you, and heal your backslidings, and love you freely, and blot out your transgressions for his name's sake, which if you will have none of his counsel but it rejects as you have done, and still commits this filthy and abominable thing in the land, the Priests to teach for hire, and the Prophets to divine for money, which is the practice of your teachers, you have heaped up to yourselves according to your lusts, and love to have it so; then your portion you must own, what the Lord hath spoken he will perform, and you and your teachers shall reap the fruit of your doings, according as is declared, and in that day I shall be remembered when you lye upon the bed of sorrow, who is clear of all your blood, who perish through your disobedience in that I have not hid the counsel of God from neither Rulers Priests nor People.

And to the light of Christ in all your consciences I clear my conscience in the presence of the living, pure, and dreadful God, who will perform according to his words, and the condemnation of the evil doers slumbers not, the Lord will cleanse the land of you, and not any that rejects Christ the corner stone shall rule in England, for the Lord will make it the glory of all the nations of the world, notwithstanding all that oppose him, his own work he will carry on in it, by the arm of his mighty power will he exalt Christ Jesus, to be King in it, to rule the people according to his righteous law, and all that will not his laws obey, and their crowns lay down at his feet, and to him their knee bow in perfect obedience to his righteous law, written in the heart and conscience, he will you break in pieces, with his rod of iron, and dash in sunder like a potter's vessel, and not any shall escape that doth evil, and bring the curse upon the earth, which the Lord is making as the garden of Eden, the mouth of the Lord of Hosts hath spoken it, he that can receive it let him, and an ear to hear let him hear: And whether you people in England hear or forbear, in your consciences I shall be for ever manifest; and you shall eternally witness the truth I have declared is to you the word of the Lord God, the day will declare it.

W. D.

FINIS.

The Lamb's Officer is Gone Forth with the Lamb's Message: George Fox

Source: *The Works of George Fox, Vol. 4.* Edited by a Committee of Quakers, London 1706; reprinted 1831 by Marcus T. C. Gould, Philadelphia and Isaac T. Hopper, New York. pp 178-193.
https://ia902701.us.archive.org/32/items/worksgeorgefox06foxgoog/worksgeorgefox06foxgoog.pdf

Which is the Witness of God in all Consciences, to call them up to the Bar, the Judgment of the Lamb, in this his Day which is come. To all the Parish Clerks, Vicars, Curates, and Professors in England, Ireland, and Scotland, and elsewhere in the whole Christendom; for you all to come up to the Lamb's Bar, in this his Day, to see if they can stand before the Lamb to plead their Cause, Guilty, or not Guilty, in this his Day, who have had the Scriptures, but out of the Life, which they were in that gave them forth.—By G(eorge) F(ox).

The Lord Jesus Christ is come to reign, and his everlasting kingdom and sceptre is set up, and the bar of judgment, and all are called to it, and he calls all up before it. Now Christ said false prophets should come, Matt. 7. 24. and antichrist, which should have the sheep's clothing, but inwardly ravening wolves; this he spake to his disciples, and before their decease they did come, 1 John ch. 2. ch. 4. and they went forth from them; and in the Revelations it is written, all that dwelt upon the earth went after them, and the dragon made war with the woman, and she fled into the wilderness, the true church, and the man-child was caught up to God, and the dragon gave his power to the beast, and the beast made war with the saints, and overcame them, and killed them that kept the testimony of Jesus, the spirit of prophecy: so here they killed the true ministry, and the woman fled into the wilderness, the true church, and the man-child caught up to God; and then power was given to the beast over all kindreds, tongues, and nations.- [Mark,] And all the orthodox men, the original, the beast had the power to kill the saints, and suffered the original, the tongues to stand; the orthodox men so called, that have the scriptures in three or four languages, that had the sheep clothings, these inwardly ravened from the spirit of God, and turned against them that had the spirit of God, and killed them;and then the whore, the woman, the false church got a-top of the beast, who had power over all kindreds, tongues, and nations, who had his names, marks, horns, and images, and they gave their glory and honour to the beast, and the nations drank this whore's cup, this false church, this woman, and she corrupted the earth; and the kings of the earth drank her cup of fornication and she corrupted the earth, and she made the inhabitants of the earth drunk; and this whore sits upon the waters, and the waters where the whore sits, are peoples, and nations and multitudes, and tongues, and she drinks the blood of the martyrs, prophets, and saints, and so killeth the true ministers; this false church, this whore, and false woman, suffers the tongues to live under her, the orthodox men so called the original; and John calls them waters, the pillars of her church. Now this whore went from something, she went from the apostles', got the sheep's clothing, inwardly ravened, and went into the world, as the Jews which went from the law of God among the heathen, they whored, and so all nations drank the cup of fornication, the kings of the earth, and the nations, being unmarried to Christ. And again, the judgment of this great whore should come; for as Cain, when he had killed the just, then he built a city; this great whore that was on the beast, that had the dragon's

power, that killed the saints and killed the just, and killed the prophets, and witnesses; and the true church, when the woman fled into the wilderness, and the man-child was caught up to God, then this great whore, this false woman, false church, this great city was built, and all nations drank of her cup, and the kings of the earth drank her cup of fornication, and all nations have drank her cup of fornication, that have drank the blood of the saints.

Come now, priests, guilty, or not guilty; the Lamb and the saints shall have the victory, the judgment of this great whore is come, and the bride and the Lamb's wife is witnessed. Priests, as I said before, guilty or not guilty, now you are come before the bar, are not you the tongues that the whore sits upon, which John calls waters, who are the orthodox men, and boast of the original, having the sheep's clothing, which have the scriptures in three or four languages. Have not you been standing, when the martyrs', and prophets', and saints' blood bath been drank? And did not you stand in the day of the beast's power, when he killed the saints, and made war with them, the true ministers? Had not he power over all kindreds, tongues and nations, when the true ministers were killed? was not your original Hebrew, and Greek, under the beast's power? and hath not he power over that original? and was that ever called the original among the saints that the beast killed, and that the whore drank the blood of? And did not you shelter under the beast's power, and the whore's, when the martyrs' and the prophets' and the saints' blood was drank? And did not you turn from the dragon to the beast, after the beast to the whore and had not the beast power over the tongues, orthodox men, and the original? Come, guilty, or not guilty and do you not say the church of Rome is the whore? and from this whore, the church of Rome, have you not gotten tithes, and Easter reckonings, and midsummer dues, and glebe-lands, and mortuaries, and offerings? and have you not drunken this whore's cup? guilty, or not guilty? Must not you drink the cup of the indignation of the wrath of the Almighty, that have drank this whore's cup, since the true woman went into the wilderness? And come, priests, did not the whore set up your mass-houses with the cross a-top of it, with their pictures and bells, and call it holy ground, where it stands, and name them by St. Paul's, and St. Peter's, and St. Michael's, and St. Gregory's, and St. Austin's? Come, priests, have you not drank the whore's cup here? is not this the whore's cup guilty or not guilty? if guilty, thou must drink the cup of the indignation of the wrath of the Almighty. And come, priests, did not the whore set up your schools, and colleges, this false church, whereby you are made ministers, and gave them the names of Trinity college, Jesus college, Emanuel college, where you are made ministers, since the true church went into the wilderness? and here have you not drank the whore's cup? guilty, or not guilty? come, priests, answer: and did not the whore set up all these things, and the beast that killed the true ministers, martyrs, prophets, and saints, by the dragon, and beast, and whore's power, since the true church went into the wilderness, true ministers killed, man-child caught up to God? and are not you here found amongst them in the same power, drinking the whore's cup? answer, are you guilty, or not guilty? and was not this whore of Rome, the first author of preaching by the hour-glass, funeral sermons, ten shillings a sermon, twenty shillings a sermon, ten groats the grave and mortuaries, and two hundred pounds a year for preaching? is not this of the whore of Rome's cup? and have you not all drank it? and do you not drink it daily are you guilty, or not guilty (which have been set up since the true church went into the wilderness.) Did not the church of Rome first ordain the Jesuit's tribe, the order of black-coats? and have not you of their colleges followed their example, and drank of her cup, and gone in the way of the Jesuit's tribe, black-coats? are ye guilty, or not guilty? and was not the whore of Rome the first setter up of sprinkling a little water upon children's faces for money, and churching of women for money? and have not you drank this cup? come, priests, are you

guilty, or not guilty? and was not the whore of Rome the first setter up of bells, calling people together, and christening of them, and going processioning, and setting up all your crosses? was not the whore of Rome that false church, since the woman went into the wilderness, the setter up of all these things 1 and have not you priests and professors, and magistrates and rulers, and people, drank of this whore's cup? are you guilty, or not guilty?

Now you are come before the bar of the Lamb, and his throne, and the bride, the Lamb's wife is come, the true church which was before and in the days of the apostles. Was not swearing, and oaths set up since the days of the apostles? and Christ in the flesh, who said, swear not at all, for they that swore, came into the condemnation; for the oath in the law ended the sin, and put an end to the strife, and the sin: and Christ the oath of God, blots out the sin and transgression, and ends the strife, and reconciles man unto God, and saves from sin, and redeems from the earth, and brings peace on the earth, and good-will towards men; so he makes an end of sin. Now the man-child being caught up unto God, and the woman fled into the wilderness, and the prophets, and martyrs, and saints killed by this beast; and the whore, and the false prophets, beast and antichrist gets the sheep's clothing; so hath not all this swearing since Christ, been set up by the false church, the church of Rome? and have not ye priests, rulers, magistrates and people, drank this whore's cup, this false church, and forsaken Christ's command, and the true church, which saith swear not at all, as in James: are you guilty, or not guilty? have you not drank the whore's cup, and so will fine and imprison them that will not swear? is not this the whore's cup? and have not you drank of it? are you guilty, or not guilty? Now you are come before Christ, who said, swear not at all; the true church was far off of fining and imprisoning people for not swearing; Christ and the true church, but on the contrary, gave them a command that they should not swear, and gave them an order what to say; whatsoever was more than yea yea, and nay nay, was evil; and the apostle follows it, and saith, condemnation followed the swearers, saying, above all things, my brethren, swear not at all, so are not ye the false brethren, the false church, since the true church fled into the wilderness, and true ministers killed, which hath drank the blood of the martyrs, prophets, saints and apostles, and so swearing is set up by the false church, the church of Rome, not by Christ, and his apostles and have you not drank this whore's cup? are you guilty, or not guilty? (all people, rulers, magistrates, and priests in all nations, that will fine and imprison men that will not swear, and break the command of Christ) and will not the tongues say, you must swear, which the beast and the whore hath power on, that drank the saints' blood, which hath told the world they are orthodox men, that have the original; but in the spirit of God you are all comprehended: were not all your tithes, oblations, obventions, glebe-lands, your tithe-herbs and eggs, and mints, and sage, and rue, and beasts, and doves, and tithe-fish and fowls, and tithe-corn and hay, and wool, and pigs, and chickens, and smoke-penny, and plough-penny, gardens and bees, and apples, and plums, and all other tithes? was not this set up by your mother-church at Rome, which you say is the whore? and why do you rail against your mother from whom you have such an inheritance, and call her whore? but it is true enough, though you are ill-bred children, to clamour against your mother so; for was not she the setter up of all these things, the whore of Rome? come, priests, impropriators, answer, are you guilty, or not guilty? who must drink the cup of the indignation of God? the guilty, who have drank the whore's cup; for the true church witnesseth the end of the first priesthood, his temple, and tithes, and among the apostles there was none, who was the true church; but since the church fled into the wilderness, you set up these things, and killed the true ministers, and apostatized from the church, and so set up tithes, who have the sheep's clothing, but out of the sheep's life; and now is the judgment of

this great whore come, and the Lamb, and the bride is known, and come; and do you not think he will not reward you that have drank her cup? for you all know tithes are of the whore's cup; and have not you all drank it, priests, and impropriators, and others?

Nay, come, priests, have you not cast many into prisons, and hauled them before your courts, and took treble damages, and almost thrice treble from some, and cast them in prisons until death? and what abundance you have in prison this day, because they will not give you the whore's cup, therefore you will have their lives. Are you not guilty here before the Lamb, and stand guilty before the bar, and to have the judgments and plagues poured forth upon their heads? and was not that the whore of Rome that drinks the blood of the saints, that whips, imprisons, and kills, und banishes, and causeth to be hauled out of the synagogues, and prisoned, and put in the house of correction, and persecutes from city to city? And have not you drank this whore's cup at large, and drank the blood of the saints, and prisoning until death, and bruising, and knocking them down in your steeple-houses? Come, priests, magistrates and people, are you guilty, or not guilty, in this the Lamb's day, that are brought before his throne? and hath not this killing and beating been by the dragon, beast, and false prophet, and hauling out of their synagogues and assemblies, and killing true ministers, prophets, and apostles; and the woman fled into the wilderness, and the man-child caught up to God, and the beast had power over tongues, and the whore sat upon the tongues, which are waters, your original, orthodox men? and were not they the inventors of your schools and colleges, and setters of them up; your natural schools of learning, and tell people that is the original? and have not you drank the whore's cup, and followed the beast in this? are you guilty, or not guilty? Answer, now you are come before the Lamb's throne, and speak, guilty, or not guilty? And was it not among the apostles, that if any thing was revealed to any that stood by, the first should hold his peace; and they might all prophesy one by one, that all might learn, and all be comforted; for God was not the author of confusion, but peace, and the spirit of the prophets were subject to the prophets; and since the true church fled into the wilderness, and true ministers and prophets slain by the beast, dragon, and great whore, doth not the order of the true church set you all in confusion, and cry, he disturbs me, take him away, magistrates; and cry for a law against them that practise the order of the true church; are you not all guilty here? let your stocks, and prisons, and houses of correction testify it and whether or no this has not been the whore's cup which you have drank, and all the blood which hath been shed about religion, church ministry, and worship in the whole Christendom? and whether or no this is not the whore's cup? and whether you have not drank it? are you not guilty here? and whether or no the church of Christ did any such thing amongst the apostles, before she fled into the wilderness, and whether or no all the martyrs and prophets which have been slain, since the church fled into the wilderness, have not been by them which had the sheep's clothing, which are inwardly raveners? and whether or no you have not drank this cup? and whether or no this was not the whore's cup, the church of Rome, your mother and whether or no you must not drink the cup of the indignation of the wrath of God Almighty and are you guilty, or not guilty? come, answer me before the Lamb's power, throne, and dominion.

And when the true woman was fled into the wilderness, the kings of the earth drank the whore's cup; would they not make all nations to bend, to drink the same cup, so by that means came all nations to drink the whore's cup; so as the apostles had gone into all nations, the whore's cup also went into all nations, false prophets, beast, and antichrist, and killed the saints, prophets, and true ministers; and are not you guilty in this thing, ye kings of the earth,

and of the nations, who took the inwardly ravener's cup, who had the sheep's clothing, worrying and tearing the lambs? did ever lamb's and sheep tear wolves, and worry beasts? and so you that prison, that whip, that burn, that cut off ears, that banish, that prison until death, are not you the wolves in sheep's clothing? and so the antichrists, and false prophets, the dragon and the beast in his power, and the whore's cup, of the beast that drank the blood of the martyrs and saints, so are you not guilty all in this, where these actions are found? whose fruits declare in your gaols, you not to be the sheep, but the wolves in the sheep's clothing, the inwardly raveners; and hath not all this hanging men for cattle, and for money, and the creatures, when they should have restored, or been sold for their theft, been set up since the days of the apostles, when you should have let them live to restore, or been sold for their theft, that they might have laboured in the thing that is good? and are you not guilty in this? and act contrary to the law and gospel.

Well, come, priests, are not all you who have been called of men master, (and you love to have it so) and your salutations in the markets, and chief seats in the assemblies, when Christ saith to his disciples, be not ye so; and go into all nations, teaching them to observe all things that he commands them? Is not all these things got up since the woman fled into the wilderness, the slaying of the prophets and saints, all these things set up by the beast, whore, and dragon? and have not you drank this whore's cup, and taught people that they should call you masters, contrary to Christ's command? and was not the church of Rome the first setter up of it? and have not you drank her cup? are you guilty, or not guilty? for where do we read of master Paul, master Timothy, master Peter, master John, master Matthew? And where did Christ or the apostles, or true church, preach by the hour-glass, and no man might ask them a question in the time of the glass's running, or going from the steeple-house, or coming to it, without six months imprisonment, or being whipped? And where did ever the church of Christ do so? and have not you drank the whore's cup in this? are you guilty, or not guilty? and are you not guilty here again, who must drink the cup of the indignation of the Almighty, who have limited the holy one, and quench the spirit, which was not the work of Christ and his apostles for if any one ask you a sober question, then to be satisfied you will prison him for a wicked malicious disturber, and have him sent to the house of correction, and whipped. Oh! poor satisfactions doth the priest here give to poor troubled people, that are burdened and discontented! so it is time for them to forsake them, who get means and estates of people for that which is not bread, and making a trade of the scriptures. But come, priests, did not the whore of Rome give you the names of vicars, and clerks, and parsons, and curates, and bachelors of art, and bachelors of divinity, and all your orders of your schools? did not the whore of Rome give you these names and have you not drank her cup, and grown up by it? are you not guilty here again, drinking the whore's cup? and hath not the whore, the false church, and false woman, given you these names, since the true church, and true woman, went into the wilderness? for where was there any such names among the apostles? are you guilty, or not guilty? answer this, who are come before the Lamb's power, and day, in this his marriage; and where was there any such names amongst Christ and the apostles?

And come, ye clerks, and parsons, and vicars, for the whore hath many garments, and decks herself with many colours, as the beast had many names, and likenesses, and colours; so you have many changings. Why do you observe this Michaelmas, Christmas, and Candlemas, and Lammas? was not this of the whore's cup? and have you not drank it, let all the nations witness it, how deep you stick in it, what mass? Christmas, Michaelmas, and Candlemas! Curates, and priests, and clerks, and parsons? Oh, cry you, we will change our names, we will be called ministers of the gospel; nay, you can no longer be hid, now you are

discovered, ministers made at schools, Oxford and Cambridge, at the colleges; and were not the papists the inventers of colleges, and all these things before mentioned, the whore's cup, which ye and all nations have drank, and yet drink of them daily, and stick in them, and your people; and all your saints' days, and your holy-days, was not all this the whore's cup, the abomination, which hath corrupted the earth, and many so drunk with it, they can hardly endure to have these things cried against; and such sports, plays, and drinking, and games, and excess are on those days, and many of those days, the saints' days, that they were killed on, and died on, you feast on, and rejoice: this is the beast and the whore, which makes merry over the witnesses, and sending their gifts one to another,[* Rev. 11. 7, 8, 9, 10.] over the bodies of the saints, when they have killed them, and make merry over them on the days they were killed; and having the sheep's clothing, and killing, and prisoning, and whipping, and banishing them that be in the same life that they were in, which they were making merry over, and observing the days they were killed on, with their sports, and their music, and their wassail-pots, and their pie-times, and their Good Friday, and Holy Thursday, and their Shrove Tuesday. How now, vicars, and priests, and curates, and parsons, whose cup have you drank, and the people drinking now, and the professors, and the rulers of the earth? Is not this of the whore's cup, the church of Rome, that false woman, that false church, and all these things got up, since the true woman fled into the wilderness, and the true church? where was there any such thing among the apostles, before the true church fled into the wilderness? Come, are you guilty, vicars, curates, priests, clerks, and rulers, and magistrates? is not this of the whore's cup that you drink? are you guilty, or not guilty? and must not you drink the cup of the indignation of the Almighty? and are not these, and they that follow such things, such whom God spewed out of his mouth, which have deceived the nations? for where was there such Christmas and Candlemas, and Trinity college, and all these holy-days amongst the apostles his hath been mystery, Babylon, the great city, like Cain's, that hath killed the just, and yet observes the days the saints were killed on, (oh, hypocrisy!) and are persecutors of the saints themselves, and gets the sheep's clothing! are you guilty, or not guilty? priests, and professors, parsons, vicars, curates, and clerks, and magistrates, and people; have you not drank this whore's cup now, who stands before the Lamb's power, in this the Lamb's day, whose sceptre of righteousness is set up, who will judge you according to your works, whose reward is with him, who will judge the world in righteousness?

And come up, priests, curates, and parsons; was not the whore of Rome the first setter up of clerks to say amen, and turners of the hour-glass, and readers of mass, as the priest reads his sermons and notes? are you guilty here, priests? Again, where were these clerks to say amen among the apostles, and strain people's goods, if they will not give them money to say amen? come, are you guilty, or not guilty? are not these the fruits of your mother church of Rome, which things have been set up since the days of the apostles, and the true church went into the wilderness? Come up, priests, clerks, and vicars, and parsons, and curates to the bar of judgment; where had you those names of sacraments, creeds, and abundance of such like, which are from the pope of Rome's mass book? and have you not drank the whore's cup here? are you guilty, or not guilty? was not the where of Rome the setter up and observer of all these days, May-day, and Lady-day, and Whitsuntide, and Christmas, Michaelmas, Lammas, Candlemas? Is not here the pope's order observed, and the whore's order observed, and his authority established, and practised, and tolerated in all your almanacs, and drank down, swallowed down; which all the vulgar people, and the priests, and magistrates, and the courts called by the saints' days, set up by the authority of the whore of Rome; and for the keeping of them, have you not all drank this whore's cup? first, priests, and professors, magistrates and

common people, are you guilty, or not guilty? Hear, you priests, and vicars, and parsons, are you not yet in the tribe of black-coats? and are you not they that have deceived the nations, who have on the sheep's clothing, and observe the sheep's days they have been killed on; you have brought the people to that, but are of them which have killed the sheep, and not brought people to the sheep's life, nor the spirit, nor the mind of the sheep; nor to the life of Christ, the apostles, nor the prophets, but you have drank the whore's cup, as your practices and fruits declare throughout the nation; as your calendars and almanacs declare, observing the days that the saints were killed on: and this hath been the work of the wolves in the sheep's clothing, since the woman fled into the wilderness; so are not you guilty here? and do you not cry guilty here before the Lord's presence, and the throne, and the Lamb and to judgment is your whore come, that woman that hath brought forth so many harlots, which she hath scattered and spread over nations; and now shall the Lamb and saints have victory, as the deceit hath had victory. And now is the marriage of the Lamb come, the bride, the Lamb's wife, the true church known again, and you and your mother judged: and her flesh must be burnt with fire; and you shall drink the cup of the indignation of the wrath of the Almighty, poured forth upon you without mixture; and the man-child is brought forth, which will rule all nations with a rod of iron; and the everlasting gospel shall be preached again to all kindred', tongues and nations, as the deceit hath been over all nations, and the apostles were to go over all nations before deceit came up, and the deceit trod down the apostles' work, the life, that which they set up, and turned against it, and killed the ministers, and turned against the church; and so got power over all kindreds, tongues, and nations: but now shall the beast, false prophet, great whore, old dragon be taken, which has corrupted the earth, and made the inhabitants of the earth drunk, the kings of the earth, and corrupted the earth, with her fornication; now shall she be taken and cast alive into the lake of fire, and Babylon shall be confounded, and the everlasting gospel shall be preached again to them which dwell upon the earth, which is the power of God, whereby life and immortality shall come to light, in which power of God, the gospel, is the mystery of the fellowship known; and this shall go over all the deceit of nations, kindreds, tongues, and people; and so shall truth go over all nations; the power of God, the gospel, as it did in the days of the apostles; the same power as was in the apostles, in which there shall be unity with their words, and with their lives, and Christ in whom they end, and the marriage of the Lamb is come, and the Lamb and the saints shall have the victory, who will kill with the sword, and slay with the sword, which are the words of his mouth, and the joyful days are coming.

Come up, priests, clerks, vicars, curates and professors to the bar: are not all your carnal weapons that you persecute withal, of the whore's cup of Rome, which hath been from the dragon's and beast's power, who hath killed the creatures, and wrestled with flesh and blood? And Christ said; he came not to destroy men's lives, but to save them, who was the prince of life; and the apostle said, they wrestled not with flesh and blood, but with principalities, and powers, and spiritual wickednesses, and rulers of darkness: and it is said, Christ came to destroy the works of the devil, and the devil and death, where he hath his authority, and destroys the sin that was in their flesh; but doth not say, he destroyed their flesh, wrestled not with flesh and blood, and so to bring the creature into the liberty of the Son of God, (who is the redemption of mankind) and to destroy thee who art a-destroying. Now you, since the days of the apostles, and Christ in the flesh, the church fled into the wilderness, who have destroyed and made war against the saints, and killed them, and have wrestled with flesh and blood, and killed the creature, and destroyed their flesh and blood; is not this the dragon's power, and beast, and the whore's cup, and whipped, and beat, and abused the

creatures, and burned, and dismembered them? Have you not drank the whore's cup here, and marred the workmanship of God? instead of saving men's lives, have destroyed them, and instead of wrestling against spiritual wickednesses, and powers of darkness, whipped, beat, and imprisoned the creatures. How now, priests and professors, is not this the whore's cup? are you guilty, or not guilty? Whom have you been married to? is not this the whore's cup, got up since the woman fled into the wilderness, that drank the blood of prophets, martyrs, and saints, and tells the people, Hebrew and Greek is the original; and hath got the sheep's clothing in those languages, and persecutes and kills the sheep, and prisons, and whips them? And where did the apostles say, that Hebrew and Greek was the original, but the church of Rome? Had not Pilate, the murderer, Hebrew, Greek and Latin, and set it a-top of Christ, the life, and crucified him? and hath not the whore of Rome set up her schools and colleges, to make her ministers, and there the ministers,, the orthodox men so called, have got Hebrew, Greek, and Latin, the naturals, since the true woman fled into the wilderness, and the man-child caught up to God? And hath not this been the whore's cup you drank of? and have you not drank the whore's cup? Now the bride and the Lamb's wife is known; now you are come before his judgment bar; are you guilty, or not guilty? and the judgment of the great whore is come, and all her children; and is not the original the word which was in the beginning before Pilate's tongues, who set them a-top of Christ, which the beast and the whore of Rome hath set up to be the original, and all nations have drank her cup, but who have their names written in the Lamb's book of life, before the foundation of the world was? (and this is from such.)

And hath not all your crying up sin, while men are upon the earth, they must never be made free from sin; and is not this come from the whore's cup, who pleads for a purgatory after death? Come, priests, come up to the bar; are you guilty or not guilty? Is not this doctrine come from the whore of Rome, since the woman fled into the wilderness? The apostle said, he was made free from sin, and they spoke wisdom amongst them that were perfect; and he that is born of God, doth not commit sin; and as he was, so they were in this present world; and the blood of Jesus Christ cleanseth from all sin; and the new covenant blots out sin and transgression, and by the one offering perfects for ever them that are sanctified; and Christ was made manifest to save his people from their sin; and the church of Christ is without spot, or blemish, or wrinkle, or any such thing; and the work of the ministry was for the perfecting of the saints, until they all come into the unity of the faith, and unto the knowledge of the Son of God, and unto a perfect man, and to the measure and stature of the fullness of Christ: Now since the apostles and martyrs were killed, and true ministry, and the church fled into the wilderness, do not you and your false church say, that people must have sin while they be upon the earth, and so preaches up their sin? and is not this the dragon's power which the beast got, and the whore? and what good doth your preaching do, if they must have sin while they are upon the earth? and what is your work to the people? that doth not perfect them? and have you not here drank the whore's cup? Come up to the bar, answer, are you guilty, or not guilty? and was not the work of the apostles for the perfecting the saints? and had he not perfected some when he said, he spoke wisdom amongst them that were perfect? and is not your work to perfect none, that tells them they must have a body of sin, and be in their sin while they are upon the earth? and doth not that make them imperfect? and so they can be but imperfect, who never come out, who hear you, who are got up since the true church fled into the wilderness, by that power that killed the prophets, martyrs, and saints, and whipped, and prisoned, and banished them. Are you guilty, or not guilty? answer it here at the bar; and priests, we will not here bid you hold up your hands, and so you have cried up all the imperfection and sin, and the body of sin while on the earth; was not this the

whore's cup which corrupts the earth with her fornication and abominations, who is upon the beast that hath the dragon's power? and so what can you cry up but sin; this fenced city, mystery Babylon, mother of harlots, the great' whore which hath been ruled by the dragon, and fenced by it, and yet killed the martyrs and prophets, and saints, within her compass, since this whorish woman, false church has got up, and hath enlarged her city, since the true woman fled into the wilderness? but now the man-child, the Lamb is come to reign, who makes war in righteousness, and rides on the white horse, conquering and to conquer, and the Lamb and the bride his wife is witnessed, who will rule all nations with a rod of iron, he is come to make work with you, and the Lamb, and the saints shall have the victory over the beast, over the false prophet, over this whore, who will kill with his sword, and slay with his sword, which are the words of his mouth, and blessing and honour will be given to the King of kings, and the Lord of lords, who is Lord Omnipotent, and everlasting.

And did not the beast who had the dragon's power after the woman was fled into the wilderness, who made war with the saints, and overcame them, who then had the power over all kindreds, tongues and nations, and they gave their honour to the beast, and the whore is on this beast, and all nations have drank her cup, and the kings of the earth which have drank the blood of the martyrs, prophets and saints, and is not all this hat-honour, and hat-worship, prisoning and fining, and raging if they had it not, is not this the beast, and whore, and dragon's power, which have been over all kindreds, tongues and nations? was there any such things among the apostles, and Christ and the true church before she went into the wilderness, but by the inwardly raveners, wolves in sheep's clothing, false prophet and antichrist, dragon, beast, and great whore, compelling all to worship, to receive his image, his mark in their forehead, or the hand, all that dwell upon the earth should worship him, but whose names were written in the Lamb's book of life before the foundation of the world; what is this beast, honour and worship? what is the thing he looks for, if it be not the hat, to bend and bow, and stoop to him? was not the beast, the whore, the first author of it? Now here have you not all drank the whore's cup in the whole Christendom? hath not she given it you to drink, and have you not all drank it? and will you not fine and prison those that will not do it, and stand bareheaded before you? and is not this the false church, the false woman, and her cup, and the beast and dragon's authority? Come up to the bar, priests; answer, are you guilty, or not guilty? And professors, and teachers, and magistrates, and kings of the earth; hath not this been since the true woman fled into the wilderness, since the days of the apostles? and did not the angel and John see her coming up, who when he would have bowed to the angel, did not the angel bid him twice see he did it not, then why should mortals expect such honour? And now in this you may see where you are fallen in your pride and arrogancy, and your oaths and swearing was from your mother the pope, whose cup you have drank, and fines and imprisons others that will not drink it. And hath not your marrying with rings, and the surplice, and rails, and fonts, and altars, and the sprinkling with rosemary and bays when you bury the dead, hath not all this been of the whore's cup? and have not you all drank it? Now if you say you have laid away some of these, how is it that you have not laid away all? Now come, guilty, or not guilty? And must you not drink the cup of the indignation of the wrath of God.

Come, priests, vicars, and curates, do you not buy your gifts at schools and colleges for money, and sell your gifts for money? are you not Simon Magus his brats here? guilty, or not guilty? And do you not make merchandize of people through covetousness, and teach for filthy lucre, and love of money, and have pierced yourselves through many hurtful lusts, and drowned yourselves through your pernicious ways, and have a form of godliness, and deny the power, which hath caused the way of truth to be evil spoken of; and the very ignorant

people to cry against you, and the sober to be ashamed of you, and made your names stink among the heathen that know not God, or Christ, you that have professed him with your lips, and in your will-worship, and feigned humility? Come up, priests, to the bar, before the throne of the Lamb, are you guilty, or not guilty? Come, priests, and curates, and parsons, and vicars, have you not sold your birthright for a mess of pottage, for a morsel of bread, for a handful of barley, and earthly things? and Esau-like, hunting up and down with his sword, to kill and slay the just Jacob, and get great benefices, and cast him into prison, and would make him to bow, when he is got past him; but now the younger is risen, and the elder shall be servant, who has called you to judgment; and are you guilty, or not guilty of these things that are charged upon you? Come, priests and curates, parsons and vicars, are you not they that will preach peace to the people, if they put in your mouths, and he shall be a good churchman; if not, you will prepare war against him, cast him into prison, haul him before courts, make your names stink before the courts in the nation, you will cast them into prison till death? doth not the blood of many lie upon you, as in York gaol, Lancaster gaol, Gloucester gaol, Durham, Appleby, and other places? Come up to the Lamb's bar, and plead your own cause, guilty, or not guilty? and see how you can stand before the throne of the Lamb, you that are not able to stand before the Lord's servants, who are moved of the Lord to speak to you, but call to the magistrates to take them away, and to whip them, to the house of correction with them: Come up, priests and vicars, parsons and curates, are not you they that have borne rule by your means, and take away your means and you will not bear rule over that people? and are you not such greedy dumb dogs that can never have enough, every one seeking for your gain from your quarter, and all looking for your own way, and not after the ways of the Lord, who have told people you never heard his voice, and so are they that God never sent? Come to the bar of judgment, guilty, or not guilty?

And come, priests, vicars, and curates, and parsons, are you not they that will not go without a bag, and those which have taken the people's money for that which was not bread, and the messengers of Satan, and his ministers of unrighteousness, which Satan hath transformed himself into, that takes and will have money of them, and means, whom you do not work for, and where you have neither ploughed nor threshed, and where you never planted, and have made the gospel chargeable? Come up, guilty, or not guilty? answer for yourselves, and come up, priests, and curates, and vicars, and parsons, are you not such as go in long robes, fashions and lusts of the world, with your ribands and points, and double cuffs, and wearing of gold rings, in the lusts of the flesh, and pride of life, and the lust of the eyes, which is not of the Father, but of the world, more like your mountebanks, and fiddlers, and stage-players, than like unto sober men that preach the gospel? guilty, or not guilty? Let the witness in all your consciences answer it, which is now bringing you before the throne of the Lamb, which is his officer; and come up, priests, and curates, vicars, and parsons, and professors, have you visited Christ in prison, or have you not been they that have caused him in his members to be cast into prison, yea till death? and must they go into everlasting punishment, that doth not visit him in prison? and have not you cast him into prison, and taken his means from him instead of visiting of him? have you not taken away the saints' goods? Come to the bar of judgment, are you guilty of these things or not? whither must you go to receive your punishment, which you must have according to your desert? are you not come under the judgment of all the lives of the prophets, the life of Christ, the lives of the apostles, in this the day of the Lamb, in whom all the prophets and apostles end, and found amongst all them that be out of the spirit of the prophets, Christ, and the apostles, that have deceived the world, (but could not the elect?) consider with yourselves, for now are you

calling up before the throne, and the bar of judgment, guilty, or not guilty? for now shall the false prophets, beast, and dragon be taken and cast alive into the lake of fire, and the judgment of the great whore come, the false church, and the false woman, and now shall the Lamb and the saints have the victory; glory to the Highest, and the everlasting gospel preached to them that dwell on the earth, and the saints and the Lamb reign, who makes war in righteousness; now is the day of your trial come, the Lamb's throne is set up, and sceptre of righteousness held forth, which reaches over the whole world, and comprehends the whole world, and all the state of mankind, and now is the judgment of God come, and the man Christ Jesus, whom he ordained to judge the world in righteousness, according to the gospel.

And are not you them priests, curates, vicars, and parsons, which serve God with your lips, and call upon him with your mouths, and your hearts afar off, being full of ravenousness, murder, and madness, and persecution, and will drink the blood of the saints, who be contrary to you minded, and deface and mar the creatures, which are the workmanship of God, and yet make people believe Christ has sent you, a company of disorderly men to mar the workmanship of God? which is contrary to Christ and the apostles, who saved men's lives, and wrestled not with flesh and blood, but brought the creatures into the liberty of the sons of God, and said, there was a glory of the first body, and a glory of the second; now you that have destroyed creatures, and marred the creatures, whipped and defaced them, and bruised them, have been in the dragon's power, beast, false prophet, antichrist, great whore, and Jews, heathen, and Judas, by your company with swords and staves, to haul before magistrates and high priests; are you now guilty here, or are you not guilty? Answer before the presence of the Lord God, and the Lamb's throne, for now is your time and day wherein judgment is come nigh to you. For is it like that all sober people should believe that Christ should send forth din to mar the workmanship of God, which pretend themselves to be ministers, and cause them to be marred? or is it like that any will believe that you are Christians, that will mar the workmanship of God about religion, church, ministers, worship, and scriptures? and is not the creature the workmanship of God? and did not Christ come to destroy that which would destroy the creature, and to save men's lives, and not to destroy them? and did not the apostles bring creature into the liberty of the sons of God? and to wrestle with principalities, powers, darkness, and spiritual wickedness, and not with flesh and blood, whose weapons were not carnal but spiritual, and mighty through God.

A Woe against Kendal:
Francis Howgill

Source: http://quod.lib.umich.edu/cgi/t/text/text-idx?c=eebo;idno=A86655.0001.001

Title Page

A WOE AGAINST THE
Magistrates, Priests, and People
OF KENDAL
in the County of Westmorland,
Pronounced from the Lord by one of his PROPHETS.

Which may warn all the persecuting Cities and Towns in the North, and everywhere, to Repent and fear the Lord, lest the Decree go forth against them.

Also the Stumbling-block removed from weak Minds, who are offended at the strange Signs and wonders acted by the Servants of the Lord, scornfully called QUAKERS In the Northern parts of this Nation.

LONDON, Printed in the Year, 1654.

The word of the Lord came unto me saying, Write and declare against that bloody Town of Kendal, and leave it without excuse.

HEAR ye which pretend to be Rulers, and ye that pretend to be Teachers, and ye people, the trumpet of the Lord is sounded, gather yourselves together, for I will plead with you, your iniquities are come up before me, and your Transgression is come into mine ears; Woe, woe, and misery is coming upon you, you shall be as Sodom and Gomorrah, and as Admah and Zeboim; Desolation and a cry, a cry, lamentation, howling, bitterness and sorrow shall come upon you at unawares, the sword of the Lord is drawn against you, it is sharpened for a great slaughter, and you shall be cut off, because you have despised my name, and trodden under foot my precepts, and walk after your own wills, and the imagination of your own hearts; and yet saith the Lord, they say I am amongst them: Woe unto you hypocrites, I am weary of you, and of all your profession it stinks in my nostrils, and I abhor it as much as if ye slew a man; you have slain my Son, you have mocked my prophets, and despised my messengers which I have sent early and late to forewarn you of the evil to come, have not I wrought signs and wonders amongst you, as ever was in any day, or from the beginning, have not I made the mountains tumble down in your sight, have not I caused my Judgments to fall upon them that have set themselves against me? Have not I cleansed the Lepers? Have not I quickened and raised them out of the grave, which were dead in sins and trespasses? Have not I brought down the proud? Have not I exalted the low? Have not I caused the weak things to confound the wise? Have not I sent signs among you, and have sent my servants to declare against you, as I did to Nineveh, and have you not heard it? Have not I commanded my Servants to go bare and naked in your sight, to be a sign to you that your covering is now rent, and your garment is to be torn, and you shall be left naked and bare, and you shall be made a mock and a proverb to all, as my Servants have been made a mock and a proverb to you; and I will scatter you in my indignation, and I will cause my fury to rest upon you till I have consumed you; ye rulers that rule by your own wills, and ye false prophets that cry peace to this people, and all ye people that delight in lies, is not all manner of wickedness committed amongst you? As pride, covetousness, oppression, persecution, mocking, stoning, and imprisoning, haling before magistrates them who are made to do my will, and to declare against you; ye strive against me, saith the Lord, ye cry a confederacy, ye consult together, ye plot, ye call all your enchanters against me; thus saith the Lord, ye shall be broken as Pharaoh, and go down to the pit with Egypt, Meshach and Tubal, and all the uncircumcised; Woe is me, the spoiler is come up against you, and blackness covers you, and a consumption is entering into your bones, my eye shall not spare, my hand shall not pity, but it will bring this upon you, howl and lament ye oaks, ye mountains cleave asunder, and all ye people, both great and small, be astonished, put on sackcloth, put your mouths in the dust, for I will make my fury to pass over you, and none shall be able to deliver you, said the Lord; write this, let them know, but they will not hear, till I have caused my fire to burn them up and there be no remedy.

Written from the Spirit of the living God, by me who am a witness for his name, whom the world knows not, but named by the world,
Franc. Howgill.

Oh ye raging Priests, who have set yourselves against the mighty power of the Lord in his own, whereby he is manifesting his works, his strange works his acts, his strange acts, making his servants signs and wonders amongst the heathen, and them that know not God, nor his power, whereby he is choosing that which seems foolishness, to confound the wisdom of the wise, which you who stand in your own wills and wisdom, know nothing of; but in this, as in other things, out of your envy against the truth, take occasion to lay stumbling-blocks in the way of others, wherein you plainly appear to be in that generation, who will neither enter into the kingdom yourselves, nor would suffer others; you who take occasion to Preach and Print against the truth, because the Lord hath caused some of his servants to go naked along your streets, as in Kendal and Kirkby-Stephen, as signs of his wrath to come upon that pride and fullness that Priests and people live in; and this, you who never knew what it was to obey God, contrary to your own reason and wills, (for who act such things, act contrary to their own wills) cry out on a delusion and madness, thinking thereby to make the truth odious to others, but it is that the Scriptures may be fulfilled upon you, as it hath been on your generation before you, who counted always what the Prophets, Christ, and the Apostles did madness, and called them mad-fellows; but now all you who fear the Lord, and believe his Word, take heed of the deceit of these men, and mind not what they say, who have set themselves to speak evil of the things they know not, but search the Scriptures and there you shall find, that the mighty God (who hath power over all flesh, and what he commandeth none must dispute by their Reason (though it seem never so foolish, and against their wills) but must obey) hath always before his great Judgments which he has about to bring on a people, or Nation, made some of his dearest Servants to pass and act as signs to such Nations of what was to follow, and was so usual among the Prophets, and them who knew the word of the Lord, that the Prophet Isaiah speaking in the name of the Lord Jesus Christ, saith, I and the Children whom thou hast given me, are for Signs and Wonders in Israel, from the Lord of Hosts that dwelleth in Zion, Isaiah 8. 18. And if ye search the Scriptures of the Prophets, you shall see in what strange and foolish things to the wisdom of the world they were acted in, as in Isiah 20. the Prophet was to go Three years naked for a sign, what the Lord would bring upon Ethiopia and Egypt: Now had these men lived in his days, they would have cried that up as a delusion and madness, and not as the Word of the Lord, as they do at this day; for they neither know the Lord, nor his Word who stand in their own wills: Also read the 4. of Ezekiel, and see what a sign he was to both the houses of Israel and Judah, a strange thing to the wisdom as ever was: also read the 5. of Ezekiel, and see what a sign he was to be, and what folly he was to act as to their wisdom, and that in the midst of the City: also Ezek. 12. 18, 19. & 24. 16. to the end of the chap. likewise Ezek, 12. to 17. v. and many other of the dear Servants of God, who were not only to declare the Word of the Lord from his mouth, but also to be signs to them to whom he was to prophecy, that so he might leave them all without excuse.

Now those who then were Priests, and should have been teachers and leaders of the people to fear God, and hear his Word, and observe his signs, and repent that the Judgments might be prevented, they were the only men that hated, reproached, persecuted, and called the prophets, Christ and his Apostles madmen, deceivers, because of these things, which into their wisdoms could not enter, and stirred up the Rulers and ignorant people against them that they might put them to death as it is at this day, but these in our days are more inexcusable then all that ever went before them, inasmuch as they had no Scripture to show them that the Lord had commanded such signs formerly; but these have the Scriptures that witness to the

same thing; which scriptures they make a trade on, and cry up in words, but are ignorant of that Spirit by which they were acted that gave them forth, and envy and persecute that obedience that was acted in them, in whom it is now acted; and they might as well cry out against Isaiah for a mad-man, because he went naked at the word of the Lord, and the rest of the prophets and servants of God for acting such weak and foolish things, to their wisdom, as they did as against these for obeying the Lord in the same or the like things whatsoever, for God is not tied to any rule to walk by, but his own will; and where he commands woe to him that doth not obey, and where he commands not, woe to him that acts in his own will, and saith, it is the Word of the Lord. Wherefore all ye that fear the Lord, take heed of being stirred np by these men to speak evil of that you know not, but consider that the priests have been always the movers and persuaders of the people against Christ and his Kingdom, and power in his saints, and instead of being forward to speak evil of the things you know not, turn in your minds into the fear of God, and mind the light in your conscience that will let you see what sins you are guilty of, which these signs are threatenings to, that you may repent of them, and escape the Judgment and find mercy, as they did in the time of the prophets, who feared the Lord and escaped the Judgment; but the envious, scorners and fools passed on, and were punished and know this, that a wise man's eye is in his head and such an one hath his guide within himself, and will not be hasty to follow others though they be multitudes to do evil, and such know it is better to be silent, then to speak evil of the things they know not, and when was there ever any truth of God brought forth, but it always suffered the violence of the proud and haughty, where the seed of the serpent reigns and shows his enmity; and it is the same now, for that which hath been is at this day, but it is that the power of the Lord may be seen, in carrying on his simple truth, against all the Wisdom and Power of of the World, and plotting of the Serpent, yea and he will carry it on to his praise, and to the confounding all his Enemies, who must stumble at the stumbling stone, and be offended at the Rock, that must break them to pieces, wherefore be silent all flesh before the Lord, whose foolishness is more than thy Wisdom, and whose weakness is more than the strength of all the World, who is a defence to his poor despised ones, in the midst of their enemies. Eternal praises to thee who art our Wisdom for ever.

To all you who have Eyes and yet are blind, and who have Ears and yet are deaf, and have Hearts and yet cannot understand; to you I am moved to declare.

THE Lord is proclaiming himself to be King, and all the mountains and every isle and every oak of Bashan, and all the cedars of Lebanon, and all who rule as Kings and conquerors shall bow: Hear ye deaf, the trumpet is blown, the standard is lifted up, there is open war proclaimed between Michael our prince and all the inhabitants of the earth. Arm yourselves, O ye mountains and gather yourselves on heaps O ye isles, the glittering sword of the lord is drawn, and a fire is before him, and all ye will be found as stubble, and you are all to be slain heaps upon heaps, and are all to go down with all the uncircumcised rulers and people into the pit; the lord the mighty Jehovah is revealing himself from heaven in flames of fire to render vengeance upon all the workers iniquity; for you have slain the heir of the vineyard, you are killing his prophets, and imprisoning his saints; to you all professors, rulers, and priests, which say you are Jews, and are not, but are the synagogue of Satan; I speak in plainness of speech unto you all who live in all the abominations of the heathen, and yet say you love Christ, do not you call the master of the house now Beelzebub, do not ye mock, and set your mouths awry ye sons of the adulteress, and of Sodom, at the light of Christ which

enlighteneth every one that comes into the world, which light did lead all saints into purity, and up to God, and this you call natural, and them who witness redemption by the Son, you call blasphemers; Christ which you profess and yet know not, was accounted by your generation a blasphemer, and all the apostles and saints were persecuted by your generation as evil doers, as despisers of government, as disturbers of the peace, as leaders of the people into iniquity, as the off-scouring of all things, as sheep for the slaughter, and were all of them put to death and in prison by that generation which professed God, and said they had his ordinances, yet slew them who professed him and kept his statutes; for if ye be not wilfully blind, are ye not doing the same now; mocking, haling, imprisoning, bringing before magistrates them that witness Jesus Christ in them, and because they bear witness against all sin; did ever any of the saints of God persecute, imprison, or hale before magistrates, and falsely accuse any? Did ever the saints complain to authority to guard them? Hear ye whited tombs, ye painted sepulchres, what gospel is this ye profess? What God is this ye serve that must be defended with clubs, swords, rulers, and carnal weapons; the saints who had the everlasting gospel, said, their weapons were not carnal but spiritual, and yet they were mighty through God to beat down strong holds, even principalities and powers, thrones and dominions; but your gospel and ministry can do nothing without a sword; all people see where you are, & what you are doing, you run headlong to ruin; those who were despised by that generation of Pharisees & professors which you are in, were a burdensome stone, upon which all that opposed did break themselves; so this generation whom ye set at nought, ye shall be made to bow and throw down your crowns before them, and before the lamb who is our leader & guider, glory unto him for evermore; it's hard for you to kick against the pricks, for we witness the two edged sword of the lord shall bathe itself in the blood of his enemies, and shall be made fat with slaughter. O ye mountains ye shall become a plain for the ransomed to come over you; all your profession shall be as stubble, and you shall be left naked and bare, and nothing shall be able to cover you, because you are crucifiers of Christ and the saints, repent that you may be hid in the day of his fierce anger, which is to come upon all the workers of iniquity.
F. H.

FINIS

The Serpent's Subtlety Discovered: Ambrose Rigge

Source: https://play.google.com/books/reader?id=iYYw0FIW3E8C

The SERPENT'S SUBTLETY Discovered,

In a plain answer to a lying scandalous paper, lately come from Leonard Letchford, who calls himself rector of Hurst-Pierpoint in the County of Sussex.

His paper is styled, *Something drawn up for the good Christian's information, and the Quaker's edification*; in which he goes about to vilify the Quakers, as much as in him lieth, by slanders and false accusations; and lastly, to charge them (as his forefathers did Christ) with having a Devil ten particular ways, but is no more able to make it appear to be truth against the Quakers, than his progenitors could against Christ and his followers in the days of old: And therefore is his lies and false accusations returned upon his own head, which may serve for the universal good, and satisfaction of all honest people, who hath any scruple left in them concerning the Quakers. From him who is a real friend to all good Christians, but a living witness against all false accusers and slanderers of the truth, whose name among men is

Ambrose Rigge.

And first to his charges.

1. Leon. Letchford sayeth, *A Quaker is one whose pride tells him that the pinnacle of the temple is a fitter place for him, than the feet of Gamaliel, one who scorns to be anyone's disciple, yet undertakes to teach all, though he knows neither what he sayeth, nor whereof he affirms*.

Answ. This charge is very false against the Quaker, (whom the Lord in the riches of his love and mercy to him) hath brought, both from his pride, and the pinnacle of the temple, and from the feet of such Pharisees as Gamaliel was, *Acts* 5:34, at whose feet Saul was brought up, who was a persecutor of the servants of God, *Acts* 22:4, binding and delivering both men and women into prison, as his posterity now doth, who are and hath been brought up at the feet of such Pharisees as Gamaliel was, and are as blind persecutors as ever Saul was, in binding and delivering into prison both men and women, as he did, let all the gaols throughout England be witnesses hereunto.

But the Quakers are brought to the feet of Jesus to learn of him, whose disciples they are; yet are not greater than their Lord, whom the blind Pharisees called the Prince of Devils,

Matth. 9:34, *Mark* 12:24, and so it is no marvel why such as Leon. Letchford calls them of his household after the same name, *Matth*. 10:25, and as for any man's disciples the Quakers are not, for what they have received hath not been from man, neither were they taught it by them, but by the revelation of Jesus Christ, as Paul testified, *Gal*. 1:11, 12.

Priest. 2. Charge. *Or he is one whose business is to deliver out their own traditions, and new coined truths to the world, rather than to receive the Scripture truths, in the love of them, and so one who hath provoked God to send him strong delusions, and to give him up to believe a lie, that he might be damned.*

Answ. As for delivering out our own traditions and new coined truths to the world; this is a most horrid untruth; for that truth which we deliver to the world, is the most ancient upon the face of the earth besides it, even the same word which was from the beginning, by which many are begotten to God, into the faith & fellowship of his own son; this word was before traditions was, & judges them all in whomsoever they appear; this is the ancient truth and faith which was once delivered to the saints, and hath brought the Quakers to receive the Scripture truths in the love of them, by which they see under the sheep's clothing, which such ravening wolves as L. L. hath been so long covered withal, but would not he have called the appearance of Christ in the flesh, in that way and manner of ministration of life, wherein he never appeared before, new coined truths, if he had been in their days, who cried against several things, and changed several things which God commanded and established in the first covenant, as the temple, and the priesthood, and the law, and would he not have called this new doctrine, as the philosophers, epicureans and stoics said of Paul, *Acts* 17:18. and others in the same nature, who asked if they might know what this new doctrine was whereof he spoke, for they said he brought certain strange things to their ears, others said he seemed to be a setter forth of strange gods, vers. 18, 19, 20, thus they censured him in their carnal dark minds, which led them to call the doctrine of Christ a new doctrine, as Leo. Letchford doth of the same doctrine now preached by Quakers.

Pr. 3. Charge. *When you see him in his outward formal, Pharisaical garb, his glittering outside beyond other men, wherein he boasteth not a little, you may look upon the Devil in him transformed into an Angel of light.*

Answ. As for outward, formal, Pharisaical garb, and glittering outside, this is all denied by the Quakers, but where the outside is foul, there the inside cannot be clean, for as the tree is, so is his fruit according to Christ's words, *Matth*. 7. But as for boasting of our glittering outside, this is a false charge, which the Lord will judge thee for, but that righteousness with which we are covered is not of ourselves, but of him who hath covered us with his white raiment, as the spirit of God bears us witness: And because of this is the priest's rage so great against us, even to blood itself; as the same generation was against him, who could never be satisfied till they had his life, of whom all the prophets and apostles gave testimony that he was the Son of God, though the chief priests with the scribes called him a devil; and if the Devil were transformed in us, into an angel of light, we should be more esteemed by L. L. and his brethren, than we are at this day.

Pr. 4. Charge. *When he meets with the commands of kings and magistrates, though not contradicted by Scripture, or never so concordant to it, he is that demoniac in the Gospel, and you may look upon the Devil in him as that unruly fiend, who breaks all bonds and chains asunder, and whom no man can tame.*

Answ. As for the commands of kings and magistrates, which are not contradicted by the Scripture, or never so concordant to it, our souls are subject unto, not for wrath but for conscience' sake, yea to every ordinance of man, which is for the punishment of evil doers, and for the praise of them that do well, *I Pet*. 2:13, for which end alone king and rulers were ordained of God; and whosoever resisteth such (as such) resisteth the ordinance of God; but the Devil was not in the three children, who resisted Nebuchadnezzar's command, *Dan*. 3, when it was contrary to the command of God and his worship, neither was the Devil as an unruly fiend in Daniel, though he resisted the command of Darius the King, *Dan*. 6.10, when it was matter of conscience to God; that though Darius had established a royal statute, and a firm decree, and signed it; yet Daniel broke it, and prayed to his God, as at other times, though by the king's law he was not to pray, yet he went into his house, and his windows being open, he kneeled down and gave thanks before God, &c. and those men that stirred up Darius against Daniel, assembled together, and found Daniel praying, for which they accused him to the King, so that he suffered, vers. 11, 12, even as many wicked priests hath done against many at this day for praying to God, and worshipping him in their houses, into which they have often entered, and finding the people of God either at prayer, or some other godly exercise, have often accused them, and stirred up the rulers against them, so that they have deeply suffered as Daniel did, and the Devil was not in Mordecai, who disobeyed the command of King Ahasuerus, and would not bow unto Haman, nor do him reverence, *Est*. 3:23, though the King had commanded it, and his servants urged him daily to do it, yet he hearkened not to them, ver. 4. but worshipped the Lord as he had commanded him, & the Devil was not an unruly fiend in Peter, and the other Apostles who disobeyed the strict command of the rulers, *Acts* 5:20, 21, and said they ought to obey God rather than man, but if these had been in L. L.'s days, he would have called this rebellion, and an unruly fiend in them, as he doth them that are led by the same spirit; now, though I question not but their souls was subject to the higher power, yea to every ordinance of man, which was ordained of God, for the punishment of evil doers, and for the praise of them that did well, as their successors are at this day, neither do I question at all that the rulers aforementioned, would have been so cruel to the above named servants of God, if they had not been stirred up by the blood-thirsty priests, whose weapons in every generation was prisons, furnaces, and such like tortures, upon the bodies of them, whom God raised up to bear witness against their ungodly deeds, as this age hath fully manifested, and when that will not serve, but that they see the Lord delivers them out of all such tortures, then they threaten to cut their throats themselves, as Leon. Letchford hath done within this late years, who is so far from being a minister of Christ, that the Devil cannot make him more like himself, who was a murderer from the beginning, *John* 8:44.

Pr. 5. Charge. *All his doctrines and principles tend to the nourishing and advance of treason, rebellion, and irreligion, take a taste of them. And first, I must tell you, that the name*

of that outrageous and unruly spirit was Legion, that very Devil that is in the Quakers, because he is many, as he sayeth of himself in the 5. of St. Mark.

Answ. For the truth or falsehood of this charge, I shall leave to the judgement of every judicious man who hath any true knowledge of the Quakers' doctrine & principles, whether it ever nourished (or so much countenanced) treason, rebellion, irreligion or confusion, and whether such things is not daily found among the priests, and their followers take a taste of them. I would fain know who it was that stirred up the whole nation against Charles the I. to treason and rebellion, and cursed all who would not go forth against him, till they had destroyed him, was it the Quakers or the priests in their pulpits, even till they had driven the whole nation into confusion and blood, whose lives was deadly to them while he enjoyed any part of his, who can but set to their seals to the truth of this, that had any understanding in that day, who cried both against the King, and that way of worship he had established by law, to the confounding and overthrowing of that which before they had cried up for Divine service, and then set up another thing, and cried up that for an oracle of God, because it suited with their profit and unrighteous gain, for the preservation of which they were ready to cry up anything whatsoever it pleased men to lay before them; into which Leo. Letchford did creep, and relinquished him called Lord Goring, when he was to suffer for the King (as 'tis said) and would not come at him in the time of his distress, though he had pretended much friendship to him before, when he did put into his mouth; yet when the said Goring was near execution he left him, and sided with Oliver and his party while they could put into his mouth; and now to cover this his treachery, he would accuse others of treason and rebellion, who both are, and ever were clear of such rebellion and confusion, our leader being not come to destroy men's lives, but to save them, *Luke* 9:56, who hath led us into the life of Christianity, from such blood-suckers, who to satisfy their thirsty stomachs, cannot have any content while their fellow creatures remain undestroyed.

Now to *Leonard Letchford's* Affirmations.

1. Affirmation. *He sayeth the Devil is in the Quaker, an irreligious Devil, taking him off from holy duties, and bids him sit still and wait, give over praying, reading, hearing, and having anything to do with Baptism, and the Supper of the Lord, but expect a voice within him, some extraordinary motions, which he must look upon as Christ the light within him, and which he must follow as his guide, though differing from, and standing in no conjunction with the light contained in the Scriptures*.

Answ. That such a spirit is in the Quakers, as to take them off from holy duties, I think the Devil himself might blush to affirm; but as for holy duties, unholy men cannot perform them, whose prayers and ploughing is sin, *Prov*. 15:8, & 21:4, and therefore that which bids him sit still and wait till the Lord work in him, both to will and to do, of his good pleasure; is not the Devil, but the word of God, *Phil*. 2:13, for it is good for a man both to hope and quietly to wait for the salvation of the Lord, *Lam.* 3:26, and the Lord is good to then that wait

for him, *Prov*. 20:22, but if the Devil can get the wicked to make long prayers, and can satisfy them with that while he can keep them in sin and transgression, he knows they are fast enough in his Kingdom, who knows God heareth not the prayers of sinners, as it is written, *John* 9:31, whose sacrifice is abomination to the Lord; therefore I leave the prudent to judge, whether such prayers were not better to be given over, which can never enter into the ear of the Lord, but is sin before him, but as for baptism and the Supper of the Lord, the Quakers both own and practice, according to the Scriptures, and therefore this is a false charge against them: but may it not be rightly said to be the Devil in L. L. who sends the servants of God to prison for practising of prayer & holy duties, which the Lord hath led them to perform, as he hath done many of late years; and as for any extraordinary motions which the Quakers doth own as Christ in them which differeth from, or standeth in no conjunction with the Scripture, I charge L. L. to produce any such, that the Quakers either own or practise, or else let shame cover his face, from condemning the innocent, without a cause.

Pr. 2. Affirmation. *And now he may boldly adventure to become a seducing, and an erroneous devil having drawn him from the rule which is the written word which he calls sometimes the declaration of the mind of God, I suppose he means to other men, who are in darkness, he calls the Quakers to have recourse to some voice within him, which was Saul's delusion, I verily thought, that I might do many such & such thing, Acts 26. & to attend upon some new revelations and declarations of the mind of God, which he hath not given to other men, and which are not contained in that dull and dark lantern of the Scriptures, as they esteemed it, if this Devil play (as he doth with the Quaker) may not the dreams of St. Francis, and St. Anthony, the Revelation of St. Bridget, and St. Katharine, come to be of higher esteem; and to be preferred before the Scriptures, Popery, Popery, is not this making way for unwritten traditions, a bringing them into credit, to the slighting of the written word of God.*

Answ. As for the Devil, being a seducing erroneous spirit, this hath been his practice many ages, having drawn both the priests and their followers from the life and power of God in Christ Jesus, which only redeems out of Satan's kingdom; but as for drawing the Quakers, from the rule of righteousness or the word of God, this he neither is, nor I hope shall never be able to do; for it is the sword of the Spirit; by which we have and do quench all his fiery darts, which either he or any of his ministers, hath or can shoot against us, but where dost thou read of a written word to be the rule, if thou canst prove such a word by the Scriptures bring it forth now because: thou hast urged that so often to make us odious, who cannot call the Scripture that which it doth not call itself, but a declaration we can truly call it, because the holy men of God did so call it, as thou mayest read, *Luke* 1:1, 2, which plainly demonstrates, that the Scriptures, or writings of the holy men of God from the beginning was called a declaration; And the word was God, *John* 1:1. And Christ who was one with his Father, his name was called the word of God, *Rev*. 19:13. And the Bereans were noble because they received the word, and then searched the Scriptures, *Acts*. 17:11, which again makes a manifest difference between the word and the writings which was first received before they could rightly search the Scriptures, for if we had not received the word of God, and thereby searched the Scriptures, we could not have found out the deceivableness of the priests, so much as we have done. And as for the Devil calling the Quaker to some voice within him, this

was never the Devil's call, but the call of God, as thou mayest read, *Deut*. 39:13, 14. And it was not the word of the Devil in Paul who said the righteousness of faith sayeth, the word is nigh thee, even in thy heart & mouth, that thou mayest hear it & do it, *Rom.* 10:6, 7, 8, here he called them to a voice within as God called Moses, as I have showed above: & it was not the Devil that led Paul to say Christ spoke in him, 2 *Cor*. 13:3, whose voice he both heard, and exhorted others to hear. And to say that that was the light within Saul when he said, *I verily thought*, &c. this is an absolute lie, for that was the same Spirit of darkness and delusion, which now leads his successors to think they do good service in persecuting the Church of Christ and the members of it, who follows their evil thoughts, as he did, but when he came to know the true light, word, and power of God, this brought into captivity every thought unto the obedience of Christ, as he himself affirmed, 2 *Cor*. 10. 5, and then instead of being a persecutor, he was persecuted by them who followed their evil thoughts, and among such who now follows their evil persecuting thoughts, instead of the true light of Christ Jesus, the imaginations of their own brain, is more esteemed than the sound truths, declared in the Scriptures, and as for St. Francis, St. Anthony and Bridget, I know no such saints; but if they follow their own dreams & imaginations, it is but as the priests doth at this day, who sets up that from Scripture, which bears no testimony unto it, which is but near Popery in the ground, though covered with a more fair cloak.

Pr. 3. Affir. *He is in the Quaker a proud supercilious uncharitable, censorious devil, to cloak and colour, which he gives him leave to be outwardly and in show a reserved, and humble, and grave, and abstemious, and abounding with sanctimony, and self-denial, is the most religious monk or hermit, or the strictest votary in the Church of Rome, that he is not in lewdness like other men, there lieth the foundation of his spiritual pride, if he had not this boast of the Devil, could not hope to make him half so like himself, who is the king of pride, though he never wore ribbons, nor lace, nor bandstrings to judge, and censure, & condemn all men, who are not in their way, by calling themselves the blessed of the Lord, the followers of the Lamb, the counsel and nobility of the royal seed, is such a piece of diabolical pride, and uncharitableness, the Devil were a very fool, should he not be willing to give them the glory of that deep humility and self-denial, as the renouncing of a hatband, a pair of cuffs, and a bandstring.*

Answ. Was that a proud, supercilious, uncharitable, censorious devil in John, who said, we know we are of God, & the whole world lieth in wickedness, *I John* 5.19. & was their grave humbleness & abounding with sanctimony & self-denial to be judged as L. L. would judge the Quakers, whose light so shines before men, that the worst of their enemies cannot but see & acknowledge to their good works; yet the Devil having no just occasion against them, that way to satisfy his malice, to make them odious, would brand them with spiritual pride, or liken them to the strict votaries in the Church of Rome thereby to cast dirt in their faces, for which God will them judge. But as for the Church of Rome, time may manifest, whether the priests or the Quakers are more like to her in principle & practice, who are already so near concordant that one can scarce discern the difference, but only the strictness of the one, & the lasciviousness of the other is the chiefest difference, that at present appears between them, but as for the Quakers, they are hated and persecuted of both, who

deals proudly, censoriously, & uncharitably with them, & would cut their throats, if they durst, their malice is so great against them; and as for diabolical pride & uncharitableness to the advancing of which (as thou sayest) the Devil were a very fool, should he not be willing to give them the glory of that deep humility, &c. our humility & self-denial stands in that which judges the ground of all superfluity whether of cuffs, band-strings, or any other things which is needless, or superfluous, and of this the Devil doth not give us the glory, but odium and contempt because of the power of God which hath struck at the ground both of those & many more great evils which hath and doth torment him, and destroy his Kingdom, which hath long stood in the superfluity of naughtiness, both in the Church of Rome, and elsewhere, and because the daughters of Zion walked in such a superfluity, the Lord sent his plagues and judgements upon them, as thou mayest read, *Isa*. 3:16, to the end; and the Apostle forbade such superfluity and costly array, *Tim*. 2:9, and yet was not a votary of the Church of Rome, nor had his glory from the Devil, as L. L. would charge the Quakers withal, and as for censuring such evils, woe unto us if we should justify that which God never did, and now doth so manifestly condemn.

Pr. 4. Affirmation. *He is in the Quaker an uncivil, unmannerly devil, shows as little honour or respect to the greatest Prince or Ruler on earth, as he doth to the meanest person, these are like to have much from him, when he denieth him the cap and the knee, and the bowing of the body, he salutes other men whom he meets, as brute beasts do one another, by staring in the face, and passing by, plays the dumb devil, unless a thing he calls a priest in derision come in his way, and then he is an everlasting, prating, bawling, railing devil.*

Answ. If the Devil be uncivil and unmannerly (as no doubt he is) he is manifested in none more than in L. L. whose nasty, uncivil, unmannerly words and actions hath far exceeded all the hirelings about him, as I can produce under his own hand in many particulars, that insomuch that he being on a certain day in the house where Sarah Welsh lives, in Hurst, he used such uncivil expressions, that she desired her children to go out of the room, last they should learn such evil communications which corrupt good manners, as the Apostle sayeth, *1 Cor*. 15:33, who strictly forbade it, *Eph*. 4:29: though this is not the hundredth part of his uncivil, unmannerly words and actions, which hath proceeded from him, which might turn the hearts of any civil man from him, who appears more like a mountebank upon a stage, than a minister of the Gospel.

But as for our showing as little respect or honour to the greatest prince on earth, as to the meanest person, in denying them the cap and the knee, and bowing, &c., it is confessed we cannot respect men's persons for their gold rings, nor gay clothing, for then we should commit sin, and be convinced by the Law of God, as transgressors. According to the words of *Jam*. 2:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, For we say how can such believe who receive honour one of another, because Christ said so, *John* 5:44, & we know there is no respect of persons with God, *Eph*. 6:9, & many more instances might be produced, but yet we honour all men in the Lord, & if any prince or ruler upon earth rule well, he is worthy of double honour, which was never withheld from them by the Quakers, though they could not respect their persons with cap and knee, it being a heathenish invention & not commanded not practised by any

Christian under the Gospel, but forbidden. And as for brute beasts, often when they meet one another in the fields, they bow their heads one to another, as the heathen do, who bow and cringe with cap and knee one to another, while they are inventing mischief in their hearts one against another. And as for the Quakers standing in people's faces, and especially on the priests, at whom L. L. sayeth the Devil in them, is an everlasting railing brawling Devil, would not he have said the same of Paul, who set his eyes on Elymas, & said, O thou full of all subtlety & mischief, thou child of the Devil, thou enemy of all righteousness, &c., *Acts* 13:8, 9, 10, would not L. L. have called this an everlasting, prating, railing, bawling devil, in Paul, I leave this also to the prudent to judge of, whether the Quakers or Priests practice in this thing also is more concordant to the Scripture.

Pr. 5. *Affirmation. He is in the Quaker a covetous, fraudulent, sacrilegious Devil, withholding that tenth part from the owners of it, which given by the piety or superstition of former times, he can never make appear to be his own by any Law of God or man.*

Answ. This charge hath no more truth in it than the former, nor not so much, whose ox or ass have the Quakers coveted, or whom have they defrauded of anything which is their just and proper right; but if L. L. count it sacrilege to withhold tithe from a hireling priest, they are guilty of that though he himself questions whether it was given by the piety or superstition of former times, yet however it must be counted sacrilege to withhold it, though neither he nor any of his can ever make it appear by the Scriptures to be theirs, but if it could so be proved, they have robbed this whole nation in not bringing it into a store-house, & with it relieving the stranger, fatherless & widows, for which end it was ordained of God, *Deu.* 14:29, *Mal.* 3:9, 10. What a nation would this be, if the tithes were put to that use for which they were ordained of God, in the time of the Levitical priesthood, but if these priests should so do as they are far enough from it, yet they must deny Christ to be come in the flesh who was the end of that law & priesthood that took tithes, & changed both, *Heb*. 7:12, & so show themselves Antichrists, as they are, *I John* 4:3. So that the ministers of the true Gospel were content with Christ's allowance, which was food and raiment, and did not covet after the gift of the Levitical priesthood, but since their days the Pope hath converted it to another use, which the Lord never ordained it for; and therefore to withhold it from them who have no right to it by the law of Gospel is not sacrilege, but a true testimony of the coming of Christ, who ends the law and that priesthood also, & offers up the ninths & tenths also to the Lord who gave it, is not to uphold such who are called of men master, & stand praying in the synagogues, & loves the uppermost rooms at feasts, going in long robes, & love greetings in marketplaces, which Christ the son of God cried many woes against, *Matth*. 23.

Pr. 6. Affirmation. *He is in the Quaker a rebellious, traitorous devil, denying the King his supremacy in things spiritual, in things appertaining to the worship and service of God, such of time, place, gesture, conducing to the more comely and decent ordering of it, & having proudly, and perversely, fettered and hampered himself, is resolved to admit of no other bond or obligations, than those of his own humours and fancies have laid upon him.*

Answ. As for the King's supremacy, let them answer to whom it concerns, but we are neither fettered, nor hampered, unless by the prisons, and fetters which the Devil and L. L. hath laid upon us, for the trial of our faith and patience, according as it was foretold, *Rev*. 2:10.

Pr. 7. Affirmation. *He is in the Quaker an absurd, senseless, stoical devil, affirming that a man is not to make resistance, so much as to defend himself, if any other come to take his purse or his coat from him, it is likely he will say, if any come to pull the King's crown from his head, or his sceptre out of his hand, an excellent encouragement, to thieves, rogues, rebels, and traitors, what preys and booties would the Quakers (who for the most part have little or nothing) make, could they fool men into their doctrine and persuasion.*

Answ. if it be an absurd, senseless, stoical devil, to affirm that a man is not to make resistance, &c. then Christ's doctrine was such, who said unto his disciples, *resist not evil, but whosoever shall smite thee on the one cheek, turn the other, and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also*, *Matth*. 5:39, 49, and Christ said *unto him that smiteth thee one the one cheek, offer also the other, and him that taketh away thy cloak, forbid not to take thy coat also*, *Luke* 6:29. Now this I leave to the judgement of every judicious man, whether this is an absurd, senseless doctrine of Christ or no, or whether if L. L. had been in Christ's days when he preached this doctrine, he would not have called him an absurd, senseless, stoical devil, for affirming this, yea, or nay? and have told him this doctrine was an excellent encouragement to thieves, rogues, and rebels, and have said what preys & booties would he (who had not whereon to lay his head in the world) make, could he fool men into his doctrine and persuasion, as L. L. now sayeth of the Quakers, who if they have little or nothing of the world, it is because such ravenous wolves as he hath devoured their outward substance, by spoiling their goods and casting their bodies into prison, which was never the practice of Christ nor his ministers, but of the Devil and his, as before is showed.

Pr. 8. Affirmation. *That he is in the Quaker a trifling, piddling, ridiculous devil putting them upon the dispute of good English, thou or you, the tenth hour, the ninth month, about bells, hour-glasses, ribbons, and band-strings, to take them from weightier matters.*

Answr. This the very school-masters, throughout the nation, of England will condemn, who instructeth youth, to put a difference between singular and plural, *Tu* and *Vos*, and would count it ridiculous indeed in any boy learning his Accidence, to say *Vos*, to a single person, it being false in matter and manner; yea, it would be laughed at by the very Greeks and Jews, who speaks thou to one, and ye to many, which is sound truth, and is testified throughout the Scripture; therefore, L. L. I send thee to thy Accidence again, to read there, whether it be a trifling, piddling, ridiculous devil, that makes a difference between singular and plural, as thou wouldst make the Quakers, for speaking good English: and as for the tenth hour, the ninth Month, &c. was not this the language of *S. Matthew* 20:5, 6, 9 & 27:45, 46; *Mark* 15:25, 33; *John* 1:39; all these called the ninth hour, and the tenth hour, and yet was not piddling, nor ridiculous Devils; and the holy men of God did not call the months after the Heathens'

invented names, as L. L. and his brethren doth, but called them the first month, *Gen*. 8:13; second month, *II Chron*. 30:2; third month, *Ezek*, 31:1; the fourth month, *Ezek.* 1:1; the fifth month, *Num.* 33:38; the sixth month, *Luke* 7:26; the seventh month, *Gen.* 8:4; the eight month, *Zech*. 1:1; the ninth month, *Ezek*, 10:9; the tenth month, *Gen*. 8:5; the eleventh month, *Zech*. 1:7; and the twelfth month, *Esth*. 3:13. Now L. L. bring us forth any other names that the months hath in the Scriptures, canst thou prove *March, April, May*, by the Scriptures? is it not a piddling, ridiculous Devil in thee, to condemn others for slighting the Scripture, who are found more according to it than thyself, who in all thy words, writings, & actions, one can scarce find one thing of a hundred that is concordant to the Scripture, but either blundering in an heathenish, Popish invention or another, to the slighting of the holy Scriptures, whereby that charge which thou wouldst lay so heavy upon others, falls the heaviest upon thy own head, and there shall rest till thou clear thyself, both of this and many more evils, of which thou art deeply guilty.

Pr. 9. Affirmation. *He is in the Quaker an atheistical devil, whose doctrines and endeavours read to the destruction of Christianity, witness his daily work which is to render the ministers and teachers and pastors of the people, odious and contemptible to them, using all the means they can to draw them from having anything to do with them, or their Ministry, laying down this for a conclusion, that none ought to pay them, but those that hear them, those that partake of their wares and commodities, which if men were left free to do, I would know whether (to save their purses) they do not believe that the first thing that they conceive, nineteen parts of a nation (if divided into twenty) would do, would not be to resolve never to hear a sermon more, doth not the atheistical devil (in the Quaker) put on fair to make an atheistical people.*

Answ. One would think the Devil himself might blush at this to leave his minister at Hurst so naked and contemptible in the fight of God & the whole nation, what now Leonard, hast thou preached so long with the rest of thy brethren, till you have begat the whole nation into covetousness like yourselves, that the nineteenth part (to save their purses if left free) would resolve never to hear you more? it now appears you have run, and the Lord hath never sent you, so that you have not profited this people at all, as the Lord by the prophet foretold of you, *Jer*. 23:21, 22, who hath not turned them out of covetousness which is idolatry, *Col*. 3:5. It seems God hath given little increase to your planting & warring this many hundred years, that at the last you must force wages out of their hands, it is a signal token that God hath opened their eyes to see how long they have spent their money for that which is not bread, and how you have made merchandise of them, through covetousness, as the Apostle foretold of you, 2 *Pet*. 1:2, 3. And now they will buy your traffics no more, which day is hastening upon you, & will overtake you as a thief in the night, and if you were not atheistical ministers indeed, you would make them satisfaction fourfold, whom you have thus wronged. And where did Christ's ministers exact or desire wages of them, who did not hear them, and receive of their spiritual, nay where do any shop-keepers through this nation, force his commodities upon any who do not like it, though his shop-doors stand open daily to sell, yet if any man do not like it, he may go to the next and please himself, & that shop-keeper do not sue him at the law as the priests do for money, who do not affect his wares, and goes to

another, nay it were against reason for him so to do, yet at such things the priests cannot blush, whose unreasonable exaction far exceeds all other merchants beside themselves.

Pr. 10 and last Affirmation. *That we may not deny the Quakers their tenths, though they grudge us ours; He is in the Quaker a discontented blundering devil, not knowing how to draw up his charge against a thing called priest, so as to make both ends hang together; if among these he meet with any who are blameworthy, and I could wish he meet with fewer whom he might justly blame, though he seem to be troubled at any kind of transgression, yet what pleasure doth he take in the treading awry of the foot of any such servant of the Lord, if there be anything of trouble in him, it is not because he finds such as do amiss, but because he find no more iniquity in them, to open his black mouth against them, if among those he meets with, whose conversation seems in the eye of the world to be as unblameable as the most arrogant Pharisee among them, then they cry out of them for their well-doing, for what the law of God and the light within them (their own rule) guides them to, such as the obeying the just commands of superior powers, this they must forbear to do for fear of being clamoured against, for those that stir up the rulers of the people against them, when we know nothing better or more becoming us, than to stir up such to be zealous in the cause of God, and in the maintaining of his true, worship, and service, how shall we ever credit that discontented, contradiction, spirit, that rules in the Quakers, who sends us to be guided by the light within us, & rails against us, for doing what this tells us we are bound to do.*

Answ. By this it seems L. L. hath reserved nine of the Devils to himself aforementioned, and hath sent that to the Quakers, which he calls a discontented blundering devil, which had been as fit for him to have reserved to himself, as the other nine, not knowing how to draw up his charge against them which he cannot do, without manifesting, the blundering devil which rules in him, which leads him to give forth such a loathsome dish, that the very sight thereof were able to turn the stomachs of all honest men, both against it & the maker of it, but to draw up a charge against a priest, is the easiest thing of a thousand, & to make the ends meet together is no hard thing, the scroll will be so long. For by the time their covetousness, pride, drunkenness, thievery, whoredom, & rebellion, be measured, with their luxury, murder, & cruelty, which is so manifest to all men, that there is scarce a county throughout this nation, in which there is not hundreds, which can draw up volumes against them, their actions are grown so foul & odious, that the ends will so meet together, that he that is half blind may fasten them together. But as for the Quakers taking pleasure in the priests' iniquity that is a very lie, for their iniquity hath made many of their hearts sad, whom the Lord hath not made sad, and hath grieved the Spirit of the Lord, till the earth is ready to spew them up; therefore let all people take heed of partaking with them in their sins, lest they partake of their plagues. But L. L. when didst thou hear of any of the Quakers, cry out against any one for their well-doing, but if thou call the stirring up the rulers to persecute and imprison, the innocent well-doing, that is cried against by the Spirit of God throughout the Scripture, for it was always the practice of the blood-thirsty priests so to do, which Christ and his Apostles cried many woes against. And I charge thee to mention where ever the cause of God or his worship was defended by such weapons in all the time of the Gospel, though all power in heaven and earth was committed to the Son, yet he never gave such authority to any

of his ministers to inflict any corporal punishment upon any for not receiving his doctrine, or whereby to defend the cause of God, which he and his ministers pleads with the loss of their lives, if thou canst produce any, bring it forth; if not, for shame give over calling it the cause of God, lest the blundering devil in thee appear unto all men, not to be able to make the ends meet either by Scripture or by good reason, what he hath led thee to give forth under thy hand, and so put all people out of credit of that spirit that cannot defend itself, without sending men to prison, and when that will not serve to aggravate the rulers against them, to add afflictions to their bonds, & when all that will not do, to threaten to cut their throats, as L. L. hath done, to his own confusion: and as for the Quaker sending men to a light within them, and railing against them for doing that which it tells them they are bound to do; what now Leonard, didst not thou say in the second page of thy pamphlet, that the voice within was Saul's delusion which led him to persecute? and doth thou confess it tells thee thou art bound to stir up the rulers, &c. is not Saul's spirit (by thy own confession) thy leader to this, and not the true light of Christ Jesus, and dost thou so confess and affirm that the voice within was Saul's delusion, and yet confesseth at last thou harkens to this voice, and doth that which it tells thee thou art bound to do; here the Devil hath manifested himself to be a confused, contradictory, blundering Devil indeed, who hath let thee fall so foul at last, for by thy own confession, it is Saul's delusion leads thee to persecute the servants of the living God, and therefore thy conversion, and not thy destruction, is the hearty prayer of him, who wishes no. hurt to thy body nor soul, who is called

Ambrose Rigge

Written the 15th day of the 12th Month called February, in the year 1663.

POSTSCRIPT.

Being a short Answer to what L. L. hath written to my Book called the Standard; &c.

First. *He asked what need had Ambrose to have been at so much cost and pains, to tell people what they knew him to be before; a juggler, a mountebank, an empiric, a quacksalver, a liar, a locust sent out of the bottomless pit, &c.*

Answ. Is not the railing, bawling devil he condemns before in the Quakers now fully manifest in himself? Is this the Scripture language, or where hath he any such language from the Quakers? and if L. L. doth not prove Ambrose to be such a one as here he charges him to be; doth not also the discontented blundering devil appear in him, that cannot tell how to draw up a charge against A. R. to make both ends meet without going one in aggravation with us, to make A.R. appear worse than he is, as he did at the assizes at Horsham, or else neither judge not country will think so ill of him as L. L. would they should.

2. *The said L. L. charges A. R. with foisting in the word committing of sin, whereby he seeks to darken that which God hath brought to light; but as for the query I took it* (verbatim)

out of his first paper under his own hand, which if I show, this cloak must off also, but if not, his false reformation of the query will sufficiently manifest him unto all who is not blind, for John sayeth whosoever abideth in him sinneth not, whosoever sinneth hath not seem him nor known him, John 3:6, whosoever is born of God doth not commit sin, for his seed remains in him, and he cannot sin, because he is born of God, I John 3:9, which overthrows the priest's query in his new modelled sense, and again whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not, I John 5:18. Now Leonard what better are thou than before, dare no man challenge any perfection but sinning while they are upon the earth, what sayest thou to these Scriptures.

But here again is not the everlasting, railing, bawling devil fully manifest in thee who cannot write a sentence without manifesting him. Here again thou callest Ambrose *renowned hocus pocus, and calls his late printed book tagrag and rigrag, which is more like the language of the mountebank than a minister of Christ. But what is lately printed in that book, will forever stand as a true witness against L. L. unless he repent, and whether this nasty, scandalous paper be not fitter to be buried in a kennel, than counted an answer to the book, I leave to the serious consideration of all sober men who see both.*

And instead of answering my 34 Scripture queries, by which the Devil is struck dumb at last, to evade this thou dost pretend, it would be my query, though it is thy own, who was the first founder of Gotham*, and who was the first wise man of* Gotham*, and what was his name* Ambrose *or* Thomas*, which manifests thou carest no more answer my queries which are taken out of the Scriptures, than answer these nasty questions which are so far from Scripture queries, that they are not fit once to be mentioned amongst good Christians, thou art far from the wisdom of Solomon, and as far from his companion, though thou wouldst intrude thyself with him, and make him company for thee to carry on thy deceivableness of unrighteousness which the Lord's band is turned against.*

And whereas thou sayest man's blessedness, lieth rather in having his unrighteousness hid, and his sins covered, than in not falling into sin.

Answ. This is equivalent for he whose sin is forgiven, hid and covered, he is cleansed from it, and falling into it, by the blood of Christ without which nothing can ever hide, cover, or blot it out, *Acts* 3:19, 1; *John* 1:17, before which, he that covers his sins shall not prosper, but he that confesseth and forsaketh them, shall find mercy: *Prov*. 18:13. So that still man's perfection and blessedness consisteth in being cleansed from all sin, and from falling into sin without which they cannot be covered nor hid.

One thing more I mind in thy postscript, where the murdering Devil appears on thee again, wherein thou sayest that *Ambrose* is not perfect, to which nothing can be added, but something may be added to *Ambrose*, (*ergo*) there may be added to him a certain thing called Help(?), pretending several lies and false accusations to cover this murdering Spirit, who would have others send me to the gallows; and when they do it not, would add one thing more to make me perfect, *viz*. a knife to cut my throat, as thou had already threatened me, but how this will stand in the day of the Lord's account, I leave it to him to plead with thee, to whom vengeance belongs, who will repay it into thy bosom, if he give thee not speedy repentance, and I leave thee naked to the eye of every judicious man, without any cloak for thy sin.

Fifth Monarchists

The Bloody Vision of John Farley: Arise Evans

Source:http://quod.lib.umich.edu/e/eebo/A38773.0001.001?rgn=subject;view=toc;q1=Aspinwall%2C+William%2C+--+fl.+1648-1662.+--+Brief+description+of+the+Fifth+Monarchy+--+Early+works+to+1800

Title page

THE BLOODY VISION OF JOHN FARLEY,
Interpreted by ARISE EVANS.

With Another VISION signifying peace and happiness. Both which Show remarkable alterations speedily, to come to pass here in England,

Also

A Refutation of a Pamphlet, lately published by one Aspinwall: called a Brief descripton of the fifth Monarchy. Showing: That the late Parliament was that Beast mentioned, *Rev.* 13. that this Representative is the Image thereof, and that the fifth Monarchy will shortly be established in the Person of CHARLES STUART.

Printed in the Year. 1653.

THE PREFACE.

When the Lord sent Moses to the Children of Israel which were in Egypt; he gave him two signs to show before them, that they might believe; & told him that if they would neither believe the voice of the first sign, nor the voice of the latter sign, than that he should take water out of the river, and pour it upon the dry land, and it should become blood, *Exod.* 4. 1,2,3,4,5,6,7,8,9. Beloved friends, I have written two books & sent them forth in print, as two signs to the English Nation; and those in power do take no warning by them; and now also this book is going forth to show that the water of their River must be turned into blood.

I said in my petition to the General dated the 16. of the last May, that I would not willingly turn water into blood, nor publish that bloody vision mentioned in the aforesaid petition; which signifieth, that we must have a bloody war again: and that Right must have Right, though thereby all must be turned upside down again, But now it must not be as I will, I must publish it, or have no peace to my soul: the Lion hath roared, who will but fear: The Lord God hath spoken, who can but prophesy and publish in the palaces at Ashdod, *Amos* 3, 8,9,10,1,. the great judgement coming upon it from the Lord of Hosts, for the Lord God hath sworn by his holiness; That lo, the days shall come upon you that he will take you away with hooks, and your posterity with fish hooks, *Amos* 4. 2. Then will you say: Oh, that we had believed ARISE EVANS, and taken advice by his books and petition; as many of the King's party now mourn, and tell me the very words that I told them 19 years ago; blaming

themselves for that they had no more regard unto the words then spoken by me, which now they found to be true by woeful experience: yea, and some of your late Parliament men expressing their grief now; do wish, that they had considered my words, and been persuaded by me: but alas, too late repentance is nothing worth: but like that of Esau and Judas, only brings despair, *Heb*. 12. 16,17; *Matth*. 27. 3,4,5, for as the tree falleth so it lieth, *Eccles*. 11. 3.

Therefore while the AXE is laid to the Root of the Tree; it is the best time to save it, *Matth*. 3. 8,9,10. so before the judgement overtake men; it is the best time for men to do righteously, and thereby escape the wrath to come: Good Reader, I hope I shall be clear from the blood of this generation, and leave them altogether in excusable: for why, they have had more warning from me; than ever any had that I was sent to speak unto, for when I spake to the King and his party; If they had asked me whether I had spoken anything by way of Prophecy before that time? Surely, I could have said nothing to it then, which might have been any ways sufficient to convince them; because that I had not before that time been sent of God to any for to declare such things: But now it is evident how I was called of God and sent to them, and upon their neglect was sent to the Earl of Essex, and after that to the Presbyterians, and then to the late Parliament, God confirming my words with as many signs as was required of me, and also fulfilling the same always in their due seasons. So that, if this people now shall likewise refuse to hear me, (who have had so many witnesses to show that God is pleased to declare his determinate will by me:) they of all others will be the least excusable for disposing me, and so the least capable of mercy.

For, have they not known how God by me declared the most remarkable things that befell these Kingdoms since the Wars began? How that 20 years ago, I declared the things which befell the late King, and that I suffered 3 years imprisonment for the same? How I declared to the Earl of Essex, 7 years before he was General, that he should be the people's General against the late King? Have they not known how that in the year 1646 I declared the downfall of the Presbyterians, and suffered two months imprisonment for that also? How I declared in the year 1651 that the King's son would come to England long before he came to Worcester, & his success likewise? How I declared to the late Parliament many times, that they should be destroyed long before their dissolution? And have I not declared to them in the last month of May, that King Charles will come in victoriously this year 1653 and had they not a sign to confirm it, according to their own choosing and desire? Which sign was, that if it did rain (more or less) 7 Sundays then next following successively, they would believe my words. And did it not rain accordingly for seven Sundays together, as many thousands who observed it can witness, although it was in the very drought of summer, and that there was scarce any rain all the other weekdays besides?

Also many other signs were given by me to several persons divers times in several places, to confirm the truth of those things, therefore to God be the glory of all. Neither was there any remarkable engagement of late days, either by sea, or land, since the people began to inquire of me; but God was pleased to reveal by me the event thereof. Surely, if these men were either faithful, or sensible, they might see the mind and will of God, by these things, but they are dead, *Ephes*. 2. 1. They will not see, *Isa*. 26. 11; *Isa*. 42. 18,19,20, But still say unto me, *Job* 21. 14, depart from us, for we desire not the knowledge of thy ways.

And now, as concerning you, ye murmuring people that meet every Monday in Black-Friars Church: ye fast, ye pray, & ye preach and complain, that God doth not hear your prayers, and ye cry to God that he would send the spirit of prophecy by someone, or other, to let you understand the things to come; & yet ye cannot see them now when God showeth you all these things, by me his poor messenger, which are made known unto you by those truths in my aforesaid books, called *The Voice and the Echo:* and as in the last of them, I said to the late Parliament about a month before they were dissolved, that their prayers were answered of God by those my books, and that if they did not believe what I said, and do the same speedily; that God would send them strong delusions, and bring sudden destruction upon them, *Isa*. 65. 12. 24; *Isa*. 66. 34. *2 Thess*. 2. 10,11,12, so I say unto you now, that if ye will not be answered by the same things of God in my aforesaid books, God will likewise send you strong delusions, and bring sudden destruction upon you; for your contempt of his truth; in not believing it: ye cry against the late Parl. because they cheated the people of their moneys, and blame also these men now of Westminster (as you call them) for treading their steps, and not calling the other to an account for all the injustice they did: alas, do ye think that these, or the like men, will ever call them to an account? Nay we must think these will rather be more chargeable to the people than they were.

For do ye think, that such mean men raised to such high places, who not having means of their own, sufficiently to maintain their greatness; will not have it out from the people, over whom they have now the power and command? And will they not raise their children, friends, and relations to all places of profit? Truly it were a shame for them if they did it not: and I am confident that if ye were in their place ye would do no less, although the country should still suffer by it: yea, and it's like to suffer, until the King, nobles, and gentry of England enjoy their rights again: for they having great revenues of their own, by which they are able to bear such places of authority, and govern the people at their own proper charges: Therefore I say unto you if ye would have men in places of lawful authority, that are not self-ended and covetous, why do not ye bend the strength of your prayers for CHARLES your right King, and his party, that they may enjoy their rights again? And then ye may be sure, that he will call your late Parliament to an exact account for all those moneys ye speak off, and ease the people of their heavy taxations: and doubtless ye shall prevail with God in prayer for him, and have all your desires accomplished.

I beseech you to consider the difference between this State-Government, and a Monarchy; Queen Elizabeth had wars with Spain, and wars in Ireland, and also assisted Holland: all which was done with her own revenues, and without any taxations from the subjects: but now where are the Crown Lands? What's become of the bishops', deans', and chapters' lands, and delinquents' estates, and many other things that are gone I know not where? And do ye think that the people are ever like to be eased from the abundance of assessments and taxes, whilst the great revenues belonging to the Crown are gone, which saved the people from such heavy and continual taxes, and by which large revenues Queen Elizabeth did such great things, and yet left behind her abundance of treasures?

So that you may clearly see, that there was a great part of the Kingdom juggled away from the nation by the late Parliament, when the new State was set up; because what was the

King's was theirs, for the saving of their own goods, & bearing their charges: and so was the church-lands also appointed to ease the people, that they should be free from being at charge to pay those that were the Chief rulers of the Church, and took care for their Souls. And now if ye would have God to hear you, why do not ye hear him, by doing justly to the King and Kingdom, that righteousness may run down as a river, *Amos* 5. 21,22,23,24, or else all your seeking of the Lord will be in vain: for if ye will still have your prayers granted according to your own sense and will, that is, for you to prevail, kill and slay all that will not submit to you; then the Lord will show your folly to all the World. And do not you boast as some of you do, that ye have had the spirit of prophecy these seven years; that your armies over-coming their enemies, is the fruit of your prayers: Alas, it is but your pride, for it was God's decree to deliver his people into your hands for a time, to punish them for their sins: and he revealed it unto me, 20 years ago, that your party should prevail as they have done, and then come to a miserable end, as I have declared.

Thus ye may see, that it is not your spirit of prophecy which you (deceiving yourselves) do imagine to have, nor yet is it the fruit of your prayers, that hath done it: for if ye had never opened your mouths such things had come to pass: & you shall see within a short time that God will deliver you into the hands of his people to be utterly destroyed, and all your prophesying and praying shall not deliver you in that day. Then leave off sacrificing to your Calf, for it is no more than if the Egyptians should have sacrificed to their false gods, for giving them power to overcome the Israelites, and keep them in bondage: but God had showed to Abraham long before, that his seed should serve the Egyptians, *Gen*. 15. 13,14, and when the time of the Israel's deliverance came, then neither the Egyptians nor all their gods could keep them one day longer, *Exod.* 12. 40,41, so likewise the Babylonians might have gloried (as you do) and attributed their success to their own parts, or to the power of their gods: when they had overcome Israel: but they were more modest than so; and knew very well that they could not detain them any longer, then God had decreed: whereby you see that they in the very nick of God's time set down by the Prophet Jeremiah, *2 Chron*. 36. 21,22,23, *Ezra* 1, did send them home and restore all which was theirs to them again.

Here I have taken an occasion by the way to speak a word also to Mr. Feake, Mr. Simpson, and others of their party meeting in Black-Friars, not doubting but when God shall arrest them saying, *1 Kings* 21. 19, hast thou killed and taken possession in that place where King CHARLES and his people lost their blood, in that very place shall thy blood be spilt, even thine: and set their bloody deeds to cry unto their consciences, saying we are thine, & we will not leave thee until thy Judgment come: then their courage will be abated, and they shall know that they are not for the Interest of Jesus Christ, as they falsely affirm, but are for the interest of the Devil, who was a murderer from the beginning, *John* 8. 44; *1 John* 3. 8, and when Nathan's riddle is opened unto others, saying: thou art the man, 2 *Sam*. 12.7; 14. For thou hast given great occasion to the Papist to blaspheme, saying, these are the works of such as would be altogether ruled by the Bible: they will forswear themselves, and murder their King, and kill, rob, and steal, by authority; when like David's *Psal.*, 51. 3, their sin as a bloody sheet is set before them, It will make them roar like David, saying, I acknowledge mine iniquity and my sin is ever before me, against thee; only have I sinned by causing the enemies to Blaspheme thy word, the holy Bible.

Oh now, I will repent and endeavour to restore the King's family and other families; which most unfaithfully and unjustly, we have spoiled, and I will pay my vows and stop the mouths of the blasphemers of thy word thereby, so far as I am able, help me Lord, that I may prevail and appease thy hot indignation against me: and I could wish that those of Feake and Simpson's party would repent and be of the same resolution: but I know of a certain there is a party in this Land, that shall fall by their wilful impenitency.

Now I draw to a conclusion, desiring all in general to observe diligently the rest of the matter following in this little book, and if any do desire to know further of me, let them get the other books here mentioned: for my part, if it be the will of God, I am willing to be offered for the defence of the faith of God's elect. *Titus* 1, 1. But I cannot desire that God should not take me away in the midst of my days *Psal.* 102. 24. because I am already past it, nor say as Jacob said to Pharaoh, that I have not attained to the years of the life of my Father *Gen*. 47. 9, for I have out-lived my Father and elder brother in years; who died both a natural death; therefore the remnant of days that now I have to live, I count to be extraordinarily given me of God: even to glorify him wholly withal; and If it please him that I die a martyr and that in my death I glorify God, I hope he will give me strength to triumph that way; but woe to such a party as takes my life violently from me, for declaring to them the truth in love, committed to my charge. Truly I have no cause to doubt these people; for though they have not yielded to the truth: yet they have been persuaded that my declaration was so much in the way of God's spirit, that they did not molest me at all when I delivered my petition to the Council of the Army, May 26. 1653, and spoke in the defence of King CHARLES, at that time when I disputed it before them all, four hours together. I spake there more fully for (him) than ever I did by writing; so that I may say this word of the Prophet to God, was verified on me, *Isa*. 26. 3, 4. Thou wilt keep him in perfect peace, whose heart is stayed on thee, because he trusteth in thee, I may say experimentally that this is true, even that I had such a peace of God, as passeth all understanding, *Phil*. 4. 7, that is peace and liberty to the soul and body. Therefore, I will trust in the Lord, for in the Lord Jehovah is everlasting strength *Isa*. 26. 4. And now I am as the Paul of this time: he was a mechanic, a tent maker, *Acts* 18. 3. I am a tailor, I plant and show these things, Apollo, that is the eloquent ministers of Christ, are to water them, but God giveth the increase *Acts* 18. 24,25,26,27,28; *1 Cor*. 3. 6. I recommend all to God and his ministers, and I remain your faithful servant in Christ Jesus.

Arise Evans from Long-Alley in Black-Friars
Sep. the 13, 1653

The bloody vision of John Farly interpreted, with another vision signifying peace and happiness, &c.

Before I come to show you the visions, it will be needful to let you understand a little of the life and quality of this Mr. Farly, according as I have heard it, both from himself and others that knew him very well, who acknowledged him to have been a gentleman of good estate, living near Wallington in Shropshire, and always was counted a very honest man, and of a mild disposition: also in these troublesome times he paid all taxes freely to both sides, King and Parliament, and yet was very much plundered and wronged by both, until at last they brought him so low that he was forced to mortgage his own lands, and afterwards to farm another gentleman's estate in Wales: but having many crosses there likewise, he was forced to leave that place also, not being able to manage it for want of stock.

At this time he had a wife and eight children to maintain, and very little money remaining, so that he knew not what course to take for a livelihood: But calling to mind that a gentleman and a dear friend of his was in the Lord General's Life Guard, and hoping by his means to get some place under the Parliament, whereby to maintain his charge.

In the year 1652 he came to London with all his family, and took a house at the upper end of Drury-Lane, where he lived very poorly, and could neither meet with his friend nor get any employment, but was in great distress for want of means to maintain his charge, and to pay everyone his own.

And on the 21 of January 1652, in the morning he being in his bed, was very much troubled in his mind at his crosses, but yet meditating and in his thoughts trusting in the Lord for supply, he fell into a trance and saw the following visions, and when he came to himself again, being unaccustomed with such things, he was much troubled at it, and arising in haste, told his wife thereof: and immediately went forth to several of his friends, ministers, and others, and related what he had seen to them, desiring them to give him their judgement there upon, for he was afraid that his visions did only predict some misfortune to himself, and when some of them told him, they could not give him the interpretation; or at least would not: but that these were matters of higher concernment: he was the more afraid to conceal the same, so that then they became a burden unto him.

At last he came to another friend's house, and told these things also there, and as they were wondering at the strangeness of those visions, and could make no construction thereof: Nor what they did signify, one being there present that hath a book of mine, called *A voice from heaven to the Common-wealth of England*, and lent it to him: and likewise directed him to me, saying it was very likely that I could give him the right Interpretation of those things, and after he had read some part thereof he came to my house, and being in a kind of ecstasy, sat down and showed me the book, and declared the cause of his coming, and how he had been all that morning in several places to have his visions interpreted, but found none that could interpret the same. But now was by a divine providence & my book directed to me, he being very confident that it was given for me to interpret it.

Then I considering with myself that in regard of the multitude of people daily inquiring of me concerning what hopes I saw of their redemption from these troublesome

times, I having for a whole fortnight before constantly prayed to God to send me some extraordinary knowledge, now to satisfy and comfort the people, and found by the strangeness of this man's coming, before he related his visions, that he was sent of God unto me therewith, as answers to my prayers, I desired him to declare them unto me, promising him through God's assistance to show the interpretation thereof, and there upon he repeated them to be in this manner.

1. I saw in a vision revealed unto me as I was standing upon stone steps, at a place in London, there came a man riding before me, and made a stand against me, and then I saw a coach coming between the man and me passing by, and in the coach was a woman clothed in scarlet, and one who stood by me, said: Behold this woman, how do you like of her? And I answered, I liked none, but mine own, and then the man who was on horseback, said unto me, then it seemeth you like none, but one of your own breaking, then there came six youths, who were in blue coats and blue caps, (like to the Hospital youths,) and stood between the man on horseback and me, & said, behold, take notice of the moon, and thereupon I looked up and saw a signpost, with the sign of the moon hanging as a sign under it, which I beholding presently there appeared a spot of blood upon the picture of the moon, which spot spread itself over all the moon, and the blood sparkled up upon the sky and overspread the same.

Then suddenly falling down upon my knees, and lifting up my hands to heaven, I called upon the Lord to be my guider and defender, and immediately upon that there appeared by the picture of the moon a man sitting, having a candle lighted in his hand, then came another man with a candle unlighted in his hand, and he lighted his candle at the other candle, that the other man had in his hand, and departed: And then the man who sat by the moon spake and said, I thank you all for beholding the same.

Then there came a chariot with milk-white horses like as if it had come out of a Court by the place where I stood, and as they approached near me, I thought them to be of fire, so sparkling that the heat thereof came mightily unto me, whereby I was forced to shrink back from the extremity thereof, and returning two or three steps back, I beheld the horses and chariot coming up the steps after me, thus going back, and seeking for some place to shelter myself from the heat thereof: but find in the street as I went, neither door nor shop window open, I could have no place of safeguard.

And seeing before me another chariot with horses approaching toward me, I was greatly troubled in mind, and then beholding upon my right hand a street turning another way in which I thought to be free, entered the same: And having gone but a little way therein, it was beset in like manner. And there came foremost a man having a long light like unto a torch in his hand, which when I saw, I thought it was Doomsday, and fell to the ground as a dead man, and could not move hand nor foot, yet had my remembrance perfect, and when he came unto me, he said, who is here: but I said nothing unto him, and then he strode one foot over me, and lift me up from the earth, and held me in his arms and blue into mine ears three or four times, then said he there was no means to help me, but to be washed with the blood of Jesus Christ, so soon as he had spoken I perceived myself to be naked, and then he washed and bathed my body all in blood; which being done he departed and went forward, and I thought he drew me after him. Then presently I was brought like as if I had been in some

great church, wherein was much timber work, and there I saw men washing, and besmearing all the posts and timber with blood, and then I seemed as if I were to depart out of the same place, but coming to the door of it, I heard as it were a rushing of a mighty wind, with a noise of chariots and horses, with beholding of sumptuous buildings and multitudes of men, and being astonished therewith, I returned into the Church again, and then by that time I seemed to have a great bundle of bladders about me which vanished all, but three, whereof one was very little, and the rest were very great, especially one of them, and these two seemed like two earthen pots, which wearied me to bear. And as I went forward in a bake-way flying from the Church, I heard a voice, saying, go apace: and when I came to the end, at a place where I could go no further; I thought these pots did diminish mightily, and there came a voice unto me, saying, there will not be left the worth of a half-penny remaining of all this fight, so I awaked.

And I being in fear and amazement at this bloody vision, within a quarter of an hour after fell into a trance again and saw another vision, which is as followeth:

I beheld, and lo, I was in a field (as I thought) newly sown with wheat, and as I beheld, I saw upon the land sowed, a company of doves being milk white, and all of them stood in a round ring, or circle, and in the midst was only one alone by himself which surpassed all the rest in brightness, shining like the sun-beams in its brightness, so did this dove appear in brightness and glory, and I awaked again.

These were the visions which he related unto me, and now I shall give you the Interpretation thereof, as I gave it to him then.

The Interpretation of the first vision.

Whereas you saw yourself standing upon stone steps in London, it signifies, by the firmness thereof, the certainty, and that by degrees, your vision will be fulfilled here in England, *Jer*. 21. 6,9.

And whereas you saw a man on horseback coming speedily to the place where you stood, it doth signify that they will speedily come to pass, *Ezek*. 12. 22, 23, 24, 25. *Habak*. 1. 8. also the vision being revealed to you in the morning, signifies the day of its fulling is near at hand, *Rom*. 13. 12.

And whereas you saw a coach with a woman in it, all clothed in scarlet passing by, that signifies this bloody Parliament and State, which will suddenly vanish away and be consumed, *Rev*. 17. 3,4,16; *2 Thess*. 2. 8.

And whereas you saw six youths all in blue, they signify CHARLES his wain, and their voice which said, behold, take notice of the moon, signifies the comet, or blazing star, that appeared in December 1602 near the 7 Stars, which star, or comet doth presage the dissolution of this present power speedily also, *Judg*. 5. 19,20; *Job* 38. 7,31,32,33; *Amos* 5. 8.

And whereas you saw a signpost with the sign of the moon to it, and of the sport of blood that appeared upon it, and overspread both it and the sky, by the sign of the moon is signified, that when this Parliament is destroyed, they will make an image, or a representation

of the same Parliament, and in that, divisions will break out into blood, which will overspread the kingdom more than ever it did, *Joel*. 2. 31,32; *Rev*. 13. 14,15; *Psal*. 55. 9.

And whereas you saw a man sitting by the picture of the moon with a light like a candle in his hand, and another man coming to him with a candle unlighted, and lightning it at the other man's candle, and so depart, and then the man sitting by the picture of the moon, his giving thanks to the spectators: Is signified that a great Commander at this time of division shall be hard put to it, and be forced to issue forth a Commission to one that shall help him, and he will be very grateful unto such as shall discover the treachery and plots that are intended against him, *Psal.* 132. 17; *Isa*. 24. 13.

And whereas you saw a chariot with milk white horses coming out of a court hard by you, and the chariot all of fire, so that you fled before it, and could have no place of safeguard, and that another chariot came against it: That signifies that the King and court interest now begins to be violent and hot on foot again, prevailing, notwithstanding, there is another chariot, or power coming against it, which will meet in London streets, so hot that all will in that day be forced to shut up their shop-windows and doors for fear, so that he which is without doors shall not find a place wherein to hide his head, *Isa*. 21. 6,7,8,9; *Amos* 9. 11,12,13. *Isa*. 24. 10.

And whereas you saw a street on your right hand in the which you thought to escape, but found it beset with a multitude of men, and that he which came foremost had a torch lighted in his hand, before whom you fell as a dead man, yet your remembrance was perfect, and he having compassion on you, calls to you, takes you up, blows in your ears, to see if that would revive you: but seeing it would not do, doth pronounce that you must be washed in blood, and after you are washed, you are revived and follow him: The foremost man signifies the King, who shall enter his kingdom at this time, and in compassion lovingly shall send forth his declaration and proclamation to his people: But they will not come in to him, nor stir no more than you did when the man called to you, took you up, and blew in your ears, then seeing that he must do it, the King will resolve to proceed with fire and sword to wash the Kingdom with blood, then the Kingdom will come in to him, and he will prevail, *Judg* 7. 16, 19. Thus by compulsion he must draw his people after him, *Song*. 1. 4.

And whereas you saw that you came into a great Church where men washed all the posts with blood: It signifies that God will now avenge himself on such as have destroyed, defiled, and robbed his sanctuaries, I mean cathedral churches, and other churches, and things dedicated to God's service: Insomuch that God will for that cause require the blood of those, who are guilty of these crimes, to satisfy his hot indignation, and to cleanse his sanctuaries with blood, for if the Lord Jesus was so sore offended with those that sold doves for the sacrifice in the Temple at Jerusalem, and so zealous for it that he would not suffer any to carry a vessel through it, how much more is he offended with those that so highly abused, robbed, and destroyed the Christian temples builded for him to be worshipped in, *Mark*. 11. 16,17; *John*. 2. 14,15,16; *Jer*. 50. 28; *Jer*. 51. 11,51,52; *Malach*. 3. 9; *Rom*. 2. 22.

And whereas you saw yourself departing out of the church, and as you were at the door heard the rushing of a mighty wind, with noise of chariots clattering together with beholding of men armed in multitudes, and sumptuous spacious buildings: It signifies that in

the City of London there shall be great bustling, troubles, and most terrible fightings in all parts thereof at this time, *Jer*. 23. 17,18,19 20.

And whereas you saw that as you returned again, and found another way to go out of the Church, you were burdened with a bundle of blown bladders, which vanished from you as you went, saving only three remained: By which is signified that the Parliament men, whose wind have voted these mischiefs which are come upon this kingdom, and the vain professors who have executed their votes, and never had anything of truth in them, but rather delighted themselves with their vain, wicked, windy, and fruitless notions, now all such will be troubled and get together, being assured that they shall now be called to an account for their works, yet thinking to do some feats by raising armies to preserve themselves, but they shall be cut off in the bud one after another, as they are about it, except three that will escape, *1 Cor*. 4. 19,20; *Hos*. 12. 1; *Tit*. 1. 16; *James* 2. 20; *Matth*. 12. 35,36,37.

And whereas you saw three bladders remaining and that one of them was a very little one, and the other two very great ones, but especially one surpassing in greatness, and that these became too earthen pots, which by degrees diminished as you went forward, then the voice that said to you, go apace, and after your coming to a place where there was a stop, that you could go no further: It signifies that three Parliament men, one that hath been the greatest actor in these times, the other hath acted much, but the third very little. These three will get two flying armies, and being pursued will diminish until at last they get into some stronghold, from whence haply they may make their peace, *Judg* 20. 45.

And whereas last of all, you heard a voice, saying, that there will not be left the worth of a half-penny of all this sight: It signifies that of all the riches and glory that the Parliament and their party seem to have got, there shall not be left unto them the worth of a half-penny, *Jer*. 15. 13; *Isa*. 61. 6; *Isa*. 21. 16.

This is the interpretation of your first vision, which indeed is a terrible one, and I could wish with all my heart, that if it be possible it come not to pass: But rather that God would be pleased to pardon the sins of this Land, and to give them grace to receive the King in peace, and if it be his blessed will, that the Parliament and State would not bring utter ruin upon themselves, and upon this distracted Nation.

Now after I had interpreted this bloody vision, he was very well satisfied in his spirit, and desired me to interpret the other vision, which he had within a quarter of an hour after the former, but he said it never troubled him as the other did, and I said it shall be also done; for it may be there is more of comfort in that, than there is of sorrow in this.

The Interpretation of the second vision.

Then said I, whereas you saw yourself in a field newly sown with wheat: That signifies that now there shall be a new Kingdom established again here in Britain, more glorious than ever was upon earth, *Jer*. 33. 14,15; *Isa*. 44. 2,3,4; *Psal*. 126. 6; *Matth*. 3. 12.

And whereas you saw a company of milk white doves upon that field, all in a round ring, or circle: The ring, or circle signifies the endless, everlasting, and everstanding court that shall be raised and established here again. And the company of milk white doves signifies the spotless nobles that have continued faithful all this time. Therefore, both they and their seed

shall triumph gloriously in the court for ever, *Isa*. 66. 22; *Psal*. 84. 2,10; *Psal*. 65. 4; *Song*. 2. 14.

And whereas you saw one dove alone in the middle of the ring, or circle, which did shine like the sun in brightness, by that dove is signified the King, who in due time will shine like the sun over all the earth, to answer the expectation of all nations, and fulfil the promise of our Lord Jesus, so that Jews and Turks shall then acknowledge Jesus Christ to be the only Saviour of Souls, *Psal*. 68. 13; *Psal*. 24. 7,8,9,10.

And after I had interpreted his visions, he called for pen and ink and wrote them, and left them to my disposing: but I desired him to get them fairly written, and that I would get the interpretations of them also fairly written, and that he should carry them to the Lord General Cromwell, and a petition with them; to show his case and condition, telling him that the General was a good man, and would perhaps do something for him: And then he was inclinable to take my counsel, but two days after, he came again to see me, and brought his wife with him, I propounded the same motion to him again, saying, that it was best for him to go with his visions to the Lord General. And he answered me, saying, That one Mr Wilde, (as he heard,) was then, and had been a long time prisoner in Newgate, for declaring a vision that he had seen, and that if his Excellency should send him to prison upon it, both he, his wife, and children might come to starve by that means: But said he, I refer it to God and your discretion to publish it in due time, according as God shall direct you.

Then I considered how I had prayed, and that God sent the visions to him as a conduit to convey them to me, and to answer my prayers, and as a talent for me to give an account off: therefore I moved him no more to that purpose: And the man presently after, being much troubled in mind, at his wants and crosses in the world, went to Virginia with some friends of his to try his fortune there: Now the reasons, why I look upon these visions as an immediate warning from God to this Nation, are these five following.

1. Because he was not factious on any side, or a seeker after new opinions but was well grounded in the true Christian faith of the Church of England, believing the truth of it, and without dispute resting constantly in the same Faith that he was taught in at first, and hence I do gather, that he was beloved of God, who showed him those visions.

2. Because I saw that he had not a spirit of pride, or revenge in him, for although he lost all he had in these times for no cause, but only that he was peaceable: yet did I never hear him speak a word against the Parliament, or any other that had wronged him, but contrarily sought for a place under any of them, to get anywhere a poor honest living, patiently waiting on God without any pride, or thoughts of revenge.

3. Because that after he had seen the visions, though he said to me that he was never so troubled before, yet now had he no rest in his spirit, until he got a satisfactory interpretation to them from me, and then had perfect rest and peace in mind concerning the visions.

4. Because I saw it was the fruit of my prayers to God, who since he called me to this his peculiar service, never denied me anything that was needful for me to know, and whereby

to warn this nation: Therefore whatsoever others think of these visions, I shall look upon them as certain truths consonant to the Scriptures, which suddenly will come to pass.

5. Because that from the time I had these visions thus left with me unto this present, it hath been a great burden to my spirit, so that I find it impossible for me to keep them in silence, and have rest: And although I had rather be a Jonah than a Jeremy, in pronouncing of judgement, and that England might become a Niniveh, and not a Jewry in matter of repentance, Jonah. 3. 4,10; *Jer*. 25. 8; *Jer*. 39, yet God's decree must stand, *Isa*. 46. 9,10,11,12,13, and the stout hearted shall bow down to it, ye stand upon your sword, saith God: And I will call for a sword against it; throughout my mountains, saith the Lord God, every man's sword shall be against his brother, *Ezek*. 33. 16; *Ezek*. 38. 21; *Amos* 5. 6. That all flesh may know, that I the Lord have drawn my sword, *Ezek*. 21. 5. Therefore be thou instructed, Oh Jerusalem, lest my Soul depart from thee, lest I make thee desolate, a land not inhabited, *Jer*. 6. 8.

Now I have given you an account of these visions, to the intent that God might be glorified, you profited, and myself eased of my burden, I shall endeavour to inform you further of what I see and discern in Scripture concerning this nation, but I shall direct my speech chiefly to those gentlemen of the Representative now at Westminster, and then to the rest of this Kingdom, beseeching all of them to consider what I have said in my former books, the one called *A voice from heaven*, and the other *An Echo unto that voice*, and take special notice of the dates of those books, and likewise how those sayings are come to pass; since they were published, and lay them to heart seriously, and then consider, that if I keep a clear conscience I must declare the truth.

Admonitions to all the People of this Kingdom, but chiefly to those that have the power in their hands.

By ARISE EVANS.

Men and brethren I beseech you, let me freely speak unto you, in the language of the Apostle, *Acts* 2. 25. How be it, as his speech was distasteful then, so I doubt mine will be to many palates now, but I hope such as fear the Lord, will hear and be pricked in their hearts, *Acts* 2. 37, Truly, though I have received his spirit for my directions herein, *2 Cor.* 3. 17, *Eccles*. 12. 10. Yet if it were possible I would not displease you: I confess my matter, or message is contrary to most of your judgements: but for all that; as I shall endeavour to deliver the same in as fair terms as I can: so I hope ye will accordingly take the same in good part, surely I look upon your declaration to be your real intention, and take it as a great mercy of God that ye are such men, as be able to hear reproof, *Prov*. 13. 18; *Prov*. 15. 5,10,31, and of such qualifications to fulfil such terrible places of Scripture, whereas if it had been the lot of some proud, hot, intemperate men, who would not endure to be told of what they were by their station, they might have gone to Hell without molestation, or any to pity them.

It is averred by some that a cockatrice seeing itself in a glass, and by beholding its own deformity immediately dieth, I do not wish you should do so: But I wish that when I show you by the Scripture what ye are now, that ye would become what you should be, to your eternal happiness: I know God can turn a Saul to Paul, *Acts* 9. 4,5, and I hope no less of you, for God can turn the shadow of death into a morning, *Amos* 5. 8, he can make darkness light, and crooked things straight, *Isa*. 42. 16, so that there shall be no shadow of death, nor darkness where the workers of iniquity may hide themselves, *Job* 34. 22, all these things are possible with God for them that believeth, *Mark*. 9. 23, *Matth*. 19. 26.

Indeed my main matter is both hard for me to utter, and for you to understand, *Rom*. 16. 25,26, *John* 6. 27; *1 Tim.* 5. 17; *Heb*. 5. 11; *Nahum*. 1. 1,2; *Hab*. 1. 1,2, for I am under a burden which presseth me sore, and have been twenty years under the same, and though many think it but an easy thing to declare the mind of God, and to open the mysteries of his word as they are fulfilled, yet I tell you it is so hard, and requireth so much courage, strength, and labour, that none knoweth it, but such as are exercised therein, *Jer*. 9. 3, *Jer*. 23, 16,17. But it is an easy thing to be a flattering false prophet, who swim always with the stream, crying peace where there is no peace, and the world follow such, *Jer*. 6. 14, for we see the true prophets were generally men of sorrows, condemned, and persecuted by the world: because they did not flatter, nor spare men in Authority, but told them their sins, for which cause they were so rejected, that some of them wished to die, or that they had never been born to see the truth, and their love slighted and the people ruined, *Jer*. 20. 18, *Jer*. 22. 3,4,5,6,7,8; *1 Kings*. 19. 4, and men in Authority never wanted false prophets to flatter, and destroy them by persuading them to go on and prosper, *1 Kings* 22. 12, until their sins were ripe, and no remedy left.

Therefore it is better for you to hear me now while the sun of prosperity shineth upon you, than to hear those thousands who tell you the world is yours, and cause you to bless yourselves in the imaginations of your own hearts, *Deut*. 29. 18,19,20, as if God were pleased

with injustice, bloodshed, rebellion, robbery, oppression, spiritual pride, drunkenness, and a many other abominable enormities which the late Parliament countenanced among us, for I am assured, that what I do now tell you is true, and will as certainly come to pass as those truths have done, which I foretold to those that were in authority before you.

It is certain that you do by your Declaration require a worship, and acknowledgement of your power, as if you were a Parliament: why should I wrong and flatter you, by giving you a false title, ye cannot be ignorant that according to the laws of England, ye are not a Parliament: And I wonder much that ye did take that name upon you, ye being so unlike to it, for ye know a Parliament consists of Lords spiritual, and temporal, and Commons called in by the King's Writ, and chosen by the people, but the generality of them, as one said to me, do not look upon you as a Parliament, though many be forced to lie against their consciences by calling you so: Is it not therefore best that I tell you the truth, which is that the people do not own you as a Parliament, which I fear ye will find when they see a fit opportunity, which they wait for, to rise up against you, whereof if I should not warn you, and tell you the truth, which is so clearly revealed unto me, I should be a murderer, and bring your blood upon mine own head, *Ezek*. 3. 4,5,6,7,8,9,17,18,19, then how can I rest, or hold my tongue, seeing no murderer hath eternal life abiding in him? *1 Joh.* 3. 15, and sure it is, that there is a heavy judgement to come upon you, unless by repentance and amendment ye speedily prevent it.

And now methinks I hear some of them in power say, what shall we do to prevent this judgement? I answer, give that unto God which is his due, and unto Caesar what is due unto him, and unto all people their just rights and Liberties.

1. Do right unto God, and that is, restore to God all those things which were taken from the Church by the late Parliament, or any other in tithes and offerings, *Malach*. 3. 5,6,7,8,9,10,11,12. Ye know well enough what the tithes are, and for the offerings, first, they are the praises of God, which were sung and said daily in our Churches, both Cathedrals and others throughout the Kingdom, which singing and praising of God with instruments of Music in Scripture is called the daily sacrifice, *Daniel* 8. 11,12,13; *Daniel* 12. 11; *Psal.* 150, *Psal.* 50. 14,15; *Rev*. 5. 8,9; *Rev*. 14. 2,3, all which praises being his due, ye ought to restore unto him again, and for other offerings belonging to God, they are all those things which have been given by our fore-fathers for pious uses, whether to the Church to maintain ministers in in several places, or to the maintenance of poor orphans and aged people, or any other ways left to be disposed: all which ye are to restore and dispose of, according to the mind of those good people that gave them; for those things were sacrificed unto God, who taketh care for his ministers and for the poor, and acknowledgeth that what was given to them, *Matth*. 25. 40, was given to him, and what was taken from them is a robbing of him, and also declareth that such as rob him in those things are accursed, *Malach*. 3. 8,9.

But ye will say, those that gave these things were idolatrously devoted, I answer: Thou that abhorrest idols, dost thou commit sacrilege? *Rom*. 2. 22. Our Church in the days of King Henry 8, King Edward 6, and Queen Elizabeth took sufficient care for that matter: Therefore take heed, lest ye by running away from idolatry split yourselves upon sacrilege, and robbing of God, but rather do right to God in restoring these things, that ye may be blessed.

2. The next thing is, that ye do right unto all men from the highest to the lowest, and that you restore to everyone what is his birth-right and due by the laws of the land, according to the intention of our worthy predecessors that made them: And that ye neither alter nor destroy those laws, they being experimentally found to be the best in all the world for the government of a people, according to the word of God. Insomuch that before this time Britain might have been called the glory of the whole earth, for righteousness towards God and man, if they had not come short in the execution of the laws, according to the true meaning thereof, for the laws are good, though the administrators thereof being corrupted, have through bribery many times wrested them, and thereby wronged the subjects, and it is a notable character of the beast, or Anti-Christ, that he shall think to change times and laws, *Daniel* 7. 25. Therefore it were good that ye would leave off your destroying of our laws, and changing of times.

3. The third thing is; That ye restore the government of the Church, and preserve the laws and ordinances thereof as well as of the state, according as they were established in the beginning of these troubles: And that for the better purging and taking away of all abuses and errors crept in since that time, ye advise with such conscientious learned, sober, and honest bishops, and other orthodox clergy and lawyers as be most able to direct you as from the mouth of God: But beware of the leaven of the Pharisees, I mean the Presbyterian, or Puritanical faction, who have brought all this misery upon themselves and us: for though they be now so sensible of their errors, that many of their ministers and ring-leaders do begin to creep toward the bishops' good old way: yet it will not be wisdom to trust them: lest their old leprosy break out again. And now in the name of God Almighty, I testify and affirm unto you, that this is the very mind of God and of the most conscientious, and judicious men in the Kingdom, which here I present unto you to be done for the good and happiness of the Nation.

Therefore, (as I said,) whilst ye stand in the station wherein ye are now, I dare not (for my part) lie so grossly against the truth & mine own conscience, as to call you a Parliament, for I have proved by the Scripture in my book called *A voice from Heaven*, written in the year 1651, that the late Parliament which was rightly called together at first, by doing those unreasonable actions which the beast spoken of, *Rev*. 13, was to do; according to the Scripture, became that beast: Now the beast being wounded by a sword and dissolved, yet liveth in its acts, that ye are the Representative, or image of the same beast, *Rev*. 13. 11,12,13,14,15. And what penalty is appointed for any that giveth any title of honour, worship, or reverence to the beast, or to his image is evident, *Rev*. 14. 9,10.

And truly, let me tell you mine own infirmities also, that it is no small grief unto me, that I am confined upon pain of eternal damnation, not to give you the title and reverence that ye expect from these three Kingdoms, for I am confident that some of your intentions and meanings are good, though your errors and want of true understanding be very evil: so that it is harder for to bring you, or such as profess so much knowledge to a right understanding, than it is to bring them that never made any profession of religion at all, to acknowledge the truth: for as the Lord Christ found more true understanding and faith in heathens and publicans, than in the self-conceited Pharisaical Jews, *Matth*. 21. 31,32. So now those that seem to have nothing of value in them by the judgement of your precisians, I find to be most capable to understand and to believe the saving truth that I now declare; for the open profane

through infirmities and weakness of the flesh, being right & firm in the true principles of Faith, are better than those who profess outward holiness with errors in judgement & faith: yea, and are more humble and consequently more capable to receive the truth, *Luke* 18. 10,11,12,13,14. But I hope better things of you, though I thus speak.

That notwithstanding the great difference between King CHARLES and you, ye shall find him to be a Child of God, and appointed to be the most eminent servant of Jesus Christ in all the world, and that ye will be yet his most glorious subjects, to vindicate him from all the aspersions laid upon him, and to wound the head of his enemies: and yet, truly gentlemen, if I should believe reports, there is small cause for me to stand so much for him: for I heard it of a certain, that some eminent pretended friends of his, (who thinks to bear a great sway in this Kingdom;) have positively said: That when he cometh to his throne, he must of necessity put me to death: Because (say they) I laid too much honour upon his father, and did blaspheme therein, but I believe they are not able to prove their assertion from Scripture against me, though they take up the tenets of the Pharisee: for a man may blaspheme God & the King, but to join God and the King together in one, is no blasphemy by Scripture rule: but howsoever, I shall both do him right, & not be daunted at their ignorant threats: for I believe the King shall have such wisdom to rule, that all things will not be done as such ignorants would, for though they think the revolutions of these times to be nothing, but accidental changes, yet wiser men who shall then bear rule with the KING, when he cometh to his Throne, will find and believe that these revolutions and changes came to pass, even to fulfil the words and promises of God, which are laid down in Scripture, as they are and have been opened and declared by me these twenty years in some measure by God's assistance and appointment.

And whereas many say, the King's blood lies upon this man and that man, and that the King cannot pardon such, and such a man; and that he can never be reconciled to such a party, or parties. I am sure, you that so think, or affirm, are as much concerned in the late King's death, as any of them you speak of, and ye do this King more injury then any man doth, by persuading the King and people, that what ye report in this matter is true, so that you most unadvisedly set one against another: And therefore the hearts of them that are in power are so hardened against the King, that though they were willing to restore him to his right, yet will they not do it, lest thereby they should fall into such blood-thirsty men's hands, as they fear you (by your own words) to be: And I am persuaded (as my reason tells me:) that your threatening of the late Parliament and Soldiery, was the main cause, why they put the late King to death; for what is it that men will not do to save their own lives and estates? Therefore they strike when you do but threaten.

But if you would enquire by humane sense and reason, from whence these miseries came, ye will find that they did spring from the covetousness of some clergyman, *1 Tim.* 6. 9,10; *1 Tim.* 3. 2,3, for ye will find a covetous man come to the ministry, and he must have two or three church-livings whatsoever they cost him, and he will get some poor curates for a small matter to serve for him, who although they be learned, yet they shall never be able to get so much under him as will buy them books, or hardly bread, so that they being starved, are not able to feed the people with knowledge: whereupon they hire themselves a lectorer, and these hirelings being Wolves, put on sheep's clothing, *Matth*. 7. 15,20,21,22,23, and to fill their bags they will flatter the people, and preach them all to be saints forsooth that follows

them: so they become Puritans, and say to the other, stand apart and come not near me, for I am holier than thou, *Isa*. 65. 5,6, and while the one part of the parish are drunk at the ale-house, and on the Sundays run into all manner of incivilities, for want of sober godly preaching, *Isa*. 5. 11,12,13, the other part with immoderate teachings do run in spiritual whoredom and drunkenness, *Isa*. 29. 9.

And this hireling becomes famous for finding that pleasing to the people, and profitable for his purpose, he will cast out words against the church-government and bishops, until he be taken hold on, and questioned for it: Then most men cry him up for a gallant man; and rail upon the bishops, as upon persecutors of godly men: Then many others of that coat seeing this hireling-Judas, by this means to fill his bags so fast, do take up his doctrine, *John* 10. 12,13, and 12. 4,5,6. Yea, the lawyer & physician finding this trade better than their own, do follow it also for lucre's sake: Hence the Puritanical faction getting entrance by the covetousness, and negligence of the lazy prelates, now like a canker runs over and poisons the whole Kingdom, *2 Tim.* 2. 16,17, and the Roman Catholic laughs at this sport, getteth a place to play his Cards once more, and thinketh to get the game.

But we have another way to cure all this business, and that's by calling a Parliament: of which, if the privilege had been maintained, we had been happy by this time: now when the Parliament was called, the Puritan and hireling ministers of London, &c. began to stir up the city against the King, bishops & major part of the Parliament, (which properly was the Parliament) who for fear of the tumults durst not appear: thus judgement is turned away backward, and equity cannot enter, *Isa*. 59. 13,14,15, and he that is righteous maketh himself a prey, the truth hath no place, for lies and falsehood prevaileth: therefore I say that on the authors of those tumults, lies the King's blood, and all the blood that hath been spilt since; notwithstanding the London ministers' *Remonstrance* at the King's death, who like Pilate seemed to wash their hands, as being innocent of his blood: but woe unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and they shall perish in the gain-saying of Core, *Jude* 11. for they maliciously preached up the people into disorder, hoping thereby to raise themselves in the casting down of the bishops, everyone seeking his own advantage, but the wheel turns round, & such as were not thought on then, now rules the roost; so that they could not so fully compass nor enjoy the ends they aimed at.

How thirsty were the Presbyterian ministers for the innocent bishop of Canterbury, and other men's blood, saying, the cause of their God would never prosper until such were put to death, taxing the bishop with Popery, &c. whereas indeed, the Pope had not such an adversary on earth as the bishop was, who if he had lived would have drawn all obedience from him in a short time: for the Pope feareth no Protestant so much, as that man who cometh nearest unto him in order and decency, yet keeps his principles in faith and doctrine: And for those who are now in power, they are not so much concerned in the King's blood, as the generality of the people do imagine: The Lord General Cromwell himself could not either do much for him nor against him at that time, but as the stream of the Parliament, Army and people went then, so must he go, or else be disabled, ruinated, and dealt with as a Malignant.

But many of them who are most guilty, (to clear themselves) would fain lay all upon the Lord General, saying, that he was the busiest in bringing the King to his end; suppose he

was, Divine providence so ordered the matter, that it was his place, for he was a servant in it to the Parliament, to the Lord General Fairfax, to the Army, and to the people: And if he had refused, there were many that would have been glad of his place to have done it, so that his diligence & faithfulness appeared in this, as in whatsoever service else he is intrusted with, although in many things he goeth on as he did in this with simplicity, not knowing the consequence, but hoping by the providence of God that all will be brought about to a good issue.

Others there be, that say he promised with several solemn oaths to the King when he was in the Army, that he would do his best endeavour to save him, and restore him to his Throne: Truly whether it was so, or no, I know not, God and himself knows best: but of this I am sure, that if he had gone about to do it then, he could not have done it: but would have disabled himself of power to do what he may be forced to do to that purpose now, for I am persuaded so well of the Lord General, and of many belonging to him, that they have a desire to deal faithfully, and truly toward God and man: And I doubt not but they shall find an opportunity to perform their desires. And although Mr. Feake do affirm before his congregation; that the General and Parliament (as he calls it) are yet in Babylon: but he shall find to his sorrow, that they will in short time obey the truth, and come out of Babylon.

Therefore, all ye of the King's party, give up yourselves to God in prayer, and serving of him, with a holy and sober life, not giving yourselves to rioting, drinking, swearing, nor working of plots: for the children of this world are wiser in their generation than the children of God, *Luke* 18. 8, and God would not have you to use any such wicked means, whereby to establish yourselves, and get the glory from him: but rather to stand still, wait, and behold the salvation of God, that ye may give him the glory of your salvation: And as for you that are ministers, pray and preach with fervency of Spirit, and by the power of the same Spirit laid down in the holy Scriptures, glorify God, strengthen the hearts of the people in the Faith, and thereby overcome your adversaries, and glory not so much as ye do in your vain philosophy, *Coloss*. 2. 8, which by a faithful Soul is of no more esteem, in regard of the word of God in Scripture, than chaff is in comparison of wheat, *Jer*. 23. 28; *2 Tim.* 3. 14,15,16,17. And I dare affirm that a sincere plain man with his meditating and studying the Scriptures only, and conversing with the like, shall attain to a more excellent power to maintain his Doctrine, than many of you have, so that for all your learning, if ye be not so expert in the Scripture as he is, he will overthrow you.

Therefore if ye expect the blessing of restoration, *Matth*. 17. 11; *Mark*. 9. 12; *Acts* 3. 20,21, leave your luke-warmness, and be more diligent in searching the Scriptures, and in preaching them, lift up your voice like a Trumpet, *Isa*. 58. 1, and 64. 1, to rouse the people out of their slumbering sins, to be fervent in prayer that the Lord would rend the heavens, and come down to deliver his people from the hands of their oppressors, that we may praise him with songs of deliverance. What is the reason that the bride-groom doth not come? *Matth*. 25. 5,6,7,8,9,10. Is it not because the Bride doth not make herself ready to receive him? what is the reason that some of you count me a blasphemer in what I say concerning King Charles? Is it not your ignorance of the Scriptures? *Matth*. 22. 29. What is the reason, that though ye have the truth on your side, yet ye are not able to encounter in Dispute, either with the plain

Ccountry-men, or mechanics, or heretics of these times? Is it not because of your ignorance of the Scriptures, and luke-warmness? for ye only desire to know them but afar off.

Ah, this negligence will never make us happy: ye shame yourselves; that child which neither by prosperity, nor adversity will be brought home to his father; is a lost child: Consider what I say, and the Lord give you understanding in all things, *2 Tim.* 2. 7. If ye be the servants of Christ, your word should be a word of power, such as all your enemies could not be able to gain-say, nor resist, *Luke* 21. 15. *Acts* 6. 10. yea, one of you should chase a thousand, and too put ten thousand to flight, *Deut*. 32. 30,31, if ye did but obey the voice of the Lord.

I must needs confess, I speak these things unto you with grief of heart, for seeing ye walking as men, who have not the spirit of courage, and boldness as the apostles had in adversity, *Acts* 4. 13,19; *Acts* 5. 28,29,30,31. I doubt very much what will become of you, whether God will not cast you off, and put into the Ministry men according to his own heart, that will serve him with more diligence and fervency, with greater boldness and courage, not fearing the faces of men, though persecutors: I do not thus speak to all the ministers, but to the proud, envious, ignorant, and negligent, that will neither do the work of God themselves, nor allow of such as do it: for many of this sort, I know there be; and some of them have come to cavil with me, and to despise me, because God hath made me more bold than they, in declaring the truth.

But suppose now that a man should meet one of our great officers walking in the fields, having a new scarlet cloak, and enter into discourse with him, if the man in the midst of their discourse should snatch the cloak off his back and rend it into twelve pieces, and give him ten pieces of it again, saying, the Lord will divide the army, and give you ten parts thereof & ye shall prevail, would not such kind of ministers as you, condemn this man, for his so bold an act? Yet he might be a prophet of God therein, & the thing come to pass as truly now, as it did when such a thing was done by the prophet Ahijah, *1 Kings* 11. 28,29,30,31; but these men are miserable comforters.

Again, I find a contrary spirit, not only in the ministers, but in the generality of the King's party also; some do suppose that it is impossible for the King to come in, because (say they) these men now in power are so strong and mighty, speaking as if they were the Sons of Anack, by their account, *Numb*. 13. 27,28,29,30,31,32,33; Others there be of Caleb's spirit, *Numb*. 14. 24, who speak comfortable words to the people, and declare the hopeful things which they conceive, surely God is well pleased with these, and they shall enjoy their desires: But for the other let them, take heed, (as the Lord saith, *Numb*. 14. 34) lest they shall know my breach of promise.

And if our adversaries had regard to the works of the Lord against them, they might see what is become of the most eminent of them that rose against the King: How fell Essex, Brook, Hampden, Hotham and his Son: how fell Hurry Poyer, Waller, Brown, Massey, and Love; yea, Fairfax and Bradshaw are falling, how did all the Presbyterians fall out of the saddle, where is the five treacherous Members that withstood the late King at first: it is true, one yet remaineth to drink the dregs of his fellow's cup: Where is the great ministers that preached the people into tumults and rebellion? Do they not stink now in the nostrils of those

whom they preach'd up? How is their glorious Parliament as it were sunk quick to Hell? How hath Scotland and their great ones there, been punished for their rising against the King, as a just reward of their folly? for of all men living they should never have done so, how did the immediate hand of God appear against Marlborough, it being one of the first Towns that arose in England, and made them a wooden God to mock the King? How is Coronet Joyce that first laid hands on the King, as also John Lilburn, and divers others rewarded for their services, all which fell, as commonly the enemies of Israel fell by the hand of their own party, *Judg* 7. 22; *2 Chron*. 20. 22,23.

And as concerning the Churches, how many men have been slain and hurt, whilst they were in obstructing the work about St. Paul's Church? How were those men cast down; maimed, and spoiled, when they went about building apPreaching place for the Anabaptists in the stone Chapel thereof? What became of the Lord Brook that grand enemy of God's worship? when he thought his armour impenetrable, how was he smote in the head, from the Cathedral Church at Lichfield, as Goliath was by David, *1 Sam.* 17. 4,5,6,7,49. I have said little in comparison of what might be said in this matter, but if I should say all that can be said, yet they would not regard it, *Psal*. 28. 5, for they are blinded with their prosperity in the War, though they may know by the things visible against them; that one day's loss now, will keep them under for ever, and that day is not far off, for it is with them as David saith, *Psal*. 55. 19, Because they have no changes; therefore they fear not God: And as Job saith, they prosper, and the rod of God is not upon them: Therefore they say unto God depart from us, for we desire not the knowledge of thy ways, *Job* 21. 7,8,9,10,11,12,13,14.

But ye that hope for deliverance, are to consider, that by your manifold afflictions ye are corrected to refine you, that ye may be made holy, *1 Pet*. 1. 15,16, and more innocent than Doves, more wise than Serpents, *Matth*. 10. 16, more precious than the gold of Ophir, *Isa*. 13. 12; *Malach*. 3. 17. The end which God hath in afflicting you, is to bring you to such a condition: And then the Assyrian (the rod of his anger) who thinketh not to cut off a few nations, shall be burned; *Isa*. 10. 5,6,7,16,17,18,19. For the rod of the wicked shall not rest upon the lot of the righteous, *Psal*. 125. 3, and the family of David; that is, the King's friends, when they sin, God will correct them with the rod of men, *2 Sam*. 7. 14,15; *Psal*. 89. 32,33; for God makes his rod most usually of wicked men; by which he corrects his children, therefore say not that there is no hopes, but rather comfort one another; look upon Portugal's deliverance! did not God reveal it afore-hand unto them, even by a poor cobbler that could not write a word, but got little school-boys to write for him: who prophesied many remarkable things that came truly to pass, and among the rest he Pprophesied that in 1640, they should have a King in Portugal again.

Although the King of Spain for this cause sought by all means to prevent it; yet when the time came: notwithstanding, the set year was far spent, they considering that none of the poor man's prophesies had ever yet failed, but that all had been truly fulfilled, they were thereby so much the more emboldened; so that God stirred up the spirits of the nobles, and valiant men of Portugal, and smote the soldiery with terror, that (as it were) in a moment the King was set on his throne: And suddenly had all the strongholds throughout the Land surrendered unto him, and there was not three men kill'd in the quarrel.

Then, why may not God do as much for England? Or why may not those ten valiant commanders that took the Kingdom from the late King CHARLES, and according as God had decreed, gave it for some time to the late Parliament, or as it is in Scripture language, to the beast? *Rev*. 17. 12,13,17. And then afterward according as God did put in their hearts; to destroy the very same Parliament, & take the Kingdom again from them: as you may see how it was done, *Rev*. 17, from verse 12 to the end of the Chapter: I say, why may not God now also move the hearts of the said ten Commanders to give the Kingdom to him whose right it is, I mean the present King CHARLES, *Ezek*. 21. 27. We say, and it is a proverb among us, that if a man lie in a ditch, and cry God help me, and not use his own ability to get out; he may lay there and perish: But if a man call to God for help, and withal do what he can to help himself, surely God will help him, for if you understand yourselves; when you say God help us: it doth not argue that God shall do all and you nothing; but it doth argue that God will help you in what you go about to do; and that if you put to your strength, God will strengthen and prosper you therein, when your actions be right, good, and lawful, and that especially in the fulfilling of his word.

For there is nothing more easy than to fulfil a prophecy: because God is assistant to them, and active with them that do it: How was God with Joshua to encourage him, *2 Kings* 9; *Joshua* 1. How was God with Jehu, with Josiah, with Nebuchadnezzar, with Cyrus: Yea, good Josiah must die for going out against Pharaoh Necho King of Egypt, who had a command from God to go against the King of Assyria, *2 Kings* 23,29; *2 Chron*. 35. 20,21,22,23. And what great rewards did God give them that fulfilled his word? *2 Kings* 10. 30; *Isa*. 45 from verse 1 to verse 15; *2 Chron*. 36. 22,23; 1 *Macchab*. 2. 55. How prosperous were the late Parliament against the late King! Why? because it was prophesied he should fall; how prosperous was the Independents against the Presbyterians? Why? because it was army against the late Parliament, and how easily did they dissolve it? Why? because it was prophesied they should fall, how easily did the Portugals set up their King? Why? because it was prophesied of before: Then, why cannot they as easily set up the King; as they did dissolve the Parliament? And why? even because the word is gone forth for it, *Isa*. 55. 10,11; For there is no word gone forth against them as yet, notwithstanding all the muttering of their false Prophets against them.

It is to be considered also what a heavy judgement befell those Nobles of Israel, who searched the Land of Canaan, that when they came back persuaded the people that there was no hopes of getting that land, and that it was but in vain to go up and fulfil the Lord's word by possessing it, *Gen*. 15. 13,14,15,16,17,18,19,20,21; for all those nobles died immediately of the plague, before the Lord, *Numb*. 14. 36,37. And because the people gave ear to their persuasion, the Lord would have destroyed them all, had not Moses stood up and besought the Lord for them, yet for all that, the Lord would let none of that generation go up into the Land of Canaan save Caleb and Joshua, who were truly noble and valiant: yea, and though the people saw what sudden judgements befell those nobles that had persuaded them: repented and mourned for their sins of murmuring, and immediately would needs have gone up and possessed the land: yet they found it was too late, for the Lord was departed from them, and had changed the time, and given out a new decree: Therefore those that went up presumptuously were smitten before their enemies, as you may see all this passage, *Numb*. 13.

and 6. 14. Here was a heavy judgement upon Israel, because they for their own good, would not believe nor fulfil the prophesies and promises of God: but it was well for the Canaanites, for thereby they enjoyed the Land forty years longer.

And for certain, there will be no peace to any in this land until the King come: but fear upon the one and upon the other, and their hearts shall tremble for fear one another; yea, men in arms shall have trembling hearts, and men in power shall have no rest: Therefore I beseech you once more noble Gentlemen, to call him home and set him up, ye have the power to do it, and thereby to save a great deal of Christian blood: And they in whose power it is to save men's lives, and will not do it, must expect the like dealing from the Lord: I could wish that such as sit at the helm, would consider the times, Things strangely work; that what a man may do today, he may want power to do tomorrow, and what two months' time may bring to pass in such changing times as these, may possibly amaze the world to behold.

Surely there will some strange news be abroad before the 20 of January 1654 be past, *Prov*. 25. 1,5,6; *Heb*. 12. 16,17; *Prov*. 15. 23; *Prov*. 4. 18; *Psal*. 58. 3,4,5. I pray God it may be for the best; and that some great person may escape the hands of his enemies: It is true that fair opportunities misused, or neglected often bring too late repentance, and sometimes everlasting sorrow. And who knoweth the value of a seasonable well spent day? I hope that I do not speak this in the ear of deaf adders: neither do I doubt but these things are already thought upon by some; yet as we say, forewarning is half arming: Therefore it is not hurtful for any of whatsoever degree, to have their dangers foretold; But if like Caesar they will not believe, then may such as be esteemed wise in many other things, prove very unwise in the main thing as he did.

A caveat for astrologers, but more especially to George Wharton, Esq; and concerning some passages in his almanacs, for the year 1654.

MR. Wharton, I perceive that there are two almanacs come forth under your name for the year 1654, having two faces; the one seems to be very much for the Romish Church, and the other as much against it, page 34, 35; you tell us that you believe the Romish hierarchy shall stand, and do blame those that speaks against it: And say, that we of Britain, or England at first received the Christian Faith from Rome: Also you blame such as apply the prophesies in sacred writ to this mole-hill of England, (as you call it,) and to particular persons therein, who take upon them the name of Protestants, and the rule and government, as if this (say you) were the place and they (forsooth) the persons only aimed at by the Prophets.

Sir, By this I find you are more for Rome than England, I wonder you know not better by Histories, how that Joseph of Arimathea, (who was the most Honourable of CHRIST'S Disciples, *Matth*. 28. 5758; *Mark*. 15. 43.) came hither and preached the Gospel before there was a Church of Christ at Rome; and that he lieth buried at Glastonbury: Besides him, was not Thomas the Apostle sent hither about the same time, who preached Christ to us, as our ancient Chronicles declare? And was not Lucius King of Britain, (who builded St. Peter's Church in Corn-hill, London) the first Christian King in all the World? And was not Constantine King of Great Britain the first Christian Emperour in all the World? Where is the like then unto this Mole-hill of England, for had it not the pre-eminence, in regard of its first dominion above all the Christian World?

It may be in those times of the ten persecutions, that some came from Rome hither for shelter and did preach, but we stood in no need of them: for we then had preachers enough besides them, only in love, we received them, as Christian brethren. And had nor CONSTANTINE, by the providence of God gone over to Rome, with an Army of CHRISTIAN BRITONS, and CONQUERED the Tyrants there, and elsewhere, so far as the City of CONSTANTINOPLE, which was built for the Honour of his Name; else the Romish Church would not have had such esteem as it had by his means: Therefore it is evident that the Romish Church was then beholding to England, so that England may say to God and his Church: I am like a green fir-tree from me is thy fruit found, Hosea 14. 8; and God say of England; Unto thee shall it come even the first dominion, the Kingdom shall come to the daughter of Jerusalem, Micah. 4. 8; as if he should say to England: Jerusalem hath brought thee forth, thou art her only daughter and her heir: Thou art that new Jerusalem, *Rev*. 21. 2.

And hath God from this mole-hill of England in those times sent such glorious instruments to comfort all that trusted in Christ, and to settle them in peace: And shall he not do the like now? Or doth not the forementioned things predict, that God hath a special regard to England, and show that it is the glorious holy mountain between the Seas? And though Anti-Christ for the present, plant his tabernacles here, yet he shall vanish speedily, *Dan*. 11. 45, and shortly after, from this Land the glorious presence of God shall go forth into all the world, to settle them in everlasting peace and tranquillity.

But Sir, you wheel about in the second part of your almanac 1654, as if you had met King Henry the eight's Ghost in the way; for it is reported that he at a certain time, when his

Parliament would not pass a bill which he would have done, to extirpate Popery; he came roughly among them into the Parliament house with his short dagger; saying, who is he that will not pass this bill, and so examined them one by one, till all said: I, to it, thus did he awe them with his terrible presence, and prevailed: Then departing the house, said unto them, all good men, all good men: so it is like that you met with King Henry the eight's Ghost, which made you to change your note, for in the last part of your almanac, pag. 75, you say in brief from this eclipse, the Pope and Hierarchy of Rome shall exceedingly suffer: It is evident from holy writ that a time shall come, in which Babylon must fall: And from the rules of astrology, it is very evident that that prophecy will be fulfilled, ere time put a period to this eclipse, which will be before the expiration of the year 1656; howsoever, if this public ruin should at this time escape them: I am very confident that Italy and Rome shall be in great distress, and often troubled with tumults and uproars.

Indeed, Sir, I am glad of your conversion, if it be real, yet your sentence here is very sudden against the Pope, and hierarchy of Rome: and to account of it as Babylon is very harsh, from you that was a little before so much for it. But this I tell you in love, that your words ought to be one and the same constantly, and desire you to take the advice of the wise man, Eccl. 5. 9,10, winnow not with every wind, and go not into every way, for so doth the sinner that hath a double tongue, be steadfast in thy understanding and let thy word be the same.

I remember a story of a man that dwelt in a little Town, & he was counted weather wise and his common custom was, when he arose in the morning to go along the one side of the street, saying to the people as he went, today will be a fair day, and when he came back again on the other side, to say, today will be foul weather: whereupon they thought he had some skill, for he had always as many for him as was against him: So you astrologers now use many words, both for and against, so that something must needs be true that you say: But he that is moved and acteth by the spirit, or direction of astrologers, or goeth to them to have his Nativity cast: and to know the event of his Fortune, is a mere naturalist appointed unto wrath, *1 Thess*. 5. 9.

It is usual for thieves to go to cunning men, or astrologers, who tell them that their fortune is to be hanged, therefore they take such evil courses as brings them to that end, as I have heard many of the thieves (when I was in prison) say, they had been with the cunning man, who told them their end was to be hang'd, therefore they would steal and not work, yea, and others that go to them, though they be of great quality, and they tell them of great things that they shall do, yet commonly they tell them also of an unhappy end too.

But when did any astrologer speak of a martyr's death? For those that go to astrologers forsake the direction of God's spirit, and therefore God will forsake them: for God is said to forsake his people, because they had regard to such things, *Isa*. 2. 6, and God sends spiritual Babylon to her astrologers that predict for her, and promise her, that she shall not fall: to see if they can save her, who answer, that they must fall with her, as you may see at large by comparing *Isa*. 47 with *Rev*. 18. And as I said before that Jerusalem hath a daughter, called new Jerusalem, *Rev*. 21. 2, who hath only the spirit of God (in his ministers) for her direction: Babylon hath a daughter, *Isa*. 47. 1, called spiritual Babylon and Sodom, *Rev*. 11. 8, who persecutes the ministers of God, and will not be directed by them: But by enchanters and

astrologers, for all that are unlawful preachers, and bring false doctrine are enchanters and witches, *Gal*. 3. 10. And in the primitive times, those that went preaching without a lawful call, and were neither sent from Christ nor his Apostles, were beaten by the Devil.

And as those that used curious arts and were converted, even astrologers and the like, knowing how inconsistent and disagreeable it was with the Christian faith, they burned their books, that they might use such arts no more, *Acts* 19. 13,14,15,16,17,18,19, so I say, it is hard to judge whether those that take upon them to foretell things by the rules of astrology be Christians or not, for they are condemned as men contrary to the spirit of God, both in the Old and New Testaments, and as you said in your first almanac, that it was a strange thing to see Mr. George Wharton come forth in an almanac, so I hope you will leave to study astrology, and show yourself in some other way that may be more acceptable to God, and beneficial to his people, which for your Soul's health is the desire of your friend,

ARISE EVANS.

A REFUTATION OF A PAMPHLET, lately published by one ASPINWALL, ENTITLED, A Brief Description of the Fifth MONARCHY.

MR Aspinwall, I shall not contradict you, in that there is a fifth Monarchy to be expected in this World; and that it will shortly appear. But in what you say as concerning K. CHARLES; though I be the least of the flock, by the assistance of God's spirit, I hope to confute and drive you away, and make it appear, that you are a venomous asp, pulling your pine out of your wall, on which you hang all your glory, and that your Asp-pinewall will down: For I am sure, that you are beside the mark concerning K. CHARLES; in that you condemn the just, and justify the unjust; and though you huddle up a great many texts to make your matter good, and to blind the reader; yet it is clear, that you lay a wrong foundation, and err in applying of those texts to K. CHARLES. For, if K. CHARLES be one of those ten horns, or kings, as you affirm him to be the last of them; then he cannot be the little horn, as you unjustly assert him to be; seeing the texts alleged by you, *Dan*. 7. 8,24, prove that the little horn is not one of those ten; for the little horn cometh up after the ten horns, and plucks up three of them by the roots.

The words are plain in the vision itself, v. 8: I considered the horns, and behold there came up among them, another little horn; before whom there were three of the first horns plucked up by the roots. Here it is evident, that the little horn is none of the ten; which is yet more plain in the interpretation of v. 24: And the ten horns out of this Kingdom, are ten Kings that shall arise; and another shall arise after them; and he shall be divers from the first, and he shall subdue three Kings. Neither is the little horn called a King in all the Scripture; but, He shall be divers from the first, and he shall subdue three kings; giving us to understand, that the little horn is an enemy to kings; as a thing of a contrary being, or differing in nature. The little horn is also called a beast, v. 11. And as the fourth beast is divers from the other three, who were true to their heads; both it, and the little horn, are alike adversaries to kingly power, as you see.

The State of Rome clipt and turn'd out the Emperor from his superiority; So in a more barbarous manner the State of England turn'd out, and put the late King to death. So it is evident, that this little horn is not a king, but a State, that completeth the wickedness of the State of Rome, and fourth Beast.

Good Reader, take heed therefore of this Aspinwall, and all such; for this is not only a matter of life and death, but also of salvation and damnation of souls; and know for a certain, that he either understandeth not, or wresteth the Scriptures, as you see apparent by what hath been already spoken; so that he is both deceived, and deceiveth others, making them serve his turn, in speaking for the present time, be it never so wicked.

Now M. Aspinwall, I hope you see it is clear, that you have said a wrong foundation for your fabric, or fifth Monarchy; in applying those texts to K. CHARLES; which doth further appear *Dan*. 7. 24: He shall subdue three Kings; and this [He] you say is K. CHARLES. How did K. CHARLES subdue three Kings? Did he ever take any Kingdoms from any? It is true, by Birth he was Heir to three Kingdoms, and did enjoy them, to the great happiness of his subjects; until that unreasonable beast Parliament, violently and unjustly did

wear out his people, took his three Kingdoms from him, and his life too. And did not that beast Parliament, v. 25, change times, and laws?

And was not that beast Parliament destroyed April 22 1653, as ye have it v. 11? And though that beast Parliament be destroyed in part; that is, as they were a body consisting of so many men, yet the Parliament men being in God's account, everyone of them a beast by himself, and are called beasts, v. 12, who though their dominion be taken away from them at the time of their dissolution; yet have they their lives prolonged for a season, and time fit to call them to a further account, and total destruction; as ye have it, v. 26.

Again, M. Aspinwall, you may clearly see your error; That K. CHARLES was not the little horn, neither are the Kings of Europe those beasts who had their Dominion taken away when K. CHARLES died: For where is any of those seven Kings whereof you speak, that have lost their Dominion? But it is evident to all; that the Parliament was that beast, or little horn; and that the Parliament men are those beasts; who lost their dominion when the Parliament was destroyed.

Further, by this also the little horn appeareth to be the last Parliament; the little horn had eyes, and a mouth speaking great things; and looked more stout than his fellows; v. 8. 20. Is not the eyes, their knowledge, by which the late Parliament pretended to see more from Scripture, than any other before them? So that in their own conceits, they were both wiser and stouter than any former Parliament: That their mouth and votes spake great and monstrous things, even such as were never heard of before in any heathenish assembly of state; so that all Christians, yea I am confident, some of themselves, do now abhor the wickedness that proceeded from them, *1 Sam.* 24. 13. And as concerning the ten horns or kings, there is no judgement to come upon any of them all, but only three of them; namely, England, Scotland, and Ireland, for they suffer very much; and according to their sufferings, they shall be exalted again, to reign with their King in glory. *Dan*. 7. 27.

For as you have it v, 9,10,13,14,18,22, By the ancient of days there, is signified Jesus Christ; and by the Son of man, is signified K. CHARLES; who in regard the Lord Jesus found him faithful to the death, for the maintenance of his laws in Church and State, will make him Ruler, (according to the promise, *Luke* 12. 42,43,44,) over all that he hath. So that this CHARLES Stuart (thus being found so just a Steward) whom Aspinwall doth vilify, is indeed that wise and faithful steward, whose seed shall rule all that the Lord Jesus hath, for ever; and is the most High on earth; *Dan*. 7. 25,27, and Prince of the Host, or Prince of Princes: *Dan*. 8. 9,10,11,25, who (under Jesus Christ) is the only father, and begetter of the fifth Monarchy; and his seed shall be chief in it for ever. And the laws of England, both for Church and State, as it was established in his time, for the maintenance of which laws he died, even that Law shall go over all the earth, and shall be the Law of the fifth Monarchy for ever.

And to make it yet more clear, the little horn in *Dan*. 7. 8, is that beast, *Rev*. 13. 1, that hath its ten horns also; as is evident by the mark in its mouth: For, as the little horn had a mouth speaking great things; *1 Dan*. 7. 8,20,25, so the Beast in *Rev*. 13. 5,6, hath a mouth speaking great things. Again, the late Parliament in Scripture is called by divers names; sometimes it is called the little horn, *Dan*. 7. 8,20, sometimes the Beast, *Dan*. 7. 12; *Rev*. 13. 1, and sometimes the Whore, *Rev*. 17. 15,16, in regard of its unfaithfulness and treachery to

their King, head, father, and husband of the Kingdom. And as the beast, or where was to be destroyed with its own ten horns, *Rev*. 17. 16, so the beast Parliament was destroyed, April 22. 1653, by the now Lord General, and about ten of those horns that afore defended them; for the beast was to be destroyed without hands; only by the spirit of his mouth; *Dan*. 8. 25; *Dan*. 11. 20; 2 *Thess*. 2, 8. So that beast Parliament (a raiser of taxes) was destroyed without anger, without battle, without hands; only by the word from the General's mouth: whereby it is evident, to all who are not wilfully blind, that the late Parliament was this little horn, or beast, expressed in the former cited Scriptures.

But as concerning K. CHARLES himself, there was much anger, and after many battles fought against him, he, and his followers, had many hands laid upon them, and then (according to the Word, *Rev*. 20. 4,) they had their heads cut off, because they would not worship and submit to that beast Parliament.

And see how the holy Spirit long before takes notice of the nature and cowardliness of this Beast, who (as before) saith of them, that they should be destroyed without hands; that is, without so much as one box of the ear; much less than to have a sword drawn against them; And yet saith, that this Beast should have its deadly wound by a sword, *Rev*. 13. 3,14. so that but only ten of their servants came into the House, and spake to them, not in anger; the very thought of a Sword, struck them all dead; so that they who about nine of the Clock came into the House, looking upon themselves to be the greatest Princes in Europe, before eleven, went out baser than the basest of all the people; insomuch that the very Boys in the streets, and the most vulgar sort of people, did hiss and hoot at them, as at the most abject and abominable creatures▪ not worthy to live; yea the very ballad-mongers had them in derision.

Whereas indeed, had they been valiant men for the truth, and worthy to rule, before they had quitted their places, and left the nations, who depended upon their protection, in such a distraction, as to deliver them unto the power of the sword, hundreds of them would have risen up, and seized on those ten, and committed them to the Tower, and immediately also sent to the army in all places, not to stir, on pain of death, without their commands. But the General knew what they were; and that most of them durst not behold the drawing of a sword, much less to contend with such a man as he is. Yet K. CHARLES his valour was such, that he contended to the death, for the Truth; being faithful, and trusting in God, not fearing what man could do unto him.

And further, if we would compare K. CHARLES with them; we shall find him to be the true shepherd, who gave his life, and all that he had, to maintain the laws and Liberties of his people; *John* 10. 11,12. But contrariwise the hypocritical hireling Parliament, that styled themselves, The Keepers of the Liberties of England, at the sight of a few soldiers coming to the House, where they sate, did shamefully fly, and surrender the people into the mouth of the wolf, or power of the sword; to have all their laws, lives, liberties, and substance, devoured by it at pleasure. And thereby their hypocrisy is discovered to all the world; for they gave out themselves to be saints, that feared God, and trusted not in the arm of flesh, nor feared it; but coming to the trial, it is evident, they trusted not in God, but in the arm of flesh, which they only confided in, and feared. For no sooner did the General (who is but a mortal man) appear, but they vanished; so that to stand out for God, and his people, in hope of assistance from him, against the arm of flesh, was counted folly by that hypocritical generation.

Therefore for your pretended saints, we deny them to be any of the saints of God; or that they have any godliness, and true faith, justifiable by God's word in them.

For, will you make solemn protestations in hypocrisy, lifting up your hands before the Lord, who is the searcher of all hearts, whereby to draw the people (who entrusted you) from their dutiful obedience to the Lords Anointed, both to ensnare them, and damn their souls with false oaths; and say, this is godliness? Is not this the height of hypocrisy? *Hos*. 10. 4; *Zach*. 5. 3,4; *Eccles*. 8. 2,3,4; *Rom*. 13. 1,4; *1 Sam.* 24. 6,10.

Will you destroy God's ministers and ordinances? Will you destroy and defile his sanctuary? Will you rob him in tithes and offerings, committing all manner of sacrilege against him; and say, This is godliness? *1 Cor*. 3. 16,17; Mal. 3. 7,8,9; *Rom*. 2. 22.

Will you break all your Oaths of Allegiance and Supremacy to God and the King? Will you break your protestations and Covenants, calling God to witness to them; and say, that all this is godliness still? *Zach*. 5. 3,4; *Hos*. 10. 4; *Prov*. 24. 21,22.

Will you (contrary to your solemn oaths) destroy the King, the Lord's anointed, for keeping his oath to God, and his people, committed to his charge? Will you rob him, and his posterity of all their Rights for ever; and say, this is godliness too? *Eccles* 8. 2,3,4; *Eccles*. 10. 20; *2 Chron*. 13. 10,11, *Zach*. 3. 7.

Will you kill, destroy, and rob the Lord's people, that keep faith, and a good conscience, by observing their oaths to God and the King; and say, This is godliness? *Jer*. 7. 8,9,10,11.

Will you make Jesus Christ as your Captain who are such apparent robbers, murderers, spiritual whoremongers, and false swearers? Surely he will be avenged on you for these things. *1 Tim.* 1. 19,20; *Luke* 18. 7,8; *Dan*. 8. 24.

Will you (through your policy) betray the Nation of their laws, lives, liberties, livelihoods, and their good conscience also, by forcing them to forswear themselves; and say, This is godliness? *Isa*. 29. 15.

Will you seek the ruin of other Nations? Will you yet thirst after more innocent blood, until ye be drunk therewith; and say, This is godliness? *Isa*. 10. 7; *Rev*. 17. 6.

Will you set up your abomination that maketh desolate in every place where it comes; destroying the faithful ones, tolerating all sorts of wicked atheists, blasphemers, heretics, and cursed Rebels against God; and say, This is godliness? *Matth*. 24. 15.

M. Aspinwall, you know, such are your saints, on whom you put all the glory; They come near to God with their mouths, but their hearts are far from him, and their works abominable to God and man: And how contrary their sending forth preachers to preach, is to the way of Jesus Christ, who sent his disciples, is evident; They send forth their preachers with swords, pistols, and troops of horse; as Vavasour Powell went into Wales, with commission to raise forces to propagate the Gospel, as they call it; and such kind is of the Devil, Mahomet, or John of Leyden's sending forth to preach. For Jesus Christ when he sent forth his Disciples, though he could command legions of Angels to go with them, doth not; *Matth*. 26. 53, but he bids them take no provision for their journey, no, not so much as a staff

for their own defence; *Matth*. 10. 9,10; *Luke* 9. 3; *Luke* 10. 3,4. Yet M. Powell in his commission, must have a power to raise a troop of horse, and soldiers, to guard him, and to terrify and plunder the Country. Jesus Christ bids his Disciples wheresoever they came, to salute all with peace; and if the people should rise up against them, to flee from that place to another; *Matth*. 10. 12,13,23; *Luke* 10. 5. M. Powell bids his disciples with arms to salute the Country, and if they rise, to persecute them, and beat them from one place to another. Jesus Christ bids his Disciples freely heal the sick, where ever they come; *Matth*. 10. 8. *Luke* 9. 2. M. Powell is so far from healing them, that he bids his disciples fight and wound them. Thus you see clearly how opposite in all things you are to the Gospel of peace, *Eph*. 6. 15.

For my part, I have no spleen or malice against any man's person: God knows, I speak the truth; for I am as a dying man, lame, and sickly, not able, but creeping about the house; every night at death's door; yea, desiring to die, and to be with my Lord Jesus Christ: But I would die with a clear conscience, and not have my talents buried with me; but lay them out to the glory of God, and for the benefit of the living: Therefore (I beseech you) bear with my boldness of speech (for I would not willingly offend anyone) and though you will not, yet I must not forbear to declare, and make the things of God fully known; for a necessity is laid upon me, and wo is me, if I do it not; *1 Cor*. 9. 15,16.

Now I proceed further concerning the late beast Parliament; which though it be destroyed according to the word of God, yet it liveth still in its Acts; and the same that did destroy it, commanded to make a Representative, or image thereof. And he (the Lord General) had power to give life to the image of the beast Parliament (which image is this present Parliament, as they call themselves) that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

And if you look upon the manner of the dissolution of the late Parliament by the Lord General, and his Council, and upon the continuing of their Acts still in force, as they were before; by which the late Parliament seemeth yet to live; and upon the manner and calling of this present Representative, or image of them (a Representative being but an image like something that it doth represent; as the image of a man, beast, or whatsoever else) as also upon the manner how these had their power from the Lord General, as he gave them authority, life, or spirit to act; and compare all these particulars with *Rev* 13. 3,11,12,13,14,15, and you shall find that this Scripture was so really fulfilled, both in the manner of the Lord General's destroying of the late Parliament, and his setting up of this; as if he had purposely set this very Scripture before his eyes, and taken it for his absolute direction therein; he not erring one jot in the performance of the substance thereof.

Hence you see, both what the Beast is, and his image; in the next place I shall show you, what the mark of the Beast is; and what is the name of the Beast; and likewise, the number of his name, *Rev*. 13. 16,17,18.

1. Concerning the mark of the Beast; it is a word abused: For they call (as I proved before) the height of wickedness, godliness; and that is the mark. For, saith the Author of the *Grand Politick Informer*, Upon the seventh of July, 1653. it was resolved, That no person should be employed, or admitted to public service, but such as this Representative should be

first satisfied of their real godliness; saith he, This word godliness, will shortly become the mark of the Beast.

Indeed there is a god of this world, 2 Cor. 4. 4. which many expound to be the Devil; and there are those, who account that godliness, which is most contrary thereunto; *1 Tim.* 6. 5, and such as put light for darkness, and darkness for light; *Isa*. 5. 20. Now if we enquire who is a godly person after their account? It will appear to be such an one, as hath broken his faith to God and man; or one, that is a robber, murderer, false swearer; or hath been, or is an approver of all the bloody Actions of the late Beast Parliament; So that this sort of people are their godly persons; and this pretended godliness, is the mark of the Beast, as the Apostle describeth them sufficiently, *1 Tim.* 6. 3,4,5; *2 Tim.* 3. 4,5; and bids every true believer withdraw himself, and turn away from such, as from the most dangerous people to converse withal. Whereby it is evident, that this pretended godliness is the mark of the Beast; which they that will be gainers in this Weal Public of England, must needs have; else they shall not be preferred, trade, or prosper in these times; *Rev*. 13. 16,17.

And now having showed you what the mark of the Beast is, viz. a pretended godliness; next in order I shall (through God's assistance) show you, what the Name of the Beast is, and the number of his Name, *Rev*. 13. 16,17.

He that will have any preferment from these people, or gain by them, must acknowledge them to be the States of England, or the Commonwealth of England, or the Weal public of England; for if he call this the Kingdom of England, and stick to that ancient name; he shall be cast off, as one that hath not their stamp, and have nothing to do in matter of office or way of profit from them, *Rev*. 13. 16,17. And I find, that it cannot bear the name of the Commonwealth of England, since the election of a Parliament was taken away from the commonalty, or generality of the people; and that a public Party excludes all the rest, and sets up a Parliament: But I find its proper name to be, the Weal public of England; For the word Commonwealth is excluded long ago from a Weal Being; so that none but those in public places do prosper; Therefore (I say) it is not the Commonweal, but the Weal public of England. And I find the number of this name [The VVeaL pVbLIke of EngLanD] to be 666. for the numeral letters of it, are these; DLL. 600, LVV. 60, VI. 6, so that in all, they come to 666.

There is also another name no less proper both to the late beast Parliament, and to this Representative, which is its image; in regard the people did and do so much idolize them, by their petitions to them, and their esteem of them otherwise more than ordinary; *Rev*. 14. 11, so that they way be called England's idols; which word England's idols, in the ancient Welsh, or British language, is, *Delwau Lloiger*; and I find the number of this name, *Delwau Lloiger*, to be 666. for the numeral letters of it also, are these; DLL 600, LVV. 60, VI. 6, so that in all, they come likewise to 666. Now the words of the Scripture that declares the number of the Beast, are these; *Rev* 13. 18: Here is wisdom, let him that hath understanding, count the number of the Beast, (for it is the number of a man,) and his number is six hundred sixty and six.

Now it remaineth that I should speak something of this Man; for it is the number of a man, saith the Text. This Title [a Man] is a note of eminency; which signifies a man of God; *1*

Sam. 2. 27; *1 Chron*. 13. 1, or, a man of a thousand, *Eccles*. 7. 28, so that from *Rev*. 13. 18 may be observed, that the man expressed by these words, for it is a man; is such a man, as carrieth a divine majesty with him. So that I must needs infer from those words, that the apostle John means here a justified man, a man opposite to the Beast, though in the number of their names they partly agree. And know, that in the new Testament, none is called The man of God, but only a bishop; *2 Tim.* 3. 15,16,17. And we may gather also from the same Scripture, and the scope of the apostle Paul's words to Timothy, when this bishop, and man of God is to appear; which will be in the last days; *2 Tim.* 3. 1,2,3,4; 5. 17, when men break forth into rebellion against God and his Church; and certain it is, that the late bishop of Canterbury was the same man: for the number of his name, as divers affirm, that in all businesses which he subscribed, he wrote only thus, Will. Laud. And I find the number of this name, VVILL LaVD, to be 666, for the numeral letters are these, and they be the very same that ye have in the other names before, DLL 600, LVV 60. VI 6, so that in all they come to 666.

But if we take notice of the name of this man of God, as it is at large; we shall find another mystery therein. For I find the number of this name, VVILLIaM LaVD, to be 1667. And the numeral letters are these, M 1000, DLL 600, LVV 60, VII 7, so that in all they come to 1667. and that is the year of rest; for before it be Anno Dom. 1667, most of the world, yea, and Rome itself will acknowledge their error; see the truth, and submit to William Laud's rule in form of worship, doctrine, and discipline, as the only way to salvation, the most decent and agreeable to God's word, being without doubt the true way whereby to worship God, long before preordained of God to abide, for the direction of men for ever and ever; which Rule was given in King Edw. 6, his days, preserved and refined in Queen Elizabeth and King *James* their days, sealed and perfected, to the glory of Jesus Christ, with the blood of his noble martyrs, chiefly of King CHARLES, and bishop William Laud; who as the Scripture saith, *Heb*. 11. 35. would not accept of deliverance, when he was offered by the Parliament to go into New England with M. Peters; but he chose rather to die, that he might obtain a better resurrection.

Therefore to conclude, I say, that the Book of Common Prayer, as it was established in the Church of England, is the only true way whereby to worship God; as I have sufficiently proved by the Scripture, in my Book called *A Voice from Heaven*; and in my other Book, called *An Echo to that Voice from Heaven*; written in the years 1651 and 1652.

And as for your vain jangling, God hath not any delight in it, *1 Tim.* 1. 6; *2 Tim. Titus* 3. 9. for the coming near unto God with the mouth, and the worshipping of God according to the Commandments of private men, is a vain thing; *Matth*. 15. 5,6,7,8,9, that is, when they command that everyone may do in the worship of God, what seemeth right in his own eyes, *Judg*. 17. 5,6, and 21,25, as Israel did when they had no King; But the event of such a State, was destructive to them; as you may read and see, *Judg*. 19 and 30 and 21. But for the King's Command, it is said *Eccles*. 1. 2, I charge thee to keep the King's commandment, and that in regard of the Oath of God; thou hast sworn to obey him. Again, it's said, *Prov*. 16. 10. A divine sentence is in the lips of the King, his mouth erreth not in judgement. Thus a true Christian King is endued with an infallible judgement, and so is the sentences of K. CHARLES his mouth; to this King the apostle commands obedience in all things, 1 *Pet*. 2,

13,14. Submit yourselves to every Ordinance of man, for the Lord's sake, whether it be to the King, as supreme; or unto Governors, as them that are sent by him: For the Apostle foresaw by the Scripture, *Zach*. 14. 2, *Zeph*. 3. 9, That the Lord would hold forth at last, a King whose laws in all things should be right: of this you have more at large in my fore-mentioned books; for there is no right nor peace to be had; but where there is a King of righteousnes, and a King of Peace; That is, when the King Comes in by the right way, being the right Heir.

And though the title *King* be given by the Scripture sometimes to Usurpers, set up by the people's power, and by money; which is but a molten Calf; God owns them not; but calls them, their idols, for saith he, *Hos*. 8. 4,5,6: They have set up Kings, but not by me; they have made princes, and I knew it not; of their silver, and their gold have they made them idols; that they may be cut off; Thy calf O Samaria, &c. And again saith he; *Ezek.* 43. 9: Let them put away their whoredoms and the carcasses of their Kings far from me; and of such Kings, he speaks *Rev*. 17. 12,13,14,15,16,17, as you shall find it made clear at large in the postscript of my book, called, *A Voice from Heaven*. And of such Kings the Lord saith, that they had set their thresholds, by his thresholds; & their post, by his post; *Ezek*. 43, 8; for the Lord had a post by which his Kings of the seed of David stood; *2 Kings* 11. 14, *Ezek*. 46. 2, according to God's command; & it seems the usurping Idolatrous kings, set up by the people, presumed to come there, as our great Ones presume now, to bury their friends in the Royal sepulchres at Westminster; where none but the King's Family was wont to be buried; yet certainly their carcasses shall be removed, as the Lord hath spoken, *Ezek.* 43, 7, 8, 9.

But the true King that cometh to judge the wicked ones, is called the glory of the God of Israel, that is, the glory of Jesus Christ; for he is the God of Israel; and if we compare Scripture with Scripture, we shall find it so; for you shall find, *Ezek*. 43, 1,2, that the King coming from the East with his train and army, is called, the glory of the God of Israel; and v. 3, he saith it was like the glory that he saw when he came to destroy the city; That is, like Nebuchadnezzar's coming in the head of his Army to destroy Jerusalem; and v. 5. he saith, that the glory of the Lord filled the house, v. 6. he tells us, that this glory spake to him, and it a man, & saith he, the man stood by me, and he said unto me, &c. v. 7, 8. he tells you what this glorious king said; to make it yet more clear, observe v. 4. that this glory came into the house at the east gate. And compare it with *Ezek.* 44, 1,2,3, and you shall find, that the East gate must be shut, & that none must come in or out by that gate, but the King.

Here M. Aspinwall may see, that the true Kings, set up of God; may come to the post, and the threshold of that gate, as their own place; *Ezek*. 46, 2; *2 Chron*. 23. 13, and that the usurping Kings, set up by the people, and called (their Kings) must be put away, *Ezek* 43, 9. And though Saul, who indeed was the Lord's anointed, *1 Sam.* 24 6; *1 Sam.* 8 4; *1 Sam.* 12. 13; *1 Sam.* 13, 13,14; yet for that the first moving cause for him, was from the people; his heart was not real to God. Therefore Saul relying so much upon them, to ease the people disobeyed the command of God, and lost the kingdom, *1 Sam*. 15.

(*And so, M.)* Aspinwall, concerning your throwing away of our laws, therein you talk idly; for do you think that your generation (who are of no such wisdom and learning as our former Parliaments were) can make better laws in one year, than our laws be, which were in making and (*maintaining)* above five hundred years? and had not our former Parliaments the

word of God for their direction therein, as well as you or any nowadays? and were they not more sober and prudent in the understanding of those laws? I pray entertain no such foolish conceit. And you tell us likewise of the Statutes of Omri, *Micah* 6. 16, that is, even such things as you set up; for if you observe Jeroboam, Omri and Ahab, though they had many sorts of worship, yet anyone abject of the people, served to be a Priest, or a Teacher of them, *1 Kings* 12, 31; *2 Chron*. 12, 8,9; *1 Kings*, 16. 25,26. And must the statutes of David be cast away, because the statutes of Omri be nought? must the statutes of K. Hen. 8, K. Edw. 6, and Q Eliz. which are against popery, be cast away, because other King's statutes are idolatrous, and for popery?

And further, you tell us an untruth; That Jehoiada the Priest having the supreme authority in his hand, took men recommended to him by some others, whom you call the Church; to put them in civil authority. No Sir; Jehoiada had not (as you affirm) the supreme Authority then; for it is evident, Athaliah did reign that six years while he was guardian to the King's Son, *2 Kings* 11. 3. But in the seventh year (he being the Priest of God) God stirred up the Spirit of Jehoiada, to do right to the King, Princes and Levites; so that he sent to bring the Princes, who by right were rulers over hundreds; and took an oath of them to be true to the King, and presented him before them; and they by his command gathered the faithful Levites to come to their charge; neither took he any man's advice in the business, nor was any upon the attest of others received by him, and put into civil authority, as you falsely assert; for he had the Spirit of God to direct him (as our . . . . (*illegible*) everyone to his charge and place; and directed them in what they should do, as from the mouth of God; and all of them did so obey Jehoiada, that the work was perfected, even the King set on his Throne, as you may see, *2 Kings* 11; *2 Chron*. 23.

But you seem (by such false grounds) to set up the tenet of the Romish Church, which is, if a man by birth be heir to a Kingdom, and ought there to rule, yet if the Church of Rome do not approve of him; they will deprive him, if they can; and give his right by their attest unto another, whereby to enjoy that civil power; so that their Church do unjustly in this thing.

Thus, there will be brave stir, when your divided churches, which are part of iron, part of clay, even the toes of the image, *Dan*. 2. 33,34,42, go about to set up men by their attest to govern, in Civil Authority. Then Jack Straw is set up by one congregation, and Hob. Carter, by another, to throw him down; so that there shall be an endless war among them, until the stone cut out of the mountain without attest of hands to justify it, smite the image upon the feet, and break it to shivers; *Dan*. 2. 34,35,45; for the King needs not the attest of men, because all know him to be the ruler by right.

Another untruth you would force upon us, on that text in *Gen*. 49. 10, which saith; The sceptre shall not depart from Judah, nor a Law-giver from between his feet, until Shilo come; from Judah many Kings have sprung, who gave good laws & kept the sceptre; what say you of David and Solomon's writings, are there therein no laws given out by them? sure they had power from God to do it, and Jesus Christ himself alloweth of their laws; insomuch that he sometimes defends himself thereby against his enemies; and did not Jesus himself come of Judah, who removeth that earthly sceptre from Judah, according to the word, and gives it to Shiloh? which Shiloh we must understand to be another tribe, come from Japheth's loins, and not from Shem, *Gen*. 9. 26,27, yet you say, the kings of Judah gave no laws, nor could any

give laws, till Jesus came. How contrary to the truth, even to Christ's own words, this your assertion is, is manifest by the Scripture. Christ would not be troubled with such outward things; for when the people would have enforced him to be their King, he absolutely refused it; *John* 6. 15, neither would he be so much as a judge in a civil cause, *Luke* 12. 13,14, nor would he take, but rather give tribute, *Matth*. 22. 17 to 22, & 17. 24 to 28. Therefore your assertion is utterly false, and you force the text to a quite contrary sense, as you do in all the rest of your pamphlet wrest other Scriptures.

Now for the Law of Christ, it is altogether a spiritual Law, which serveth not for any particular country, but for all in general, as a rule whereby to frame laws. Therefore saith Christ, By me kings reign, and Princes decree justice; by me Princes rule, and nobles, even all the judges of the earth; *Prov*. 8. 15,16, that is, what laws they make according to his word, are made by him. For this cause the Apostle Peter saith, 1 *Pet*. 2. 13, Submit yourselves to every ordinance of man, for the Lords sake; first, to the king as supreme; then, to them that are sent by him. And why? because whatever is done by the king, and his nobles, or judges, is done by the Lord Jesus; for they being his ministers, *Rom*. 13. 4,5,6, are directed by him; and the king's heart is in the hand of the Lord, *Prov*. 21. 1, therefore his mouth cannot err in judgment, *Prov.* 16. 10. Now to leave God's rule, and set up silly mean fellows to be judges, & they to search for precepts, that are (as you say) scattered up and down the Scripture whereby to rule all countries, in all causes, and then be subject to their wresting those Scriptures what way they please, would be a brave way of judging the people, who having no known laws whereby to walk, must be always waiting what Scripture the judge will make use of to please his fancy, either to make them offenders, or to favour them; and if you say, the judge must allow a dispute, then may the greatest offender beat him with his own weapon, and escape; no, Christ hath not promised to rule by such vile persons, but by men of eminency, viz. by kings, princes, nobles, & judges, who decree justly *Prov.* 8. 15,16, and if that land be blessed, whose king is the son of nobles, Eccl. 10. 17, then that land is cursed, whose rulers are sons of clowns, that have no nobility in them. Therefore to conclude, I beseech you to consider seriously what you do, and pull not down your house, before you have ability, skill, opportunity, & time to erect another; lest you become in a worse condition than the wild beast of the field; all the statute laws, that were in force in the days of K. CHARLES, were right. But for the evil Customs that crept into Courts, & places of judicatory, through the corruption of men in authority, which the Law never intended, I am against, as much as you can be. And now M. Aspinwall you see wherein we differ, and that it is, because you did not search the Scriptures so exactly, as to find out the truth of them; wherein therefore you err concerning K. CHARLES, for I am better opinionated of you; than to think you did it wilfully, because the times favour such things; or that you are so hardened, but that you may be yet converted; which is the humble desire of your friend, and servant in Christ Jesus,

ARISE EVANS.

POSTSCRIPT.

You may please to see the folly and falseness of this Aspinwall, in his Pamphlet; who first, would needs persuade us, That the late K. CHARLES was a fierce arrogant Tyrant; whereas indeed, the World knows, there was not a more mild and gracious King upon Earth, to his Subjects, than he was.

2. He would blind our eyes, and persuade us, that those people are saints, and must govern the world, who when they had gotten from K. CHARLES more than ever was granted by any K. of England to the subject; rendered him evil for good, most abominably rose against him, & deprived him of life and all. Surely there is no man, having the spirit of Jesus Christ in him, dare say, such doings are the deeds of Saints; or they are Saints, that to deceive, will forswear themselves, and keep no faith toward God or man.

3. He would have us think Jesus Christ to be the Head of such perfidious people; and that He will put the power of *(His)* Kingdom, or fifth Monarchy, into such went(?) hands; as if he intended that when they get the power of the Kingdom of Jesus into their hands, they may serve him as they did K. CHARLES, and deprive him of all his right on earth; But they cannot (*deceive Him)* who is the searcher of the heart, as they deceived K. CHARLES, *Jer.* 17. 10, for saith he: I the Lord search the heart, I try the reins, even to give to every man according to his ways, & according to the fruit of his doings; so that we must rather believe that Jesus will judge them for their wicked deeds against him, & his Anointed, then put the power of his Kingdom into the hands of such a perfidious generation; and that he will exalt CHARLES (that was faithful to the death for him) to the throne, Re. 2. 10 & 3. 21, that CHARLES and his seed for ever, should have the pre-eminence ever all the earth.

4. He would persuade us to cast away our Law, made and composed by holy men, according to the word of God; which by all men's judgement, hath brought England to such a civility, that no Country can be compared to it; and seek a new Law, he saying, it is scattered up and down the Scripture. Truly the Scripture is a sweet garden for that purpose, and serves for all the world; but since our predecessors sought in this garden, and gathered the sweetest flowers thereof, and composed them together into so sweet a posy, that we, and all the world (as many of them as came among us) have found the experience thereof, and bear witness, that there is not the like on earth; For us to cast this Law away, and look for a new Law from this generations composing, were, as if a man should leave his sheep, and go shear the hogs; so he should find a great cry, but little wool; as we found from our long sitting Parliament, great votes, but little good laws: or as if a man have a great sack of wool, and cast it away, and then go a-woolgathering among briars and thorns, it could not but be counted a great folly; so for us to cast away our laws, and be persuaded by such silly fellows as Aspinwall, is a greater folly.

5. I beseech you also to consider this shallow brain'd fellow; a child that can but tell 20, will tell you that ten, and one, is 11; yet Aspinwall cannot make more of the ten horns, and a little horn, (which ten and 1 must needs be counted 11) but ten; which interpretation of the horns, he makes the principal matter in his pamphlet, both in the first and last page thereof; and judge you whether a man that is not able to tell 20, but misseth 1 in 11, is fit to

declare such high things to the world, and to presage of times Consider what I say, and the Lord give you understanding in all things. *2 Tim.* 2. 7.

ARISE EVANS.

FINIS.

The Resurrection of the Witnesses: Mary Cary

Source:http://quod.lib.umich.edu/e/eebo/A35274.0001.001/1:8?rgn=div1;view=toc

Title page

THE RESURRECTION OF
The Witnesses;
AND
ENGLAND'S Fall
from (the mystical Babylon) ROME.

Clearly demonstrated to be accomplished.

Whereby Great encouragement is administered to all Saints, but especially to the Saints in England.

In the handling of a part of the eleventh chapter of the REVELATION.

By M. Cary,
a Minister or Servant of Jesus Christ, and of all his Saints.

PSAL. 126. 1, 2, 3: *When the LORD turned again the captivity of Sion: we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing, then said they among the heathen: The LORD hath done great things for them. The LORD hath done great things for us; whereof we are glad.*

London,
Printed by D. M. for Giles Calvert at the black-spread-Eagle
at the west end of Paul's, 1648.

To the Honoured FRANCIS ROUSE AND Thomas Boon Esquires, Members of the Honourable House of COMMONS in PARLIAMENT.

Honoured Sirs,

IT being the great design of God the Father to set up his Son our Lord Jesus Christ, as his King upon the holy hill of Sion, and (though the Heathen rage, and the people imagine vain things, saying, Come let us break their bonds in sunder, and cast away their cords from us) to give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. I say, this being God's design, he hath for the effecting of it, given all power and authority in heaven and in earth into his hand, and accordingly Jesus Christ hath undertaken to execute all God's decrees, which are mentioned in the prophecy of the Book of the Revelation, where we find that God had decreed, that for an appointed term of time, his Church, his Temple, his Saints should be in an afflicted, persecuted, depressed, low condition,

and that the Beast, and the Babylonian enemies of his Church should have power to grow great, and to flourish, and to make war against the Saints, and to blaspheme God, and his name, and his Saints, for an appointed time also, and that after that time was expired, that then Jesus Christ should improve that power that was for that end given to him, in giving a glorious deliverance to his Church, and ruining totally the Beast, great Babylon, and all his enemies, That so the kingdom of this world may become his kingdoms, and that in such a manner, as they were not before, even so as all that are in authority, that will not cast their Crowns at his feet, shall be broken in pieces, for he the Lord alone must be exalted in that day; there must be one Lord, and his name one in all the earth. Now as it most clearly appears to me from the divine oracles of the Scripture, having compared the works of God, and his Word together, I have in the ensuing discourse held it forth (for the encouragement of all that wait for the appearing of the Lord Jesus Christ for the overthrowing of his enemies, and the deliverance of his people from their persecutions) that the time is already come, wherein the appointed time of the prevailing power of the Beast over the Saints, is come to a period; and accordingly Jesus Christ hath begun to bring down the power of the Beast, and to lift up his Saints out of that low, afflicted, persecuted condition in which they have been, and that in order to the perfecting of these things England is already fallen from the mystical Babylon, Rome.

Now, Honoured Sir, you having been glorious stars, shining with a great deal of splendour in your country both in the publicness of your spirits, and the holiness of your conversations, wherein you have been eminent Examples, and special encouragements unto others, and knowing that it is the desire of your souls to see the Lord Jesus alone advanced, who-ever be thrown down. I have presumed to present this little treatise unto you, not doubting of your ingenuous and favourable acceptance of it. But though I publish it under your name and favour, yet do I not thereby desire you to patronize anything in it (if there should be anything) that is not truth, and for the truth that is in it, I need desire no patron; for great is the truth, and it will prevail. Yet notwithstanding the sons of truth, as far as the truth appears to them in truth will own it, and contend for it, and doubtless so will you. I am

Sirs,
A petitioner to heaven for Sion's, this kingdom's and your prosperity,
M. C.

TO THE READER.

Our Lord Jesus Christ, in the eighteenth chapter of Luke, from the first to the eighth verse, from the example of the importunate widow, stirring up his disciples to importunate prayer, he there assures them, That God will surely hear the prayers of his own elect that cry to him day and night, and avenge them of their adversaries; and this he will do for them, though he make them tarry long. And hereby Saints may be assured, That God will hear their frequent importunate prayers, which night and day they have put up against the man of sin, the Beast, and their Babylonian enemies, who have trodden the Saints under feet, and made war against them, and overcome them, and dealt cruelly with them above this twelve hundred years: and that he will at last avenge them on these their enemies. But says our Saviour at the eighth verse, Nevertheless, when the Son of man cometh, shall he find faith on earth? Whereby he implies, That when he cometh, his people shall scarce have faith to believe that he will thus avenge them on their enemies. But when he shall come to do it, it will be beyond their faith. And even thus is it with Saints now, they have scarce faith to believe, that the Lord Jesus hath now begun, and is going on to avenge his own elect on their adversaries, the mystical Babylonians. Now for the strengthening of the faith of Saints concerning this thing, I do present them with this ensuing discourse, wherein as the Lord hath discovered it to me (to the strengthening of my faith concerning the prosperity of Sion henceforward, and giving me great joy and pleasure therein.) I have made it to appear from the Scriptures, That the Lord hath already lifted up his Saints from under the vassalage of their enemies, and hath begun to put the cup of trembling, into the hands of them that afflicted them. Which I desire that all that love, and honour the Lord Jesus may diligently observe.

For the most high God, of whom, and through whom, and to whom are all things, and for whose pleasure they are, and were created, both whose wisdom and knowledge are unfathomable; tells his people of old by the Prophet Isaiah, as we have it in the forty eighth chapter of his prophecy, at the third and the fifth verses, That he declared from the beginning the things he would bring to pass, and that he showed it them before it came to pass: and he gives the reason why he did so, in the fourth and fifth verses, Because (said he) I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass: And, least thou shouldest say, Mine idol hath done them, and my graven image, and my molten image hath commanded them. And therefore the Prophet Isaiah in the forty eighth chapter, and fourteenth verse, he makes a challenge to the nations, and to the people, to assemble themselves, and to show which among them hath declared those things. But there is none to be found among the sons of men that can declare anything: for he maketh the diviners mad, &c. And Isaiah the forty third, and the thirteenth, he saith, Before the day was, I am he, and there is none that can deliver out of mine hands: I will work, and who shall let it. And Isaiah the forty six chapter, and the ninth and tenth verses, I am God, and there is none like me, Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. And yet notwithstanding all this, that people of Israel, who had seen and known, (or might have) all the glorious works of the most high, and observed how he declared things before they came to pass, and had thereby a greater advantage then the heathen, of being convinced of his eternal Power and God-head: Yet were they so vile, as to question it, having in them an enmity to the true God, and chose rather to

worship Idols, and deny the Eternal God: As appears in the forty sixth chapter of Isaiah, and therefore at the eighth and ninth verses, he says, Remember this, and show yourselves men, and bring it again to mind, O ye transgressors. Remember the former things of old, for I am GOD, and there is none else, I am GOD, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure. Remember; as if he had said, and show yourselves men, show yourselves to be rational creatures, and be not as the horse and mule that hath no understanding; but seeing I have declared from ancient times, the things I would do long before they came to pass: saying, My counsel shall stand, and I will do all my pleasure: And be ye thereby convinced, that I am GOD, and there is none like me. But as then, so now, are there many that are become atheists, denying the true GOD, and JESUS CHRIST, whom he hath sent, whose neck are an iron sinew, and their brow brass, who had they not lost the principles of reason, might by the things of the creation, be convinced of His eternal power and God-head, Romans the first chapter, and the twentieth verse. As also by observing how he declared, what it was his will to bring to pass long ago, and how he hath brought to pass what he so declared. But they have lost even the principles of reason which they once had, by which they might have then been convinced hereof; whereby they are left without excuse, as the Apostle says, Romans the first and the twentieth. But they having lost reason, are now become vain in their imaginations, and their foolish heart is darkened; and though they profess themselves to be wise, and are puffed up with self-conceits of wisdom, in their frothy and blasphemous discourses: yet they are become fools, changing the truth of GOD into a lie. And the Apostle gives the reason why GOD hath thus given them over, in the first chapter to the Romans the one and twentieth, and the eight and twentieth verses, Because they did not like to retain GOD in their knowledge, and because that when they knew GOD, they glorified him not as GOD. The like reason he giveth, why them that perish are deceived by the man of sin, as in the second Epistle to the Thessalonians the second chapter, and the tenth verse, Because they received not the love of the truth.

But now, Though atheists, and Papists, deny the Eternal GOD, and observe not his wonderful works, how he declares things long before they come to pass: saying, My counsel shall stand, and I will do all my pleasure; and accordingly brings it to pass, because their foolish heart is darkened: yet all his Saints do, and will observe this: For saith the Psalmist, in the hundred and eleventh Psalm, and the second and third verses, The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable, and glorious, and his righteousness endureth for ever: He hath made his wonderful works to be remembered, &c. The LORD hath made his wonderful works to be remembered among his Saints, though others remember them not, yet his Saints have pleasure in them, and therefore search them out, and they have a promise made to them, That in the observing the wonderful things of the LORD, they shall understand his loving kindness, it runs thus, Who so is wise, and will observe these things, even they shall understand the loving kindness of the LORD, as Psalm the hundred and third and the forty third verse. Now it being so, let Saints diligently observe the ensuing discourse, wherein it doth appear, That GOD hath brought to pass the things he did fifteen hundred years ago predeclare; which they observing it may tend much to the strengthening of their faith in this, That JESUS CHRIST hath begun, and is going on to

avenge them on their enemies. For in the ensuing discourse it will appear, That as JESUS CHRIST did long since reveal to John, how that after the mystical Babylonians had persecuted his Saints a long time, he would raise up his Saints out of their persecuted condition, and bring down those their Babylonian enemies: So he hath already begun to do this thing, even to raise up his Saints, and to bring down their enemies, and that punctually, according to what he did reveal to John.

Now I know there hath been observed by many Saints, many things that GOD revealed to John, which he hath brought to pass. Many of which observations are already in print: but that which I chiefly aim at in this discourse, is that which is not yet printed by any other, and whether any other have yet observed it, I know not; but they are passages so eminently worthy to be observed, in this present time, because they give the Saints such ground of encouragement and consolation, in respect of the happy success that shall be of the very present affairs of this kingdom (how knotty and difficult so ever for the present, or for sometime, yet they may appear to be) as that in love to all Saints I could not but communicate them to them in this way.

But there are two things, which it may be may cause some to retain some unbelieving and doubtful thoughts concerning the happy success of present things, although it be made clear in the following discourse, That the time of Saints being clothed in sackcloth is expired.

First, It may be some cannot receive it, because they look for farther judgements to come upon this kingdom, (wherein outwardly the Saints may suffer also) because of the great provoking sins of this kingdom, as drunkenness, and adulteries, and oaths, and their entering into so many covenants concerning religious things, for which they have no sufficient warrant, now in the times of the Gospel, and the oppressions of the poor, and meaner sort of people, and the great neglect of doing justice generally, &c. Now to these I say, That it is true, that if God should deal with this nation, according to its demerits; then indeed no other could be expected, but an utter desolation of it, that it might either swim in blood, or burn with fire until it were consumed. But

First, I desire you to consider, That God hath a very great number of his dear Saints in this kingdom, in whom he delights, and for whose sake he may, and I had almost said, will spare this kingdom, and spare the cities and towns, and counties where they are for if God would have spared Sodom for ten righteous persons, we have a great ground of hope, that he will spare London, yea all England from a general devastation and desolation, having thousands of righteous persons in London, and in all England a very great number. And how many plots of wicked men, wherein they endeavoured the ruin of this kingdom, hath God blasted? Having such a great number of his precious jewels in it.

And secondly, What though here be in this kingdom, many that are great enemies to Jesus Christ, yet God can by his Covenant of Grace, bring many of them in to the obedience of Christ, and make them of persecutors to become eminent Saints, and call those his people that were not his people: And why should we doubt whether he would do so, since these are the times wherein he hath promised to do so, and hath already begun to do it? But

Thirdly, If it be so, that some are hardened to destruction, and they are never quiet, but still are plotting against the just, to ruin them: yet know they shall not prevail over the Saints, but in opposing them shall ruin themselves, Zech. 12. 3. as appears in the following discourse.

Secondly, Doubtful thoughts may be in others, that yet the Saints may be overcome, because they see they have so many enemies abroad, and at home, and they are speaking great words, and are still plotting against them. To such, I say, Let them suppose that there were none that did dare to make any opposition at all in this kingdom, but that all things went smoothly on, in the hands of those that are carrying it on: and if they could then believe, that indeed God would not have his Saints in this kingdom to be trodden under foot by the Beast any more. Then let them have the same faith to believe it now, as knowing it is as easy with God, to carry on this work over the mountains as over the plains, and he will make the great mountain to become a plain before Zerubbabel, before his people, Zech. 4. 7. He can command those that are preparing war against them to sit still, and proceed no farther, and put a fear upon them; or if they do go on, yet he can make it to come to nothing, and to be the most effectual way to lay them lower, and to raise his people higher.

Now if any particular man would be as sure of safety, as all the witnesses in general are; then if he be a man in any public employment, let him according to his place oppose the Beast, and act for the welfare of all that wish well to Sion, and do justice unto all, from the highest unto the lowest, and be more forward to act for the meanest, then for the highest. Let him suppose the condition of the meanest man that seeks to him for just things to be his own condition, and act for him, as he would be dealt with himself were he in that condition: for thus relieving of the poor and distressed ones, is most acceptable to the Lord of Sabbath, and in so doing, I am confident it will go well with him, however it go with others.

Again, If he be a private man; let him also in his place, wish well to Sion, and oppose the Beast; so shall he also prosper in the prosperity of Sion.

And now Reader, whoever thou art, if thou dost receive any benefit of any kind, by reading the ensuing discourse, whether of encouragement, consolation, information, or quickening, I beseech thee to return all the glory of it to the most High, to whom alone it is due, who for that end made use of so weak an instrument: in whom if thou be a friend to the Lord Jesus Christ, I am

Thy friend to serve thee
M. Cary.

Revel. chap. 11. from Verse. 1. to 14.

1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; and, behold, the third woe cometh quickly.

The Preamble.

From these verses, I desire as the Lord shall enable me, to declare that which God hath discovered to me: For I hope that it may be as advantageous to others, as it hath been to my own soul.

But though the publication of what appears to me in these verses, be that which I chiefly aim at; yet being pressed in spirit, to give forth some meditations from the Preamble

of this Book; which Preamble is contained in the three first verses of the first chapter of this book of the Revelation: I cannot but here insert it, as a Preamble to the following discourse also; though it may be it may not seem in the eyes of some so pertinent.

The three verses are as follows:

1. The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.

In these verses is contained these five particulars:

First, The subject matter of this book.
Secondly, The reason of the divulgation of this book.
Thirdly, The instruments of the divulgation of this book.
Fourthly, The fruitfulness of those instruments in the divulging this book.
Fifthly, The pronunciation of a blessing upon the persons that read or hear the words of this book.

The first particular contained in these verses, is the subject matter of this book; and that it expressed in these words, The Revelation of things that must shortly come to pass, The word of God, and the testimony of Jesus Christ. From whence this is the Observation.

Observ. 1. That the whole book of the Revelation, is a Revelation, declaration or manifestation of the mind of God, about the things which were to come to pass, shortly after the revealing of it: which Revelation is the word of God, and the testimony of Jesus Christ.

This point being so evident, and clear in the text, I shall not produce any further proofs of it, because I intend brevity, but immediately proceed to the deductions which flow from it, which are these.

If this book be a revelation or declaration of the mind of God about the things, which were shortly to come to pass: then it is our duty to observe how God hath brought to pass, the things which he did pre-declare he would bring to pass; that so we may glorify God in his omnisciency in fore seeing, and fore-knowledge of all things, and in his omnipotency, in bringing the things to pass which he did foreappoint to bring to pass: that he can do all things, and nothing can hinder him from bringing all things to pass, according to the counsel of his own will. When Saints do most diligently observe the works which God brings to pass, according to what he hath pre-declared in his word; then do they most answer the end, for which God did before reveal these things, which was that he might be admired and magnified by his people, in bringing all things to pass according to his word, showing that he is God alone: for none else can declare things to come, as the eternal God doth. But how can Saints have experience of this, but by comparing his Word and works together? Therefore it is the duty of Saints frequently so to do. So much of the first.

Secondly, Is this book of the Revelation, the word of God, and the testimony of Jesus Christ? then we are hereby informed, That it is warrantable for us to call that which is a revelation of the mind of God, the word of God. We see John calls it so, and why may not we? I the rather speak of this: because some have affirmed, That nothing may be called the Word of God, but Jesus Christ; because it is a title the Scripture gives to him, as John 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God*. And verse. 14. *The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten Son of God, full of grace and truth*. And 1 Joh. 5. 7. *For there are three that bare record in heaven, the Father, the Word, and the holy Ghost, and these three are one*. And Revel. 19. 13. *And he was clothed with a vesture dipped in blood, and his name is called, The word of God; and the armies that were in heaven followed him upon white horses*, &c. But let these know, that though in these places that title, The word of God, is given to Jesus Christ, he being the essential word of God: which is the reason why this title is given to him. Yet that the Spirit of God, gives this title also to the Scripture, to the written word, the word which is the Revelation of the mind of God, as appears here, and in other places, as Jer. 2. 1. *Moreover, the word of the Lord came unto me, saying, Go and cry in the ears,* &c. And verse. 4. *Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel*. And Jer. 7. 2. *Stand in the gates of the Lord's house, and proclaim there this word, saying, Hear the word of the Lord all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of host, the God of Israel: amend your ways,* &c. And Jer. 14. 1. *The word of the Lord that came to Jeremiah concerning the dearth*, &c. And Jer. 30. 1, 2. *The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write all the words that I have spoken unto thee in a book*. And several like passages to these we have, as in Ezekiel 6. 1. and 7. 1. and 12. 1. and 16. 1. and Hos. 1. 1. and 4. 1. And the like we have also in Joel, Jonah, Micah, Zechary, and the rest of the Prophets: where it is clear, That that which was the Revelation, or manifestation of the mind of God, concerning the ways in which he would have his people to walk, or the things which he was about to do, whether of bringing a dearth upon a people, or any other judgement; or the doing of them good: This title is given to it; The word of God. So that it is clear that this title may be given to the written Word, the Scripture, both by all the fore-cited places (besides many others that might have been cited to the same effect) and also in the text, where this book of the Revelation, is called the word of God. But I still acknowledge, That Jesus Christ is more eminently the word of God, he being the original of it: for as God doth all things else by Jesus Christ, so he gives out his Word by him, and Jesus Christ gives testimony to it: which is the next instruction arising from the point, and comes now to be spoken of.

Thirdly, Is it so, that this Book of the Revelation is the Word of God, and the testimony of Jesus Christ? Then this may inform us, that as this: so all the Scriptures, do as truly come from Jesus Christ, as from God the Father: for he gives testimony to what the Father says. What the Father declares, he witnesses, and testifieth the same; and therefore he is said to be *The faithful witness*. Rev. 1. 5. And it is said of him, 2 Cor. 1. 20. *For all the promises of God in him are yea, and in him amen*. So much of the first particular, the subject matter of this Book. I come now to the second, which is.

The reason of the divulgation of this Book; and that is contained in these words: Which God gave unto Jesus Christ to show unto his servants. From whence arises this Observation.

Observ. 2. That it is the pleasure of God, to have his servants acquainted with his secrets, and to know what is his mind concerning things to come.

This we see was the reason of the divulgation of this Book: because it was the mind of God to have his servants acquainted with it, a suitable place to this, is that, John 15. 15. *Henceforth* (saith Jesus Christ) *I call you not servants; for the servant knoweth not what his Lord doth; but I call you friends: for all things that I have heard of my Father, I have made known unto you:* and Psalm. 25. 14. *The secret of the Lord is with them that fear him, and he will show them of his covenant*. So that it is a clear truth, That it is the pleasure of God to have his servants acquainted with his secrets, and to know his mind, concerning things to come.

It being so, in the first place it teaches Saints to admire, and magnify the love of the Father, that doth express himself so graciously to them, as to afford them that honour to be as his friends, in revealing his secrets to them. It is a remarkable passage, Amos 3. 7. *Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets*. Oh what a high savour is this, that the Lord should engage himself that he will do nothing, but he will reveal it unto his servants! As a tender husband unbosoms himself, and discovers his secrets to his beloved wife, and cannot withhold them from her. So the Lord God doth express his tender love unto his servants, in revealing his secrets to them, and he will do nothing but he will discover it unto them. What cause have Saints now to admire, and extoll that rich Grace of God, that is extended to them herein?

Secondly, Doth the Lord reveal his secrets unto his servants? Then ought they to be diligent observers of what he reveals unto them. Revealed things are said to belong unto us, and if they belong unto us, then it behoves Saints to observe them, and to improve them to those ends for which they are discovered to us; and if we should come short of it, we should demean ourselves very unworthily. When a man reveals his secret unto his dear friend, if his friend should slight him in it, and take no notice of what he discovers to him, he were a very unkind, and a very unworthy friend: But how much more may we be said, to carry ourselves unkindly, and unworthily; if we should slight the love of our God, in revealing his secrets to us, by not being diligent in observing of them? Since it pleases the Lord, to reveal to his servants things to come; it well becomes them to observe them exactly. And so much of the second particular, the reason of the divulgation of this Book.

I come now to the third, which is the instruments of the divulgation of this Book, which is contained in these words: Who sent, and signified it by his angel unto his servant John. So that the angel, and John, were employed as instruments in that work. From whence the Observation is this.

Observ. 3. That though Jesus Christ could reveal immediately to al his servants, all these things revealed in this Book; yet it pleased him to choose rather to do it by instruments.

If it had pleased him, he might have revealed these things to all his people, in all ages since John, immediately by his own Spirit; but he chooses rather to do it by the writings of

John: which he preserves and keeps up in a high esteem in the hearts of all his Saints; as his own infallible, and unquestionable truth, and testimony: or else he might have sent a John, or some prophet of his, to have revealed these things by mouth unto his people, in every age, age after age: but he chooses rather to do it by revealing it to John, so many hundreds of years ago; and his writings must be the instruments of revealing these things unto his people; and he might have revealed those things unto John immediately himself, without any other instrument: but he chooses to signify it by his angel to his servant John. So he might teach, and edify, and build up his people immediately; but he chooses rather to do it by instruments, by apostles, and prophets, and evangelists, and pastors, and teachers: which he hath appointed, *For the perfecting of the Saints, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man,* &c. Ephes. 4. 11, 12, 13.

So he might likewise, have revealed himself immediately to all his people of old; but generally it pleased him to make use either of angels, or of his servants the Prophets, to be the instruments of revealing his mind unto his people then. Now the reasons why it pleaseth God, usually to make use of instruments to effect his designs by, may be these.

The first is that which is the reason of all his doings; his own will. He makes use of instruments, because it is his will to make use of instruments: for his will is the reason, and the rule of all his actions.

Secondly, But a subordinate reason to this, may be to show his sovereignty over all his people; therefore he sends them about his work, they being all at his royal command.

As a Prince hath power over all that are in his dominion, saying to this man go, and he goeth, and to another, come, and he cometh, and to another do this, and he doth it: So the great King of Kings, and Lord of Lords, maketh it to appear that he hath all his servants at his beck, by sending of them about several employments.

Thirdly, Another reason why he maketh use of instruments, in revealing and discovering his mind to his people, and building up of his Saints, may be to maintain a communion among Saints: for if God should reveal himself to all alike, then would not his people have such communion one with another, as they have, to the end they may partake one of another's gifts; and therefore doth it please the Lord to make use of instruments, whereas if it pleased him, he could have effected all things immediately, without means or instruments: and since it is so then,

First, It reprehends those that have a low esteem of instruments, and slight and undervalue means, upon this ground: that God can work without instruments, and without means. But let such know, that it is the will of God to make use of instruments, and in slighting instruments, they contradict his will: and as they that slight the King's Officers, do slight the King: So they, in slighting the instruments and means that God hath appointed to work by, do slight God himself, and they do as much as in them lies, endeavour to break the Communion of Saints. And surely whatever the pretences of such persons are, that do neglect means, and slight instruments, this cometh not from the Spirit of God in them; for the Spirit teacheth not to undervalue any means, which God hath appointed to be used. Though it is true, The Spirit teaches us not to idolize means, nor to tie God to work only by means, but to

acknowledge that God can, and sometimes doth work without means and instruments; though he doth usually work by means and instruments: and therefore it is as great an evil on the one side, to reject the instruments, or means that God uses to work by, because he hath not absolutely tied himself to them; as on the other side, to idolize means or instruments, because God doth usually work by them.

Therefore in the second place Saints are here exhorted, to have a high esteem of instruments, as being of God's appointment, by whom he will reveal himself to his people, and quicken, and comfort, and build them up upon the true foundation. Since the Lord will make use of instruments, O Saints do not you slight them, least you slight God himself: but esteem them very highly in love, for their works sake. It is the rule of the Apostle, 1 Thes. 5. 12, 13. says the Apostle there, *We beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake*. The Apostle knew very well that God could if he had pleased, have built up his people without employing some to labour among them, in the Word, and doctrine, and without the admonitions of men, but these being instruments, and means of God's appointment; He therefore presses the Saints, to esteem very highly of those instruments, for that works sake that God had appointed them unto: for though Paul, and Apollo, and Cephas can do nothing of themselves, yet they are to be highly esteemed, as being instruments in God's hand, by which God will work. And so all the means which God hath appointed for his people to make use of, in which he will be found of them, and in which he will have communion with them, let them prize, and embrace, and make use of, waiting upon God in the use of them, who will be found of them at last, and will make it appear, that they have not sought him in the use of means in vain. Though for a time he seem to be silent towards them, yet at last he that shall come, will come, an I will not tarry.

It is unquestionably the policy of Satan, to take off Saints from using means, that they may be deprived of that comfort, and benefit which otherwise they might obtain in the use of means.

Therefore let all Saints beware of such delusions, whereby they are drawn to dishonour God, in slighting the instruments and means which he hath appointed, and let them be exhorted to embrace means, and make diligent use of them; for they are blessed that so do, as will appear in the handling of the fifth particular. But so much for this third particular, the instruments of the divulgation of this book.

The fourth particular, Is the faithfulness of those instruments in the divulgation of this book, it is expressed in these words: Who bare record of the Word of God, and of the testimony of Jesus, and of all things that he saw. We see that as the angel signified it to John, so John did not fail in recording anything of it, but he bare record of all things that he saw. Whence the Observation is this:

Observ. 4. That when God setteth instruments about a work which he will have done, they must, and they shall effect it.

Jesus Christ will have his secrets declared to his servants, and he employeth John about this work; and John doth it punctually: he bare record of the word of God, and of the

testimony of Jesus, and what, of some things? Nay, of all things which he saw. And this truth is further confirmed, by two pertinent Scriptures, which we have to this effect. One is Amos 3. 8. *The Lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?* The other is, Acts 4. 20. *For we cannot but speak the things which we have seen and heard.* In both these places it appears, that it is not possible for instruments to be silent, nor to sit still, when God hath spoken to them, and given them commission to do his work.

First, Is it so that when God setteth instruments about a work which he will have done, that they must, and shall effect it? Then this informs us of the reason why Saints fear not persecution, nor imprisonment, nor death, but choose rather to suffer them all, then to conceal the truth that is discovered to them, or to desert the work they are called to: for God having stirred up their spirits, and set them about this work, they cannot be silent, and sit still, but shall go on in despite of all opposition, to accomplish the work which God hath appointed them to do. Thus did Luther, and thus have many other Saints done, and many shall do: For if the Lord have spoken they cannot but prophesy, speak the things they have seen and heard: for their light is not given them to hide it under a bushel; but their love to Christ constrains them to hold it forth, and the strength of Christ carries them forth.

Secondly, Since it is so, it serves to encourage Saints, considering that the work that God hath to do shall surely be accomplished, no opposition shall hinder it: for though instruments seem to be never so weak, yet they must, and shall accomplish God's designs. Therefore fear not, the day shall break forth, and the shadows shall fly away, and none of the powers of darkness shall be able to hinder it. But I shall say more to this point in the following discourse; Therefore so much shall suffice to be here spoken of it, and of this fourth particular, the faithfulness of the instruments of divulging this Book.

The fifth particular, Is the pronunciation of a blessing upon the persons that read, or hear the words of this Book. And that we have in these words: Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand. From whence arises this Observation.

Observ. 5. That it is a blessed thing, to read and hear the Word of God, and particularly that which is contained in the book of the Revelation, so as to keep it.

This clearly appears in these words: and the Apostle James likewise witnesseth the same, Jam. 1. 25. *Be ye doers of the word* (saith he at the 22. verse.) *and not hearers only deceiving your own selves*. Whereas it appears he speaks of the written Word, which men may hear with the ear, and do not. And now at the 15. verse. he says: *Who so looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.* What is the man that James saith shall be blessed? It is the man that looketh into the perfect law of liberty, (that is) heareth or readeth the word of God in the Scripture, (which is a perfect law of liberty, spiritual liberty) and heareth or readeth it, not forgetfully, but is a doer of it: This is the blessed man.

Thus it is a clear, That it is a blessed thing to hear and read the Word of God, and particularly that which is contained in the Book of the Revelation, so as to keep it.

Then first, This condemns those that neglect the reading, and the hearing of the word: since it is a blessed thing to read, and hear the Word of God so as to do it.

Now they that do not read it, nor hear it, cannot do it: for says the Apostle, Rom. 10. 14. *How shall they believe in him, of whom they have not heard?* Implying, That without hearing the Word of God, they cannot believe in God: but if the Apostle had not so said, yet we see it to be true, In that the nations and people to whom the Gospel is not preached, and that do not read it, do altogether continue in unbelief. And so those that are under the darkness of Popery, to whom the word in the purity of it is not preached, and have not liberty to read it, they continue also in a dark and a miserable condition; but among those people where the Word is embraced, and read, and heard there are many brought into the obedience of faith. Nay, in some places of this kingdom where they seldom enjoy a public preacher, yet by reading the Word they are made partakers of the sweet blessing of it. They ought therefore to be sharply reproved for their folly, who neglect the hearing, and reading the Word, and consequently the doing of it, in which they might be blessed.

In the second place, Hence all sorts of people are exhorted to be frequent in reading the Word, for all desire to be blessed, and those that have in any measure been made partakers of the blessing of the Gospel, they cannot but desire more of it; therefore it would be wisdom for all to improve the means of being made blessed, which is hearing, and reading the Word.

If a man that desires a great outward estate, should be persuaded that if there were any way at all for him to attain that estate, it must be such, or such a way, that man would be sure to take that way.

Why this is the case in respect of attaining spiritual blessings; the readiest way that any Soul can take to attain them, is a frequent reading, and hearing of the Word of God, waiting for the coming in of the Spirit in it. O therefore let not men discover that they have a slight esteem of spiritual blessings, and heavenly treasures, by neglecting the means by which they are attained: for if men have a high esteem of gold, and pearls, if they know the means by which they may be attained, they will make use of those means: so according to the esteem we have of spiritual blessings, will be our diligence in improving the means of attaining them.

Object. But it may be someone will say, I have been frequent in hearing and reading the Word, and find it but an empty thing, I hear and am as carnal as before, I read and am as dark, and low as before; and therefore how can it be said that hearing, and reading the Word, is a means of attaining spiritual blessings?

I Answer,

Answ. First, If thou findest to thy apprehension, but little benefit from hearing or reading the Word; yet thou canst not conclude it would be better with thee, if thou didst not read or hear the Word, for there is no ground of hope for thee, when thou neglectest all means of enlivening, comforting, or of heightening the Spirit.

But secondly, Though to thy apprehension thou hast no benefit from reading, or hearing the Word, yet remember, that the Word is compared to seed, Mat. 13. 19. and 1 Pet. 1. 23. Now you know that seed useth to lie hid under the clods for a time, and afterward

groweth up: so may the seed of the Word seem to be hid in thee for a time, and yet afterward it may grow up, and bring forth fruit. The Disciples while the Lord Jesus was with them, often heard his word, and he plainly foretold them of his Resurrection, but when their Lord was crucified, though they had so often heard it, yet they seemed to be altogether ignorant of the doctrine of the Resurrection, but afterward it was sweet unto them when the Spirit brought it, with other things to their remembrance. In the 4. of John's Gospel, at the 36, 37, 38. verses, our Saviour tells his Disciples, *That both he that soweth, and he that reapeth shall rejoice together, but (says he) herein is that saying true, one soweth, and another reapeth. I have sent you to reap that whereon ye bestowed no labour, other men laboured and ye are entered into their labours*. Others had sowed the seed of eternal life in the hearts of the people: and therefore he said in the 35, verse. That the fields were already white unto the harvest, but the Disciples were sent to reap the fruit of that seed, that others had laboured in the sowing of: So that one Minister may sow the seed of life, and joy in the hearts of some people, and another may reap it. But the time shall come, that both he that soweth, and he that reapeth shall rejoice together. When the seed is sown the fruit doth not by and by appear, and of this Saints have had experience, that have lain long under the hearing of the Word, frequently attending upon it, and been diligent in reading, and yet have attained to their own apprehensions neither to faith, nor peace, nor joy, nor strength, but have seemed to be as unbelieving, as carnal, and as fleshly as ever, walking heavily for a long time: And that Word which hath been sweet to others that at the same time heard it, hath been as nothing to them. That word which hath raised the heart, and strengthened the faith, and inflamed the love of others, hath seemed to have no effect upon them, and thus some have continued weeks, months, nay years together, and if they have had any reviving, it hath been but as a morning dew; and yet at last when the Fathers appointed time was come, wherein he hath raised them up to joy, and peace in believing, and given them life, vigour and strength, then hath the Spirit brought to their remembrance, the things which they heard many years before, and then have they been wonderfully overcome, and taken with it, and it hath brought forth fruit abundantly in them. Therefore Saints, you that say you find little or no effect, the word hath upon you for the present, be not thereby discouraged, but go on to read and to hear the word still, for it is a means which is often blessed to many.

But thirdly, Is it so, that it is a blessed thing to read and hear the Word, so as to keep it? Then it serves to exhort all, as to hear and read the Word, so to look beyond it, in the frequent hearing and reading of it waiting for the coming in of the Spirit; for the blessing is not pronounced upon the hearers of the Word only, but such as hear it, and keep it, and hear it and do it: and then shalt thou hear the Word so as to keep it, when the Spirit comes along with it: Therefore when thou comest to hear the Word, do not rest upon the bare hearing of the Word, but expect the coming of the Spirit; and that thou mayst thus do, consider that there are frequent presidents in Scripture, That in the hearing of the Word the Spirit hath been given: as you have it, Act. 10. 44. *While Peter yet spake these words, the holy Ghost fell on all them which heard the Word*. And in the second of the Acts at the 41. verse, we find that there were three thousand souls converted, at the preaching of Peter. And when Philip went down to Samaria, and preached the Word, there were by his preaching many converted, both men, and women, as appears Acts 8. 12. There are several other passages in the Acts to this purpose. And Gal. 3. 2. saith the Apostle, *Received you the Spirit by the works of the Law, or by the*

hearing of faith? Whereby it appears, That the Spirit was received by the hearing of the word of faith, and therefore it is that the Apostle calls the ministry of the Gospel, The ministration of the Spirit, 2 Cor. 3. 8. Therefore let all be encouraged in the hearing of the Word to wait for the Spirit, whereby they may not be forgetful hearers, but doers of the Word, and be blessed in so doing.

Answ. 4. And in the last place it serves to encourage all Saints, to be frequent in reading of, and meditating upon the book of the Revelation; for there is a blessing particularly pronounced upon them that read, or hear, and keep the things that are written therein: therefore let none be discouraged from reading those things that are written in this book, because they are so hard to be understood, and are more dark and mysterious than most places of Scripture. It is true, they are so, but to encourage us to be frequent in reading of it, notwithstanding the mysteriousness of it, the holy Ghost here pronounces a particular blessing to it, which is a special encouragement to incite us to the reading of it. And there is also another encouragement in these words, *For the time is at hand.* And now if we be desirous to be informed, of the things that concern the present time, then let us look diligently into the book of the Revelation, for this word, *The time is at hand,* hath held true, and doth, and shall hold true, in all ages, and times, even until the glorious appearing of Jesus Christ, to judge the quick and the dead, when all shall appear before the judgement seat of Christ: for there hath been no age since the delivery of it, in which it might not be said, *The time is at hand*, that is, The time is come, in which some part or other of it, hath been fulfilling: for at the time when this Revelation was given to John, then was fulfilling that which is spoken concerning the seven Churches; and soon after, that which was to be done in the opening of the seals, began to be fulfilled, which is not yet fully accomplished, and about four hundred year after John's time, began that to be fulfilled, which is spoken of concerning the rising of the beast, and what is revealed concerning the actions of the beast; and the pouring out of the vials upon the beast, hath been since that and now is a fulfilling, and what is spoken concerning the total ruin of the beast, and the happy deliverance of the Saints, and the glorious state of the Church after deliverance, shall be hereafter fulfilled. So that still it might, and now, and hereafter it may be said of the prophecy of this book, *The time is at hand*: therefore it concerns us to be frequently looking into it, and diligently to observe the things, that are written therein.

And now since the following discourse, is on a part of the book of the Revelation; let these two motives, which here you have to stir you up to the reading of the whole book; as, that it is a blessed thing, and it concerns the present time, incite you to the reading, and the serious consideration of what is herein delivered, concerning the exact accomplishment, of some of the things contained in this book, which comes now to be spoken of.

AN EXPOSITION UPON
Part of the eleventh chapter
OF THE REVELATION.

The Exposition of the first Verse.

And there was given unto me a reed like unto a rod]

In the 21. chapter of this book at the 15. verse, when the holy city was put into a delivered, enlarged, raised condition, there is mention made of a golden reed wherewith it was to be measured. But here is not a golden reed, but a reed like unto a rod, importing, that it is a chastised and afflicted, depressed, low condition into which it was at this time to be put: and that it was indeed so, appears in what follows.

And the angel stood, saying]

This angel, chap. 10. 1. is thus described: *And I saw a mighty angel come down from heaven, clothed with a cloud, and a rain-bow was upon his head, and his face was as it were the Sun, and his feet as pillars of fire.* This description resembles that which is given of Jesus Christ, chap. 1. 15, 16. by which it appears, That this angel here spoken of is Jesus Christ. It is indeed the Lord Jesus Christ, that doth order and dispose all things in, and concerning his Church, and all things in the world, and therefore it is, that all power is given unto him, in heaven, and earth, Mat. 28. He is the King of the holy hill of Sion, Psalm. 2. And he must rule the Nations with a rod of iron, and break them in pieces like a Potters vessel, and he must reign until he have put all his enemies under his feet.

Rise and measure]

The Lord Jesus doth not leave his people in the hand of enemies, nor under the rod of the wicked in a careless manner, as if he did not care how much they were given up to the hand of the enemies: no, but they are measured out to affliction, and so far as they are measured out unto it so far shall they be under affliction, and no farther. So God measured Job to affliction, *All that he hath is in thy power only upon himself put not forth thine hand*, Job 1. 12. and again, *Behold, he is in thine hand, but save his life.* The wicked shall not go a hair's-breadth beyond the measure. Jesus Christ hath such a tender respect unto all his people in their sufferings, that they shall have no more than need, 1 Pet. 1. 6.

Measure the Temple]

The word Temple in the old Testament, is used only for that House that Solomon built in Jerusalem unto the Lord, which was called the Temple of the Lord; it being the place wherein God was in a special manner present, and wherein he would in a special manner be worshipped. But in the new Testament it is used, first, for the Church, the Saints of God, of which that Temple was a figure: for as God was in a special manner present in that Temple, so he is in a special manner present in his people. And so we have it, 2 Cor. 6. 16. *For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.* & 1 Cor. 6. 19. *What know ye not that your bodies are the Temple of the holy Ghost, which is in you,* &c. and thus the word Temple in the new Testament is used for the Saints, as the Temple was a figure of them, as they have a special presence of God in them. Which is likewise spoken of Isa. 66. 1, 2. *Thus faith the*

Lord, the Heaven is my throne, and the Earth is my foot-stool: where is the house that ye build unto me, and where is the place of my rest, for all these things hath my hand made, and all these things have been saith the Lord, but to this man will I look; even unto him that is poor, and of a contrite spirit, and that trembleth at my word. So that he that is of a poor, and of a contrite spirit, and trembleth at the word of God, shall be the house, the Temple of God. As we have it also Isa. 57. 15.

But secondly, The word Temple in the new Testament, as it is used for those in whom there is a special presence of God; so it is used to signify that means by which knowledge, and instruction is given out: as the Temple of old was the place where people were to receive instruction and knowledge. And in this sense it is used, Rev. 21. 22. *And I saw no Temple therein, for the Lord God Almighty, and the Lamb are the Temple of it*. This is spoken of the new Jerusalem, of that glorious state the Church shall be in, when they shall be all taught of God, from the greatest to the least.

Now the word Temple here in the Text, doth signify these.

First, It signifies the Saints of God, as they are they in whom God in a special manner dwells. And

Secondly, It signifies the ordinances, and means whereby knowledge is dispensed, and instruction is received: for it is the Saints that are as lights in the world, and they both instruct the ignorant, and edify one another, especially when they are congregated, assembled together to worship God, according to his own will, and to prophesy to edify one another.

The Temple of God and the altar, and them that worship therein]

It clearly appears in these words, that the word Temple here, includes the Saints, both as they are an habitation of God through the spirit; and so are his Temple, and as they are being assembled together, the means of instruction and increasing knowledge, and do worship God aright: For least the word Temple should not be full enough to express this, it is added, And the altar (which in the Temple was the place where they worshipped God) and them that worship therein. Not only the place of worship, but the worshippers. So that this takes in all Saints, as they are a Temple, as their assemblies are the place wherein God is worshipped, and instruction is given, and received; and as they are worshippers as Saints worshipping God, and possessing God.

Verse 2.

But the Court that is without the Temple]

The Court is said to be without the Temple: as of old the Court was without the Temple, and was a more common place, not so holy as any part of the Temple was; so that the Court here being without the Temple, it is some outside thing, it is no part of the Temple. Now it being apparent that Saints only are the Temple of God, this Court here mentioned, though it seem to be near the Temple, yet is not the Temple, is none of the Saints, but some outside professors, that seem to the outward eye to be near to Saints: as the Court was near to the Temple, yet they are not of that holy place, they are but an outside, they are without the Temple.

But the Court that is without the Temple leave out, or cast out, and measure it not]

Though Jesus Christ have a tender care of his Saints under affliction, and they are measured out to the chastisement appointed to them; yet hath he no such respect unto such as are not his. Though they are professors. Though they seem to be near the Temple, yet if they be not the Temple, though they do profess him, yet if they do not possess him as the Temple doth, they must be left out, cast out of the care of Jesus Christ.

Jesus Christ will not own that as his, and therefore it must not be measured. For it was the Temple and the altar, and them that worshipped therin, that was measured out to chastisement: So then it was it that was to be given unto the Gentiles by measure; so that this word (for it) may be read thus (for the Temple)

Is given unto the Gentiles]

The word Gentiles in the old Testament, when the Temple was in its glory, was used to express such as were not of the Church of God; for the Israelites only were accounted the Church: & all others were looked upon as strangers to it, such as were afar off: as such as were enemies to the Temple, and would have the Temple ruined and laid waste. But note, though the difference between Jews and Gentiles since the days of the Gospel be taken away, and the Gentiles, as well as the Jews may now be of the Church of God, if they be built upon the Lord Jesus; yet the word Gentiles is here used to express those that were not of the Church, nor of the Temple; but would have the Temple ruined. And as the Babylonians of old had the Temple for a while given unto them: So now Jesus Christ gives his spiritual Temple, into the hands of these Gentiles the mystical Babylonians for a while.

And the holy city] This title, the holy city, we find in Scripture, is first given unto the city of Jerusalem, the city wherein the material Temple was situate, as appears Matth. 37. 3. where it is said at the death of our Saviour, That *the graves were opened, and many bodies of the Saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many*. Which city it is evident was the city of Jerusalem. And indeed Jerusalem was then accounted a city more holy then others; because it was the place wherein men ought in a more especial manner to worship God. And therefore says the woman of Samaria, Ye say in Jerusalem is the place where men ought to worship; And our Saviour doth not contradict this, (for indeed it is out of all contradiction) that Jerusalem had been the place where men ought to worship, for God had placed his name there, and there he would be worshiped; because the Temple was there wherein was his special presence. So that in this respect, Jerusalem was once a more holy city then others.

But when the cause was taken away the effect ceased, when Jerusalem ceased to be the place where men were enjoined to worship God, and God had removed his special presence from the Temple; then Jerusalem was no more holy then another place.

And because that Jerusalem was to cease to be the place of worship, and the holy place; therefore it is that our Saviour, John 4. 21, 23. saith, The hour cometh when ye shall neither in the mountain of Samaria, nor yet at Jerusalem worship the Father; but the true worshippers shall worship the Father in Spirit, and in truth: for the Father seeketh such to worship him. As if he had said, Jerusalem shall not be the place of worship, men shall not

worship God there, for if men do perform Jerusalem worship, that is, worship with that worship that hath respect to an outward place, it shall be accounted as no worship, no, men shall not worship in Jerusalem, but such as worship the Father must worship him with an inward, spiritual worship, and in truth, that is, in the Son, in the Spirit, and in the Son, and such the Father seeks to worship him, such he is now a seeking out, both of Jews and Gentiles; and such worship is most pleasing unto him. So that Jerusalem had once the title of the holy city. It was once the place wherein God was worshipped, but it is now ceased to be so.

But secondly, This title, The holy city, is given in Scripture unto that city, of which that Jerusalem of old was a figure, and that is, the Saints, and people of God, who are all citizens of the holy city. And therefore Paul writing to the Saints at Ephesus, saith he, Ephes. 2. 19. Ye are no more strangers, and foreigners; but fellow citizens with the Saints, and of the household of God. And that Jerusalem of old was a figure of this Holy city, appears Hebr. 12. 22. and Gal. 4. 26. where the Saints are called by the name of Jerusalem, only they are differenced from the material Jerusalem, in that they are called, The heavenly Jerusalem, and Jerusalem which is above. Now that this Heavenly Jerusalem, which is compacted of Saints, and sanctified ones, and therefore must needs be a Holy city. I say that this spiritual Jerusalem hath this title, The holy city, given to it doth appear, Revel. 21. 2. *And I John saw the holy city, new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband*. Who is the spouse, the bride that is adorned for her husband Jesus Christ, but his Saints? They then are the new and heavenly Jerusalem, they are the holy city.

And the holy city shall they (that is the Gentiles fore-spoken of) *tread under foot*]

To be trodden under foot by an enemy, is the highest kind of insultation of an enemy over a people that possibly can be: for what greater contempt, and scorn, and envy can an enemy express, then by treading, a person or a people, under feet? And yet this is the condition, the Church was put into, which is spoken of in the prophecy of Isaiah, chap. 51. 23. where it was said that those enemies, that afflicted the Saints, *said to their souls bow down, that we may go over, and their bodies was laid as the ground, and as the streets to them that went over*. And this is the condition which the holy city, the Temple of God, his precious Saints are here also appointed unto, even to be trod under foot, to be depressed, and greatly persecuted, to be bowed down under the feet of their enemies, to be made as the ground, and as the street to them to go over.

Query. But now, before I proceed any further, the Query will be, What those Gentiles are in particular, to whom the Temple, and the holy city was to be given, and by whom they were to be trodden under foot? For as Jerusalem, and the Temple of old were given to the Babylonians in particular: so the question is now, Who the particular enemies are to whom the Temple, and the holy city now are delivered? For though the holy city hath many enemies, yet she is not given to them all.

Answ. I answer, Though in this chapter there be no other description of them, but only this, the Gentiles: yet we have a large description of them, in three several chapters of this prophecy: which descriptions as they lie, I shall here insert.

The first is, Rev. 12. 3. 4. *And there appeared another wonder in Heaven, and behold a great red Dragon having seven heads, and ten horns, and seven Crowns upon his heads, and his tail drew a third part of the Stars of Heaven, and did cast them to the earth.*

The second place in which the enemies of the Saints, (to whom they are given for a while) are described is, Rev. 13. 1, 2, 3, 4, 5, 6, 7, 8. verses, which is as follows. *And I stood upon the sand of the sea, and saw a Beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and seat, and great authority. And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the Beast, and they worshipped the dragon which gave power unto the Beast, and they worshipped the Beast saying, Who is like unto the Beast? Who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies, and power was given unto him to continue forty, and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwelt in heaven. And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds and tongues, and nations, and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

The third place where the enemies of the Temple, and the holy city, viz. The Saints are described, is Rev. 17. 3, 4, 5, 6. as it followeth.

And I saw a woman sit upon a scarlet coloured Beast, full of names of blasphemy, having seven heads, and ten horns, and the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her I wondered with great admiration.

Thus now the enemies of the Church, the Temple or holy city, which in the text in hand are only described by this word (the Gentiles) in these passages are more largely characterized.

But these expressions used in these descriptions of these enemies, being for the most part very mysterious: we have these mysteries opened, and unveiled in the 17. chap. from the 7, verse. to the end of the chapter, as it follows.

And the angel said unto me wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the Beast that carrieth her which hath the seven heads, and ten horns. The Beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the Beast that was, and is not, and yet is. And here is the mind which hath wisdom: The seven heads are seven mountains, on which the woman sitteth, and there are seven kings, five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space. And the

Beast that was and is not even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest, are ten kings which have received no kingdom as yet: but receive power as kings one hour with the Beast. These have one mind, and shall give their power and strength unto the Beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him, are called, and chosen, and faithful. And he saith unto me the waters which thou sawest, where the Whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city which reigneth over the kings of the Earth.

In these words, we have the mystery opened of what is delivered in the 12, 13, and 17. chapters, concerning the Beast, and the Woman, and the Heads, and the Horns, and the many waters: which are all mysterious expressions, and hard to be understood, (as those were, Dan. 7. from the 1, to the 9, ver. until the interpretation was given to Daniel at the 16, verse and so on) but the angel having in this 17, chap. opened these mysteries, now the meaning of them is more apparent: So that,

First, If it be queried, What is the Beast?

We have it answered, verse 8. in these words, The Beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition. Now by comparing this with some passages in the 12, and 13. chapters, we shall plainly see what the Beast is. In the 12. chap. at the 9. verse, the Dragon there mentioned, is said to be, *That old serpent called the Devil, and Satan which deceiveth the whole world*. And in the 13. chap. at the 1, and 2. verses, it is said, *That a Beast did rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy: and the Beast was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the Dragon gave him his power, and his seat, and great authority*.

So then; The Beast that hath seven heads, and ten horns, and is like unto a leopard, &c. is some wicked one in whom the devil reigns; who hath power, and a seat, and great authority in the earth: which power, and seat, and great authority, was given unto him of the devil. And though that wicked one, that hath that devilish power, and authority, be distinct from the devil; (as he that receives is distinct from him that gives:) yet they are so one, as the devil is said to be in the Beast: for what the Beast is said to do, the devil is said to do: for in the 13. chapter, at the 7, verse. it is the Beast that is said to make war with Saints: but in the 12. chapter, at the 17, verse, the devil is said to do it. And again, they are so one, as the Beast is said to be the devil; and therefore when the angel comes to declare what the Beast is, in the fore-mentioned place, says he, The Beast shall ascend out of the bottomless pit. It is not said he shall receive his authority from him that ascends out of the bottomless pit, (though that be the meaning of it, as before appears:) but he shall ascend out of the bottomless pit; to show the oneness of the devil, and the Beast. Thus the mystery of the Beast is unfolded; and it

appears, that the Beast is a wicked one, that hath a devilish power, and authority, and is one with the devil.

This is he of whom it is said, *All the world wondered after the Beast; and worshipped the Dragon that gave power unto the Beast; and worshipped the Beast saying, Who is like unto the Beast? Who is able to make war with him?* And of whom it was said, That *there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months,* &c. As you have it above.

But secondly, If it be queried, What that woman is, that is said chapter 17. 3. to sit upon this Beast?

We have an Answer to this, in the 18, verse of this 17. chapter, in these words: And the woman which thou sawest, is that great city which reigneth over the kings of the earth. Now what that great city was, that did then reign over the kings of the earth; though it were not so apparent in several other histories as it is; yet the Scriptures could sufficiently inform us: for it informs us, that tribute was paid to Caesar; Matth. 22. 17. And that because Caesar was he that reigned over the kings of the earth, the Jews said to Pilate, If thou let this man go, thou art not Caesar's friend. And that Paul appealed to Caesar, as being the highest authority that then was: as appears, Acts 25. 10, 11. Now the place where Caesars royal seat was then, was the city of Rome, as appears in that Paul was sent thither. So that Rome was the city that then reigned over the kings of the earth. And therefore it was that it was accounted such a privilege to be a Roman, Acts 22. 25, 26.

Now since it is clear in Scripture; (and all histories do acknowledge it,) that Rome was the great city that reigned over the kings of the earth; Then it appears, That Rome is that woman that is said to sit upon the Beast. Now this being apparent, it doth appear the more clearly what the Beast is.

It was clear before, That the Beast was a wicked one in whom the Devil reigned, that had received power, and a seat, and great authority from the Devil: but it did not so clearly appear who that wicked one in particular is. But here it appears that it is particularly he upon whom the city of Rome sitteth: he that supports it.

Now it is apparent that it is that wicked one the Pope, that is the support of the cursed city. He it is that bears her up in her pomp, and pride, and filthy abominable, Sodomitical practises. He is the Beast upon which that great whore sitteth. And the city of Rome hath been, and to this day is such a fountain of filthiness, and whoredoms, and all cursed abominations: as this name appears so perspicuously in her forehead, as he that runs may read it, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And it is apparent, that she is drunken with the blood of Saints, and the blood of the martyrs of Jesus.

But thirdly, If the question be, What the seven heads of the Beast are?

The angel gives an answer to that, at the 9, verse of the 17. chapter. The seven heads are seven mountains upon which the woman sitteth. The woman being the city of Rome; the seven heads of the Beast, are said to be the seven mountains upon which that city was built. And with this Historians agree, and say, that the city of Rome was founded upon seven

mountains. Now these may as properly be said to be the seven heads of the Beast; as the ten kings may be said to be his ten horns: as will appear by and by.

Fourthly, If it should be enquired, What the ten horns are, mentioned chap. 12. 3. and 13. 1. & 17. 3?

The angel answers that in the 12. verse of the seventeen chapter, in these words: *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the Beast. These have one mind, and shall give their power, and strength unto the Beast; these shall make war with the Lamb,* &c. In these words the angel unveils this also, and tells us, that those which are mysteriously expressed by the ten horns of the Beast, are the ten kings, which did give up their power, and strength unto the Beast with one consent, & one mind, and thus it came to pass: for when the devil gave the Pope that power, and authority, whereby the Emperor of Rome was subjected to him, then the ten kingdoms that were under Rome, did likewise willingly give up their power to him also; and were subjected to the Beast, and as he, so they also made war with the Lamb the Lord Jesus in his Saints: and so became the ten horns of the Beast, by which he became the more dreadful, and terrible: for he had not been so dreadful, if he had but only had the strength of his seven heads, of that great city that is seated upon seven hills: but having these ten horns also, these ten kingdoms he was become very terrible.

But fifthly, If it should be queried, What the many waters are upon which the woman sitteth, mentioned chap. 17. 1. & 13. 1?

The angel answers that also, in the 15. verse of the 17. chapter, in these words: *The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues*. So that this is not left in the mystery neither; but the angel plainly declares, That by the waters is meant the peoples, and nations, and multitudes, and tongues. And the Whore is said to sit upon them; because they have willingly subjected themselves unto her, to be as it were vassals to her.

Now by this time it appears from these 12, 13, and 17. chapters, what those Gentiles (mentioned in the text, to whom the Temple, and the holy city was given,) are in particular: for it appears that as though the Church of old had many enemies, yet they were particularly given to the Babylonians, the Chaldeans: So now, the Church is particularly given to be trodden under foot of mystical Babylon, Rome, and of that wicked one the Pope, that hath received from the devil, his power, and his seat, and great authority.

Now that these particular enemies did as the text declares, Tread the holy city under foot, appears also in these following passages:

Rev. 12. 13, 14, 15. *The Dragon persecuted the Woman, which brought forth a man-child: and to the Woman were given two wings of a great Eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent; and the serpent cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away of the flood*. That by the Dragon here mentioned, is meant the Pope who is one with him, appears above.

Now he is here said to persecute the woman, (the Church) that is clothed with the Sun, and the Moon under her feet. And this wicked one persecutes the Church, as she is thereby driven into the wilderness: that is, into a desolate, bewildered, barren, and sad condition; and that, so long as the Beast remains: (for that's the meaning of a time, times, and half a time, as will appear in what follows,) as if it were not possible for the Church to be in any other then a wilderness condition, until the ruin of the Beast, and the fall of Babylon were come. And when he had driven the Church into that desolate wilderness condition, he was not therewith satisfied, but cast out water as a flood after her, that he might cause her to be carried away with the flood. And hath it not been even thus? Did not that scarlet coloured Beast so persecute the holy city, all the Saints of God ever since his first rise, as that they have been in a desolate, sad, wilderness condition ever since? And yet is he not so satisfied, but is sending out of his floods of malice, and fury after the Saints; and would swallow them all up if it were possible.

Again, chapter 12. 17. he is said to be *wroth with the woman, and to make war with the remnant of her seed, which keep the Commandments of God, and have the testimony of Jesus Christ.* And chap. 13. 6, 7. *And the Beast opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwelt in heaven; and it was given unto him to make war with the Saints, and to overcome them.* And hath not that Beast, the Pope punctually done as is here spoken of him, in opening his mouth in blasphemy against God, to blaspheme his name and his Saints? Hath he not said himself was the head of the Church, and that he could forgive sins, with many other blasphemies? And hath not he made war with the Saints, which kept the commandments of God, and the testimony of Jesus Christ? Have not they been the only ones with whom he hath made war? The most vilest, and most abominable persons were most nourished by that cursed Beast; and the most precious Saints have been most hated, and hath he not also overcome them? For, for this twelve hundred years he hath so overcome them, as they never had power to rise up against him until of late. Again, chap. 17. 6. the great Whore is said to be *drunken with the blood of Saints, and with the blood of the Martyrs of Jesus*. And chap. 18. 24. It is again said of Babylon, the city of Rome, the great Whore, *That in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth*. And most evident it is, That Rome hath not only made others drunken with the cup of her abominations, and filthiness of her fornications; but is herself drunken with the blood of the Saints, and the blood of the martyrs of Jesus, which she hath taken in greedily, and eagerly, and in her it will be found, when with violence she shall be thrown down, and become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hurtful bird. Thus by this time it appears by whom, and how the holy city hath been trodden under foot.

And the holy city shall they tread under foot, forty and two months.]

It being apparent, what the enemies of the Church are, and that they have trodden the Temple, and holy city under foot. The next thing to be cleared, is the time how long those enemies of the Church were to tread her under foot. And that is here said to be forty and two months. Now what the meaning of this is, will more clearly appear, by comparing it with four other passages in the prophecy of this Book. One is chap. 12. 6. *And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a*

thousand two hundred and threescore days. A second, chap. 12. 14. *And to the woman were given two wings of a great Eagle, that she might flee into the wilderness: into her place; where she is nourished, for a time, and times, and half a time, from the face of the Serpent*. A third, is chap. 11. 3. *And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth*. A fourth, is chap. 13. 5. *And there was given unto the Beast, a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. & it was given unto him to make war,* &c.

Now the text speaks of the afflicted condition of the Church, under the expression of being trod under foot: and the first of these passages speaks of the afflicted condition of the Church, under the expression of flying into the wilderness; because of the persecution of her enemies. The second of these passages, speaks likewise of the afflicted condition of the Church, under the same expression as the former, of fleeing into the wilderness. The third of these expressions, speaks of the afflicted condition of the Church, under the expression of being clothed in sack-cloth, and the 4. speaks of the afflicted condition of the Church, under the expression of the Beasts making war with the Saints and overcoming them, and they all speaking the same thing: the affliction of the Church, do also speak of the same time of the continuance of that affliction, with this in the Text. Now in the Text, that time is expressed under the expression of forty and two months. And

In the first of
A thousand two hundred and threescore days.
In the second of
A time, and times, and half a time.
In the third of
A thousand two hundred and threescore days.
In the fourth of
Forty and two months.

Now that these agree in one, appears thus.

In forty and two months, accounting thirty days to a month, there is just a thousand two hundred and threescore days: so that forty and two months, and a thousand two hundred and threescore days, agree in one. Again in three years and a half, we have just forty and two months, accounting twelve months to a year: So that a time, times, and half a time, that is, one year, two years, and half a year, which is three years and a half, agrees with forty and two months. And with a thousand two hundred and threescore days. So that the time the Church was to continue under affliction, to be trodden under foot, was a thousand two hundred & threescore days.

Now as the Prophet Ezekiel was to account a day for a year (Eze. 4, 5, 6.) so this one thousand two hundred and threescore days, is to be accounted a thousand two hundred and threescore years.

So then whereas in the text it is said, that the Church should be trodden under foot forty and two months by the Gentiles; that is particularly, by that wicked one the Pope, and

his adherents, the mystical Babylonians: the meaning of that forty two months is, A thousand two hundred and threescore years. And it must of necessity be acknowledged to be so; for the Beast hath trodden the holy city under foot, for above twelve hundred years already.

Verse. 3.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred, and threescore days clothed in sackcloth.]

That this word (my two witnesses) cannot be confined only to two men, that should be the witnesses of Christ Jesus; is most apparent: because they are said to continue so long, as the holy city was to be trodden under foot of the Beast; which is a thousand two hundred and threescore years. Now twelve hundred years, is a term of time which no man ever lived when men lived longest: much less since the flood, therefore since the two witnesses are said to continue twelve hundred and sixty years; they cannot be confined only unto two men, but do include all the Saints, that have been witnesses of the truths of Jesus Christ, ever since the Beast began to persecute the Church: for Jesus Christ during all that time, did never leave himself without witnesses, though for the most part of that time, the number of them were very small, in comparison of the false prophets of the Beast: which may be the reason, why they are here expressed by the smallest of numbers, the number two. But I say, Jesus Christ hath never left himself without witnesses; but hath had some at all times, that have been witnesses of his truths, in opposition to the Beast. And those are they, that are here in the text said to prophesy, a thousand two hundred, and sixty days. Now as this text holds forth, That Jesus Christ hath had witnesses, during all the reign of the Beast, and the persecuted condition of the Church: so other passages in this prophecy confirm it, as chap. 6. 9. *I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held*. These were some that had witnessed, and testified the truths of Christ against the Beast, and sealed their testimony with their blood; for they were slain for the Word of God, and for the testimony which they held. And to show that these were not all that witnessed the truths of Christ, but that Jesus Christ had continually some that were his witnesses, which the beast should continually be slaying; it is said in the 11. verse of that chap. *That they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled*: So that Christ had a further number of witnesses, which were also to honour him, by laying down their lives for his truth. And chap. 12. 17. The witnesses of Christ, are again mentioned, for it is said, *That the Dragon did make war, with them which kept the commandments of God, and have the testimony of Jesus Christ*. And verse 12. they are said, *To overcome the devil, by the blood of the Lamb*, (by which all Saints do overcome him) *and by the word of their testimony*: for they loved not their lives unto the death. Here it appears that the Saints did so witness the truths of Christ; as they counted not their lives dear unto them, but laid them down to seal the truth which they held, which was a means of convincing many of the truth, and thereby they were overcomers of the Beast. And chap. 18. 24. when Babylon came to be thrown down, it is said, *That in her was found the blood of Prophets, and of all that were slain upon the earth*: whereby it appears, That during all the reign of the Beast, he hath been slaying the Prophets, witnesses, and Saints of Jesus Christ.

Thus by these several passages it is evident, That Christ hath had his witnesses during all the reign of the Beast; and it is apparent that this word, *My two witnesses* includes all those

witnesses of Christ, that have been during all the reign of the Beast: for they have been said to prophesy a thousand two hundred and threescore years.

Object. But how could all the witnesses of Christ, be said to prophesy?

I answer, Every Saint in a sense, may be said to be a Prophet. For they are Prophets to whom God discovers his secrets: and there is no true Saints, but the secrets of God are discovered to them, Psal. 15. 14. The secret of the Lord is with them that fear him, and he will show them his covenant. The truth is, it is the discoveries of God, and of Jesus Christ, and of hidden truths that maketh Saints. If the Lord did not reveal his secrets unto poor souls, it would not be possible for them to be Saints. Now then as soon as the soul is made a Saint, it is made a Prophet: for when the Lord hath revealed himself unto the soul and discovered his secrets to it, made it to see the wonderful things of his law, and caused it to rejoice in the sweet discoveries of his grace, the soul cannot choose but declare them to others. Yea the word is as a fire in its bosom, and it cannot hold it in, according to that rule, When thou art converted strengthen thy brethren. This is ever the sweet temper of a real Saint, he cannot but give vent to the bubblings of Christ upon his heart: and that in opposing gainsayers, contending earnestly for the faith, and in the edifying, exhorting, and comforting of other Saints.

Now that this is prophesying, is most evident in these Scriptures, 1 Cor. 14. 3. *He that prophesieth, speaketh unto men to edification, and exhortation, and comfort*. Now this all Saints in some measure or other can do, and sometimes doth; though some Saints can do it far more excellently then others, yet he that speaketh to edification, exhortation and consolation, though with much weakness, doth as truly prophesy as he that hath greatest abilities. Another Scripture is Act. 15. 32. *And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them*. Here it is evident, That to speak the word of exhortation, and information, to the confirming of Saints in the truth, is to prophesy: for Judas and Silas are said to exhort and confirm the Saints, as they were Prophets. Another passage to this purpose is Revel. 19. 10. *For the testimony of Jesus is the spirit of prophecy*. This passage gives a most clear answer to the question, What is it to prophesy? The angel had said, chap. 18. 24. That *in Babylon was found the blood of Prophets, and of Saints*. Now here he makes it to appear, what the Prophets were that Rome had slain; namely, they were they that had the testimony of Jesus; for (saith he) The testimony of Jesus is the spirit of prophecy. So that all Saints that have the testimony of Jesus, have the spirit of prophecy: and so all that were slain for the testimony of Jesus, were they that did prophesy in sackcloth.

I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.]

Jesus Christ having in the former verse, declared that the holy city should be trodden under foot, which is the afflicted condition of the Church, he doth here declare, what supplies they should have in that condition: in that he says that he would give unto them this gift, that they should prophesy. Though they are to be destitute of outward comforts and outward liberties by the enemies persecuting of them, yet they are to have inward comforts: the Lord will reveal his secrets to them, which shall exceed all outward comforts; they shall have the testimony of Jesus, which is the spirit of prophecy.

I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days.]

That this one thousand two hundred and threescore days, is a thousand two hundred and threescore years, appears above. Where it is evident, that it is the same term of time with that in the former verse, and with that in former passages of this book; and that the meaning of them all, is a thousand two hundred and threescore years, there appears.

Clothed in sackcloth]

While the Church was in the material Babylon, they were in a sad and mourning posture; for they wept and hung their harps on willows, and could not sing the songs of Sion: So the Church now being in mystical Babylon, and insulted over by their enemies, God having for a time given them to be trodden under foot by them, they are in mourning, sad and sable garments; clothed in sackcloth: though they inwardly enjoy the discoveries of the bosom secrets of the Father, the comforts of the Spirit, though they have the Spirit of prophecy: yet they prophesy in sackcloth, their outside, their clothing is sackcloth, to the outward eye they are in a sad posture: and they cannot be otherwise, while they are under the power and tyrany of Babylon.

Verse 4.

These are the two olive-trees]

These, that is, these two witnesses, are the two olive-trees. In that they are said to be (the) two olive-trees, it implies it hath reference unto some passage of Scripture, wherein there is a former mention of them. Now the place where they are mentioned, is Zech. 4. so that Zechariah doth prophesy of these two witnesses, under the expression of two olive-trees; and therefore the holy Ghost mentioning the witnesses here, declares, that these are they that are elsewhere called the two olive-trees. Now in that place, Zech. 4. 4. we find that the Prophet doth ask the angel, What these be? And then the angel makes this answer, *This is the word of the Lord unto Zerubbabel, saying; not by might, nor by power, but by my spirit, saith the Lord of hosts: Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings, crying, Grace, Grace unto it*. Now this is somewhat a mysterious answer; but thus much appears in it: That though the Saints seem to be little in the eyes of men, and their enemy (whether it be the material Babylon, or the mystical Babylon) seem to be a great mountain, as if it were impossible for the Saints to remove their mountainous enemy: yet they shall be removed out of their way, the great mountain shall become a plain before them; and those Saints that seem to be little, but as an handful to a mountain, they shall when the great mountain is become a plain; again, become a glorious Temple, and when it shall be thus, there shall be shoutings, crying, Grace, Grace unto it. And this appears to be spoken of the two witnesses in the Text; for they have seemed to be small and little, and their enemy a great mountain: but undoubtedly this mountain shall become a plain before them, and they shall again become a glorious Temple, a mountain of holiness, the praise of the whole earth. But the Prophet at the 12 verse, is said again to ask the angel, *What the olive-branches are*? and receives this further answer: *These be the two anointed ones, that stand by the Lord of the whole earth*: here is another description of them, in which it is most evident, that by the two olive-trees is meant the

Saints, Servants and witnesses of Jesus Christ; for this is a plain character of Saints; for first, Saints are anointed ones, and are said to be anointed, 2 Cor. 1. 21. and are said to have received an unction from the holy One, 1 Joh. 2. 20. Again secondly, as Saints are anointed ones, so it is they only that can come into the presence of God; it is they only that can enter into the Holy of Holies, by the new and living way, which Jesus Christ hath made for them.

Now by this time it is clear, That by the two olive-trees, is meant all Saints: for they are anointed ones, and they stand in the presence of God; they then are the two olive-trees, which have prophesied, clothed in sackcloth, and though they have been but as a handful, compared with that great mountain the Beast, so that they could not prevail by might, nor by power, yet by that unction, by that anointing, that Spirit that is upon them they shall prevail.

These are the two olive-trees, and the two Candle-sticks]

These witnesses are also said to be candle-sticks, because all Saints as they are anointed ones, so they are the light of the world, Mat. 5. 14. they are light in the Lord, and they shine as lights amidst a crooked and perverse generation.

These are the two olive-trees, and the two Candlesticks, standing before the God of the earth.]

The wicked (saith the Psalmist) shall not stand in thy presence, neither shall evil dwell with thee. It is indeed only the prerogative of those holy ones, that are washed in the blood of the Lamb, that are unblameable and unreprovable in his sight: and to these doth he hold out the golden scepter of his grace, and these do stand in the presence of the Lord of the whole earth.

Verse 5.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.]

The Saints in a sense, are the Judges and Executioners of their enemies. *Behold a king*, saith the Prophet (Isa. 32. 1) *shall reign in righteousness, and princes shall rule in judgment*; speaking of the reign of the Lord Jesus, and his Saints ruling with him, so that as he judgeth, so do they; and they pass sentence with him upon their enemies, and therefore is it here said, *If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies:* That is, that breath of the spirit that proceedeth out of their mouth, in their prayers doth both pronounce the sentence and bring down the fire of wrath upon their enemies. And this is clear, Revel. 8. 3. for there it appears, That *when the prayers of all Saints were offered upon the golden altar, that then the angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunderings, and lightnings, and an earth-quake*. So that this is the power that Saints have to devour their enemies, and though their enemies be never so high and potent, yet they are not so high, nor so potent, but they can reach them, either to kill or destroy them, or to bind and imprison them. And this is further witnessed unto by the Psalmist, Psalm 149. 6, 7, 8, 9. where speaking of the Saints, says he, *Let the high praises of God be in their mouths, and a two-edged sword in their hands, to execute vengeance upon the Gentiles, and punishments upon the people, to bind their kings*

with chains, and their nobles with fetters of iron; to execute upon them the judgement written: This honour have all his Saints. Here the Psalmist speaks of executing vengeance upon the Gentiles, and punishments upon the people, of binding kings in chains, and nobles in fetters of iron. Why? Who must do thus? Must it not be some great and mighty potentate? No, but this is to be done by Saints, and that not only by some Saints, but as well by the weakest of Saints, as by the strongest; For this honour have all his Saints. All Saints do execute vengeance upon their enemies; If any man will hurt them, fire proceedeth out of their mouth; from their prayers proceedeth a fire of wrath, and devoureth their enemies.

And if any man will hurt them, he must in this manner be killed.]

As a fire proceedeth out of their mouth, that devoured their enemies in general: so if any man will hurt them, he must in the same manner be killed, that is, by the fire that proceedeth out of their mouth.

Verse 6.

These have power to shut heaven, that it rain not in the days of their prophecy.]

As the fire mentioned in the former verse, was not material fire, but it was mystically spoken: so the rain here mentioned, is to be mystically understood, as it is in several places of scripture. I will cite but only two places, for they will be sufficient: and in both of them, what is to be understood by water or rain, is declared. As Isa. 44. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground*. Now would we know, what is here meant by water and floods? it follows in the next words, *I will pour my spirit upon thy seed, and my blessing upon thine offspring*. So that here the Spirit, and the blessings of heaven are expressed by water, and by floods. The other place, is Joh. 3. 38, 39. *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*. The next verse explains this, *This he spake of the Spirit, which they that believe on him should receive*. So that we see what the scripture means by water, when it speaks mystically of it: so that it is in this sense, that the Saints are said here during the prevalency of the Beast, to shut heaven that it rain not: for it cannot be understood of material rain, for that hath been extended to the unjust, as to the just: and if material rain should be withheld, the Saints and witnesses might have as well suffered by the withholding of it, as others: no, it is not the withholding of material rain, but a greater judgement then that: for as the Saints had power to bring a fire of wrath upon their enemies: so to shut up the rain of spiritual blessings, that the floods of the spirit do not descend upon them. But whereas the Saints are like the tree, that is planted by the rivers of water, that is always green and flourishing; their enemies are for want of these waters, as a dry tree that brings forth no fruit, and must be hewn down and cast into the fire.

That it rain not in the days of their prophecy]

We see what the days of their prophecy is, at the third verse, where they are said to prophesy, clothed in sackcloth, a thousand two hundred and threescore days: which hath been showed to be so many years, which is the term of time which the Gentiles, the Beast is to prevail, and the holy city, the Saints are to be trodden under foot; these we see are said to be the days of their prophesying, clothed in sackcloth; not but that they might prophesy after that time is expired: but those were the days of their prophesying in sackcloth, because they are

trodden under foot, and they are given to the Beast, the Babylonians, and during these days of their prophesying in sackcloth, they have power to shut heaven, that it rain not spiritual blessings upon their enemies. And hath it not been even thus? Hath not the Beast, and all his adherents been as dry trees, and have they not continued to be so, without ever obtaining a drop of spiritual grace? Have they not been as the dry ground, obdurate and hardened in their hellish ways? insomuch as it is to be admired, that they should so continue without any relenting or returning for so many hundred years, although they have had the Scriptures, and many of them great outward parts and abilities, and the writings of many precious Saints; which are means by which God uses to work; but none of these means could work anything, because they had the Heaven so shut, that none of the waters of the Spirit did descend upon them. Therefore it was that the letter of the Word, and all other advantages could do nothing, for they are all nothing without the Spirit.

And have power over waters, to turn them to blood]

This is another plague distinct from the former (but it is also mystically expressed) therefore these waters, are not those that are said to be shut up from them: for it is not possible for them to be turned into blood: that is, to be made useless, as waters are, when they are turned into blood: but they are those waters which their enemies the Babylonians made use of, instead of the waters of the Spirit: And what were they? It were their canons, and decrees, and constitutions which they gave forth, as equivalent unto the very dictates of the Spirit itself: and they declared them to be of as great authority, and of these waters they made all that did adhere to them to drink: and with these waters they contented themselves, never caring for the waters of the Spirit. Now the Saints had power over these waters, to turn them to blood; which they did by the Spirit of prophesy which they had; whereby they did so hold forth the testimony of Jesus Christ, in the purity of it, as all the Romish doctrines, and Popish canons were turned to blood, rendered useless unto others, and discovered to be corrupt. And this is that which was done by those angels or saints, that poured out the second and third vials. Revel. 16. 3, 4.

And to smite the earth with all plagues, as often as they will.]

How Saints may be said to smite the earth, or earthly men with all plagues, doth in part appear above, where it appears, That they do it by their prayers: for when the prayers of the Saints ascended up before God, then it is said, Revel. 8. 5. That fire was cast upon the earth, or earthly men, and produced dreadful effects; as voices and thundering, and lightnings, and an earthquake. Thus Saints do smite the Earth with all plagues by their prayers. But they do not only smite the Earth by their prayers, but also by their prophesying, and holding forth the testimony of Jesus Christ: for by the earth here spoken of, is peculiarly expressed those earthly men, that in a more especial manner trod the Saints under foot. Now they (as before appears) were the Beast, the Pope, and his complices, the Babylonian Romans, and all that were of that faction. Now these the Saints do smite with all plagues, by their holding forth the testimony of Jesus Christ against them (as well as by praying against them:) for thereby is their doctrine discovered, to be a pack of abominable lies; and this proves a plague unto them, and this pains them at the very heart: for by this plague, they are like to die, it is like to prove a mortal disease unto them, and therefore is very grievous, Revel. 12. 11. The Saints are said

to overcome the Dragon by the blood of the Lamb, and by the word of their testimony; for they loved not their lives unto the death: Whereby it is evident, That by holding forth the testimony of Jesus Christ, and sealing it with their blood, the Saints do smite the devil in the Beast, so as to overcome him. And thus by their prayers, and by the word of their testimony, Saints do smite the earth, that is, their Babylonical enemies with all plagues as often as they will.

Verse 7.

And when they shall have finished their testimony.]

It is but a prefixed term of time, as appears in the third verse, That Jesus Christ will have his people prophesy in a despicable, sad, and low condition, clothed in sackcloth: and that is so long as the Beast is to continue, as appears by comparing the third verse of this chapter, with the fifth verse of the thirteenth chapter: and that term of time which the Beast was to continue, and the Saints to be trodden under foot, and to prophesy in sackcloth, is a thousand two hundred and threescore years, as appears above. Now this 1260 years, being added to the year wherein the Beast received his devilish power, and seat, and great authority, in the reign of Phocas the Emperor: which was, as say historians, in the year 404. I say adding to this, 1260. it makes up, 1664. And this year, 1664 should be the year wherein the witnesses should finish their giving testimony, clothed in sackcloth: If this 1260 years should be computed according to the rule of Astronomers, allowing 365 days to a year, and to every fourth year adding a day more. But we find that the holy Ghost in this prophecy, not observing that rule, doth allow but 360 days to a year, and according to that rule, 1260 days to three years and an half.

And therefore in computing the time of the witnesses, prophesying in sackcloth, we are to observe the rule which the holy Ghost here lays down, to allow 360 days to a year, and so the time of the witnesses prophesying in sackcloth, is to expire eighteen years, and almost an half, sooner then as by the other account: and so the beginning of the year 1645. was the time when the witnesses prophesying in sackcloth, and of being trodden under foot of the Beast, and his adherents did expire.

And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit]

That the Pope is the Beast that ascended out of the bottomless pit, is made evident above. And therefore it is the Pope, that is expressed here also, by the name of the Beast that ascendeth out of the bottomless pit.

The Beast that ascendeth out of the bottomless pit, shall make war against them.]

This war which is here mentioned, that the Beast was to make against the witnesses, the Saints of Jesus Christ, is the late war that hath been by him made in Ireland and England, as will perspicuously appear, by comparing it with that description of it, which is given in this and the following verses.

And first that this war was made by the Beast that ascended out of the bottomless pit, that is, by the Pope, is most evident: For,

First, What is done by any of the ten kingdoms, that are of his horns is his act. And

Secondly, Whatever is done by his instigation, is done by him: Now in both these respects, the war late in England, and in Ireland is the Beast's war. For

First, All that have acknowledged any kingdoms to be the horns of the Beast, have acknowledged England to be one of them. Therefore this war being made by the authority of one of the ten horns of the Beast, was made by the Beast.

But it may be objected: But England was fallen from Rome before the war, which was begun in 1641. for Queen Elizabeth long since cast off the Pope's supremacy, and it was never since acknowledged by the kings of England; and together with the Pope's supremacy, was the Popish Canons and Decrees rejected, and for matter of doctrine, the doctrine embraced in England, was purely refined from the dregs of men's inventions, And how could England then be said, (these things being done) to be one of the horns of the Beast, and a part of the Babylonical city of Rome?

Answ. Although England had done these things, yet England was still one of the horns and a part of that city. And this will appear, if we consider, what it was that made the bishop of Rome to become the Beast, and what made the city of Rome, to become the mystical Babylon. Now the bishop of Rome did then become the Beast, when he did receive from the devil (for Jesus Christ never gave it him) a power to exercise authority, over the consciences of all that did profess Christianity: and by this power he did oppress, and trouble, and afflict the precious Saints of Jesus Christ; by this means also did Rome become the mystical Babylon; for hereby did it enslave, and vassalize the Saints, as Babylon of old did the Church that then was: and then consequently all the ten kingdoms, that did exercise this authority over the conscience, did thereby become a part of Babylon, and the horns of the beast; by which he did push, and gore, and destroy the Saints of Jesus Christ. And hereby was the holy city trodden under foot.

Now then, though Queen Elizabeth cast off the Pope's supremacy, and a great part of his devilish doctrine; yet England did notwithstanding remain one of the horns of the Beast, and a part of Romish Babylon: because there was a party retained, which did exercise authority over the consciences of Saints; which hath proved a great bondage to them, and hath persecuted the Saints, as the Beast was wont to do: for even in Queen Elizabeth's days, there were some Saints persecuted, that did scruple in some things to conform to the bishops; though the bishops then, were not so bad as they have been since: but since the bishops grew worse, and worse, and became more profane, and filthy, and wicked (as all that usurp authority over the consciences do, and as the bishop of Rome did) I say since Queen Elizabeth's time, that they grew worse and worse, they have grown higher, and higher in the persecution of Saints; so that a real godly minister could scarce be suffered to abide in the kingdom: but many were fain to fly to Holland, and New England, and other places; and those that did abide in the kingdom, were exceedingly persecuted. And thus England did remain a horn of the Beast, and a part of Babylon; because there was a power retained, that did exercise authority over the conscience.

And hereby it is evident, That the late war in England and Ireland was made by the Beast. For

First, That war was made by one of his horns, England being then a horn of the Beast. And

Secondly, This war was made by the Beast: because it was by his instigation; for it was evident that this war was, *Bellum Episcopale*, the bishops' war; and that they together with the Queen, acted for the Beast, and were thereunto instigated by him: and to that end the Pope's Nuncios, and Jesuits were so long resident in England, and Ireland; and all the Papists in England and Ireland, were violent in the prosecution of it. So that this is clear, that the late war in England and Ireland was made by the Beast.

But secondly, as the war in England and Ireland was made by the Beast; so it was made by him against the witnesses, the Saints, and precious ones of Jesus Christ: for that which is done against the most considerable number of Saints, is done against the whole; as being the way to prevail over all. Now in England there are a more considerable number of the faithful servants, and witnesses of Jesus Christ; then is in any kingdom in the world. As one truly said, England is the richest ship in the world; for God hath more of those precious jewels in it, than he hath in any other kingdom in the world. It is true that in other kingdoms, as in France, and Germany, and Scotland, &c there are a vast number of such as are called Protestants; but they are exceeding formal, and lukewarm generally; they are professors, but few possessors of Christ: but for sincere, real Saints that walk close with God, in a pious & holy conversation; England exceeds all other kingdoms in the world. Now the war being made against these, it was made against all the witnesses, against all Saints. Now that it was made against the Saints in England. is also evident for it was the rooting out of such as were called Puritans, and Independents, and Brownists, that was chiefly aimed at in that war; and therefore it was given out, that they would leave no more Puritans in England, then there were protestants in Rome. And this was made evident in all their proceedings, for the Puritans were they, against whom they expressed their greatest malice. And such as they called Puritans, were the most precious Saints of Jesus Christ. Thus it is evident, that this war was made by the beast against the Saints, the witnesses of Jesus Christ.

And the Beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.]

In this war that was made by the Beast against the Saints, and witnesses of Jesus Christ, he did so prevail as he did overcome them; for at the very first breaking out in Ireland, there was such terrible blow given unto the Saints, and they were so overcome, as the Beast, and his adherents thought themselves sure of overcoming all the rest in Ireland, and England; so that all the rest did then seem to be as dead men; and as at the beginning they overcame, so they continued overcoming, & keeping the witnesses under, for they did both prevail in the field, and exceedingly overcame them that opposed them, and also took cities, and towns, and castles, and got possession of country after country; so that the witnesses whom they chiefly opposed, were brought to such a low ebb, as for three years and a half, they seemed to be as dead, as lost, and had little hope, and less confidence of overcoming the enemy, but on the

other side, the enemy had great confidence, that the Puritans and Round-heads (as they termed them) should not rise again; for they looked upon them as dead.

Verse. 8.

And their dead bodies]

The witnesses being overcome, and brought to such a low ebb, and seeming to be so unable to recover strength again to overcome the Beast, they were looked upon as dead bodies; as no more able to overcome the beast, than so many dead carcases.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified]

There is a mention made of Rome, Revel. 17. 18. And there this title is given to it, *The great city*. And here again the same title is given to it, *The great city*. But lest this should not express it clearly enough; here are some other distinguishing characters given to it: and they are these:

First, That it is Spiritually called Sodom; for the abominable filthinesses, and sodomitical practices, that are in it; for the abominations of that city are so many, and so apparent; as there is no city in the world, that may so fitly be called by the name of spiritual Sodom, as it.

And secondly, It is spiritually called Egypt: and this name also is most fitly given to that city; for as Egypt of old, was a house of bondage to the people of God; so hath Rome been a house of bondage, to the Saints, for above twelve hundred years.

Thirdly, It is distinguished by this character, Where also our Lord was crucified: because it was by the power of Rome, that our Lord was crucified; so that though it was not in Rome, but near Jerusalem, yet Jerusalem being then under the power of Rome, it was accounted as a part of Rome. These are the characters that are given to Rome; whereby it is made evident, that this great city is Rome. Now that the witnesses being overcome, that their dead bodies did lie in the street of this great city is apparent; for England being one of the ten horns of the Beast, is a part of that great city. And so the dead bodies of the witnesses being in England, did lie in the street of that great city.

Verse. 9.

And they of the people, and kindreds, and tongues, and nations shall see their dead bodies]

These that are here expressed by those titles of the people, and kindreds, and tongues, and nations, are some that are distinct from the witnesses; for they are said to see their dead bodies: so that they are another sort of people, that is, they are not Saints, are not of the holy city, but of the people, and kindreds, and nations of the world.

Shall see their dead bodies three days and a half]

Those days as these mentioned in the 3. verse, are prophetical days; so that by these three days and a half, is meant three years and a half.

And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and a half, and shall not suffer them to be put in graves]

These people, and kindred, and nations, and tongues, though they be not of the witnesses, and Saints; yet they are not for the Beast, but do help the Saints against the Beast; for they are said to keep the dead bodies of the Saints, from being put in graves: when the Beast had overcome the Saints so as they seemed to be quite lost, they seemed to be dead: then they would not suffer them to be interred; though they were brought low, yet they would not suffer them to be brought so low, but kept them from being totally removed out of sight; from being put into a condition, wherein they should not be in such a capacity of rising, as when they were unburied. Suitable to this, is that passage, Rev. 12. 16. where it is said, *when the Dragon poured out waters as a flood after the Woman, that he might cause her to be carried away of the flood; that then the earth helped the Woman, and opened her mouth, and swallowed up the flood.*

Here it is evident, that the Church being followed by the Beast, with a flood of persecution, that the people of the earth do keep off the fury of the Beast, from destroying the Church utterly; so that the people of the earth are made instruments of helping the Saints, against the persecution of the Beast. And so it was in the late war in England, the Lord made some such as were but carnal, and profane, to be instruments of helping the Saints, from being totally overcome of the Beast; for those of the Saints that were in the Parliament's Army, that fought against the Beast, were but a small number compared with the others in that Army, that were not Saints. And indeed it is very wonderful to consider, how by an over-ruling providence, the hearts of carnal men were commanded to stand up in the defence of the witnesses, against the Beast: for there were many thousands, that did engage themselves with the Parliament, in their defensive war, that were not the witnesses. Thus God made them of the people, and kindreds, and tongues, and nations, to be instruments of keeping the bodies of the witnesses, from being put in graves, from being put totally under the earth, under the Beast, although they were brought so low, as they were as dead in their own, and the account of the Beast.

Verse. 10.

And they that dwell upon the earth, shall rejoice over them, and make merry, and shall send gifts one to another]

They that were the adherents of the Beast, are here expressed by this character, They that dwell upon the earth. For this is a character most proper to them, and is most usually used to express the Beast, and his faction, in the prophecy of this Book; as chap. 16. 1. where the seven Angels, are bid to pour out their vials upon the earth, which was upon the Beast and his adherents, as appears throughout the chapter, and so again in the 6, verse of this 11. chap. it is said, The witnesses had power to smite the earth, with all plagues as often as they will. Which is peculiarly spoken of the members of the Beast: for it is they that the witnesses do more especial plague; and so it is they, (I say) that are here thus expressed, They that dwell upon the earth.

They that dwell upon the earth, shall rejoice over them, and make merry, and shall send gifts one to another]

The witnesses being overcome, and lying for dead; they that are of the Beast do therein rejoice, and express a great deal of delight, that they have in it, and make themselves as merry with it as possibly they may, and a mad mirth it is.

And thus they did here in England, for that three years and a half, that the witnesses seemed to be dead. For in Oxford, and other places where they that were for the Beast were resident; they had feasting, drinking healths, and ringing bels, and making bonfires, and roaring, and carousing, and swearing, and cursing, and banning, and damning; and all the hellish mirth they could invent. And why? Because the Puritans, and Round-heads, and Anabaptists, Brownists, and Tub-preachers (as they termed the witnesses) were overcome.

They that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another; because these two Prophets tormented them that dwelt on the earth]

The witnesses, prophets, Saints, of Jesus Christ, do kill, plague, and torment those that dwell upon the earth: that is, those that were members of the Beast, and how they do so, hath been showed in the opening of the 5, and 6. verses: and because they do so, is the reason why they are so hated of them, and why they do so much rejoice in the casting down of them; for they cannot endure those torments, that the prophets of Jesus, do inflict upon them, when they hold forth the truth of Christ, so as to overthrow their devilish doctrines, and turn their waters into blood; when they do so hold forth the truth, as to throw down the pomp, and pride, of their Clergy: they cannot endure this, and when they do declare against the sottishness, and blindness, and profaneness of the people which they nourish up, and admit to partake of sealing Ordinances: this proves a torment to them, as doth also the holding forth of other truths of Christ, which do oppose them in their lusts, and in their crooked ways: and because the Saints do so torment the Beasts crew, therefore do they rejoice so much when they have any hope of rooting them out.

Verse. 11.

And after three days, and a half, the Spirit of life from God entered into them]

As the late war made by the Beast against the witnesses, doth fully agree with all the circumstances of it, laid down in the former verses; so it agrees exactly with what is laid down in this verse also: for after the witnesses had been in so low a condition, as they were (as Paul was when he was stoned) supposed to be dead, for three years and a half: they did not lie as dead a day longer, but at the very day, when the three years and a half were expired; then the Spirit of life from God entered into them, and they began to stand upon their feet.

For on the 23. day of October, 1641. did the Beast begin the war in Ireland; and he continued overcoming the witnesses, the Saints of Jesus Christ, in Ireland, and in England, until the 5. day of April, 1645. and from the 23. of October, 1641. unto the 5. of April, 1645. there is just a thousand two hundred, and sixty days; which according to the Scripture account, (though not according to the Heathen account) is three years and a half complete: and when this three years, and a half were expired; which was, I say, one the 5. of April, 1645. then was the resurrection of the witnesses: for they having lain dead for three years and a half before; then the Spirit of life from God entered into them. And the year 1645. as it is the year wherein the witnesses were raised from the dead; so it is the year, wherein the term

of time in which they were to prophesy in sack-cloth, and to be trodden under foot was to expire, and the year also wherein the prevailing power of the Beast over the Saints was to expire, as is made evident in the opening of the 2. verse above. Now that one the 5. day of April, 1645. the Saints, witnesses, and servants of Jesus Christ, were raised up, and that then a spirit of life from God entered into them, appears thus:

On the 5. day of April, 1645. the Parliament's Army, who had stood for the defence of the Saints against the Beast; and had been before that time exceedingly overcome, and were brought into a very low condition at that time, being new modelled, and having a great many precious Saints in it, both eminent commanders, inferior officers, and common soldiers; and being then put under the conduct of Sir Thomas Fairfax; they then began to march against the enemy, and then had a Spirit of life from God, that entered into them, as did appear in all their actings afterward; for they went on with such vigour, courage, life, and fortitude, as they effected every work they took in hand; defeated all the enemies with whom they did encounter; had the victory in every battle they fought; never sat down before any city, town, or castle, but they took it in, before they raised their siege: Thus they acted like men raised from that dead, low, condition they were in before, And why? Because now a Spirit of life from God was entered into them: and unto God did they give all the praise, and so let them do still: for they had as surely fled before their enemies, and been beat down as the mire in the streets then, as ever they had been before, if the Spirit of life from God had not been put upon them.

Thus the 5. day of April, 1645. did the witnesses, the Saints, (of whom the Beast thought to make an utter end,) stand upon their feet having a spirit of life from God put upon them; when the army that fought their battles, and defended their righteous cause, began to march against the army of the Beast, to the overthrowing of it.

And they stood upon their feet, and great fear fell upon them that saw them]

The Saints being raised from the dead, from that dejected, low condition in which they were, for three years and a half; a Spirit of life from God being put upon them: they then stood upon their feet, to the fear, and amazement of their enemies. Before indeed the Saints did lie dead in the street, and were as the street to them that went over them: but since the Spirit of life from God entered into them, they have stood upon their feet; and as men that stand upon their feet, so long as they do stand upon their feet, are not in a capacity of being trod under foot of men: So the witnesses, and Saints of Jesus Christ, since they stood upon their feet, could not be trodden under foot of men. Though they have been trodden under feet a thousand two hundred, and threescore years, and the Beast hath had power so long to trample them under feet; yet since the Spirit of life from God entered into them, and they stood upon their feet, it was not possible for the Beast, nor any of his adherents, so to trample them under foot any more.

And they stood upon their feet, and great fear fell upon them which saw them]

The witnesses standing upon their feet, as men risen from the dead, did cast a great fear, and terror upon their enemies: for now they begin to fear what will become of themselves, and their great Idol, The Beast; they seeing the witnesses of Jesus to stand upon their feet, fearfulness doth surprise them; because now they conceive that their kingdom is

going down; as indeed it is going down wonderfully, as they did rejoice, and make merry, when they saw the Saints, or Puritans, as they termed them, brought into a low condition, when they lay dead; so now on the contrary, they seeing these Puritans, the precious Sons of Sion to stand upon their feet, now a fear, a great fear is fallen upon them.

Verse. 12.

And they heard a great voice from Heaven, saying, unto them, come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them]

As the Beast, and they that join with him, are in several places of the prophesy of this book, called; The earth: So the Saints, and witnesses of Jesus Christ, are in opposition to the Beast, called, Heaven As Rev. 13. 6. it is said of the Beast, *That he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwelt in Heaven*. By them that dwelt in Heaven, is meant, the Saints of God, who are called, *Them that dwell in Heaven*. As the members of the Beast are called, *Them that dwell upon the earth*, Rev. 11. 10. And so Rev. 15. 5. It being said (in the former verses) of the Saints, *that had gotten the victory over the Beast, and over his image, and over his mark*, that *they sung the Song of Moses the Servant of God, and the Song of the Lamb*; saith John, *After this I looked, and behold, the Temple of the Tabernacle of the testimony in Heaven, was opened*. And chap. 11. 19. *And the Temple of God was opened in Heaven; and there was seen in his Temple, the Ark of his Testament,* &c. It is evident, that in both these places the Saints, the Church of God, is called Heaven; for it cannot be understood of Heaven itself; for there is no Temple. So in this verse, whereas it is said the witnesses heard a voice from Heaven: by Heaven, here also, is meant, the Church, the Saints of God. So that, the meaning of this verse, is this, The witnesses of Jesus, being raised from the dead, and having a Spirit of life from God put upon them; and standing upon their feet like living men; that part of the Saints that in a more especial manner, acted in opposing the Beast, and had a most eminent spirit of life, and courage put into them, did hear a voice from the churches of Christ; from most of the Saints, wherein they expressed their great affection to them; and owned them, and embraced them in their societies. They said unto them, Come up hither, and they again mutually embraced them; they went into the Heavenly societies of the Saints, they ascended up to that Heaven: but it was in a cloud, it was not clearly seen of men, but though not clearly, yet it was seen by them; for their enemies beheld them; their enemies beheld them though in a cloud, in an obscure manner.

And thus it was with those Saints that were in the Army on the Parliament side, as before they stood upon their feet, and prevailed against their enemies, they had the prayers of all other Saints: so afterward, were they with great affection, received into the societies of Saints, and embraced by them, and this did appear to their enemies; though not very clearly.

Verse. 13.

And the same hour was there a great earth-quake.]

The kingdom of the Beast being called the earth, it is that earth of whom this earth-quake is spoken. Now this earth-quake, is said to be the same hour when the witnesses being risen from the dead, did ascend into the societies of the Saints; and were by them received,

and embraced: in that same hour, there was a great earth-quake. The state of the Beast hath been shaken before. The witnesses have made a former earth-quake in the kingdom of the Beast, which was mentioned, chap. 7. 5. but that is not said to be a great earth-quake; but this is said to be a great earth-quake. And indeed this was a greater earth-quake; a greater shaking to the kingdom of the Beast, then any that hath been before it, as doth appear by the effects of it, mentioned in this verse. Though it is true, this is not the greatest earth-quake that shall come on the kingdom of the Beast; for there shall be a far greater earth-quake that shall come upon it: as appears, chap. 16. 18. yet this was a very great earth-quake; a very great shaking to the kingdom of the Beast: For in this earth-quake,

The tenth part of the city fell]

This word, The city, hath reference unto a city, formerly mentioned in this chapter, and that is verse. 8. and it is there so plainly described, as it doth evidently appear to be the mystical Babylon.

And the tenth part]

The ten kingdoms that were the ten horns of the Beast, were ten several parts of mystical Babylon, which did reign over them. So that England being one of them, was a tenth part of mystical Babylon.

And a tenth part of the city fell]

This was one of the effects of the earth-quake, which was occasioned by the resurrection of the witnesses, the Saints in England; it did so shake the great Babylon of the Beast, as a tenth part of it fell. And this most exactly came to pass, in the year of the Resurrection of the witnesses, 1645. for then did the kingdom of England (which was a tenth part of great Babylon) fall from Rome; for then was that removed from it, whereby it had continued to be a part of Babylon (the place of Saints' slavery) namely, the power of men over the consciences of Saints: For after the Army, which was for the witnesses, stood upon their feet, in 1645. they so cast of that power that men had had over their consciences, and over their persons and estates for their conscience sake; as it was not possible for the Beast, nor any of his adherents to recover that power again, over the consciences of the Saints in this kingdom (though they did with all their strength, and greatest industry endeavour it afterwards) for the witnesses then standing upon their feet; there was such an earth-quake, great Babylon was so shaken, as England fell from it; the yoke of bondage which was upon the consciences of Saints in England, was then cast off: And this was one effect of the great earth-quake, which there was in mystical Babylon, at the resurrection of the witnesses: that England fell from it.

Thus England is fallen from the great whore, mystical Babylon; and is become a president to the other kingdoms; who must all in time, cast off the yoke of bondage under which they are; and hate the whore, and make her desolate, and naked, &c. Revel. 17. 16.

And in the earth-quake were slain of men seven thousand.]

This was another effect of the earth-quake, that as a tenth part of the city fell, so there were slain of men seven thousand.

What is meant by the fall of the tenth part of the city, is already apparent, and it is not the material falling of a tenth part, of any material city, but the mystical falling of the tenth part of a mystical city. And suitable to this, is the meaning of this slaying of seven thousand men, not by the material falling of any part of a material city. But the earth-quake being a mystical shaking of mystical Babylon; this is a mystical slaying of seven thousand men; whereby they die mystically, that is, cease to live any longer to mystical Babylon, being by beholding the great victory, which the Saints had over the Beast converted, and fallen off from the Beast, which seven thousand men were before, either secretly, or openly lovers and worshippers of the Beast.

But it may be objected, How doth it appear that seven thousand men, or persons were so converted, by the resurrection of the witnesses?

Answ. Though it do not visibly appear to the outward eyes of any; yet it is sufficient to persuade me, and should be to persuade all Saints to believe it: in that this Scripture, this oracle of Heaven, saith it. When there was no true worshippers of God in Israel, that were visible to Elijah the Prophet, and that then the Lord telling him, that he had left seven thousand in Israel, who had not bowed the knee to Baal, nor had kissed him with the mouth; it was sufficient to persuade Elijah to believe it: although not one of those seven thousand did visibly appear to him. Therefore much more ought Saints now, not to question the truth of this; that seven thousand are in this mystical earth-quake, mystically slain, though it be not altogether so visible to us (as other things are) because this Scripture says it. And besides, what the Scripture says in it, there is a probability of it, for it is very probable, that many are convinced, that the witnesses, the Saints, are God's people, and those that sight against them, are enemies of God, and do fight against God. I say it is probable, that many are convinced of this, because God hath so owned his people, and given them such victory over those vile wretches that did oppose them, and formerly reproach them, and say, Where is your God? And now God appearing to be for them, when the enemy were come to such a height of impiety and insolency: there is no question, but that many were convinced by it, and fell from the Beast, and that the number of these so fallen from the Beast is, no less than seven thousand. And this was the effect of the great earth-quake.

And in the earth-quake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven.]

This remnant here spoken of, are distinct from the witnesses, whether they be such as were for the Beast, or others; they are not of the witnesses, but were some that were affrighted at the witnesses, having a spirit of life from God put upon them; and their standing upon their feet: and therefore not of them, but some others, and they were not of the seven thousand neither, because they are said to be the remnant, or the residue. So then, the meaning of this clause, is this; that the raising up of the witnesses in such an eminent manner, to the shaking of great Babylon, did so work upon the residue of people, as were not of the witnesses, nor of the seven thousand, as that either they were affrighted at it, or had their mouths opened to glorify God in it, or both.

And thus it was in the year 1645. the generality of people, both in the kingdom, and in others, that either saw or heard of the great things God did for the Saints, were either

affrighted, and amazed at it, or else did glorify God in working so wonderfully as he did: for when God did work so wonderfully, and beyond expectation, in giving victory upon victory, and success upon success unto his people; so as they seemed to be, as them that dreamed: I say, when God did thus, then the generality of people did admire, and acknowledge God in it, and give him the glory of it, They glorified the God of heaven, that had done such great things, in such an unexpected manner, and in so short a time. And thus the remnant were affrighted, and gave glory to the God of heaven.

Verse 14.

The second woe is past, and behold the third woe cometh quickly.

In the 8. chapter at the 13. verse, it is said, That *an angel did fly through the midst of heaven, saying, with a loud voice; woe, woe, woe to the inhabiters of the earth; by reason of the other voices, of the trumpet of the three Angels, which are yet to sound*. And at the 9. chapter in the former part of that chapter, there being a description of a great judgement of God, upon wicked men, such as had not the seal of God in their fore-heads, at the 12. verse it is said, *One woe is past, and behold there come two woes more hereafter*. And now upon the resurrection of the witnesses, which brings in such a great earth-quake at the same hour with it; which gives such a terrible blow to Babylon, and the Beast; it is said in this verse, *That the second woe is past, and the third woe cometh quickly*. So that there remaineth one great woe more to come upon the inhabiters of the earth. And what this woe is which is to come, now quickly upon the inhabiters of the earth will be, appears in the following verses of this chap. as the taking off the kingdoms of this world, from the Beast, and from all others, to be subjected only to our Lord, and his Christ; for him to reign over them for ever and ever, &c. and now, that the witnesses are risen, this is to be expected, and that quickly; and that to the great joy of all Saints, and to the casting down of all their enemies that are implacable. And thus much for the Explication of that part of the chapter which at this time I intended to treat of. I now come to draw some deductions from it, wherewith I shall conclude this treatise.

The Application.

These verses being thus opened, many profitable deductions do arise there-from. But I shall pass by some of them, and be as brief as I may in others, that are points fully and sweetly held forth by others in other Treatises, because I shall take liberty to be more large in some things that are not as yet clearly held forth in print by any other, that I have heard of.

Deduction 1.

That Deduction that first in order arises from the first verse, is a word of comfort for all afflicted Saints; and the word of comfort for such is this, That all their afflictions, whatever they be, are measured out unto them by their God, who hath a tender love unto them, and care over them in their affliction. The Saints of God who are his Temple, and the holy and beloved city, we see here are measured out unto an afflicted, sad condition: and their afflictions come not at random, nor according to the will of their enemies: no, but they are measured unto affliction, and their enemies could have no power over them, but that they were by their God given unto the Gentiles, to be trodden under foot, otherwise it could not have been possible, for the Gentiles to have trodden them under foot. Now since it is God's act towards his people, it must needs be for their good, and therefore Paul speaking of the afflictions, and the sufferings that Saints undergo, speaks of it as their privilege, Phil. 1. 29. *Unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake*. And the holy Ghost in the prophecy of Micah, speaks of the rod of affliction, as of the food of the people of God, Micah 7. 14. *Feed thy people with thy rod; the flock of thine heritage, which dwell solitarily in the wood*. And as in Micah, God is said to feed his people with his rod; so he is said to comfort them with his rod: for saith David, Psal. 23. 4. *Thy rod and thy staff they comfort me*. And therefore let Saints in an afflicted condition, be comforted in this consideration, That their affliction, whatever it be, is that which comes not by chance, as men use to say; nor according to the wills of men; but their God hath dispensed it out unto them, who doth it in great wisdom, and great love, and gives them out affliction, as their privilege, as their food, and for their comfort. O therefore, let poor souls in affliction be no more cast down, and walk no more heavily, nor go mourning all the day long no more, because of their afflictions, but walk comfortably under afflictions, because they come from a loving God, who hath appointed them thereunto, 1 Thes. 3. 3.

Deduction 2.

In the second place, it serves to inform us, That it is of God, that enemies do rise up against the Saints; for we see here, that the Gentiles, the mystical Babylonians, were by God appointed to afflict the people of God; to tread the holy city under foot, before ever they had a being. Now as God doth in love suffer his people to be afflicted: So in wrath he usually gives up wicked men to be the instruments of afflicting his people. For as the sufferings of Saints work out for them a greater weight of glory, (2 Cor. 4. 17.) So the wrongs and violence; that wicked men do offer unto the Saints, doth procure for them a greater weight of vengeance. And therefore the Apostle, Phil. 1. 28. bids the Saints, *To be in nothing terrified by their adversaries; which is to them* (saith he) *an evident token of perdition, but to you of salvation, and that of God*. And 2 Thess. 1. 6. *It is* (saith he) *a righteous thing with God, to recompense tribulation unto them which trouble his Saints*. So that God raises up wicked men to afflict his

people, that he may pour out the fuller vials of wrath upon them. And therefore, when God told Pharaoh, *That he would at that time send all his plagues upon his heart, and upon his servants and people*, Exod. 9. 14. saith he at the 16. verse. And in very deed, for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth. So that no enemy can rise up against the people of God; but it is of God, and God usually doth it, that he may pour out the fuller vials of wrath upon them. I say usually, it is so, but it is not always so: for some enemies of Saints are sometimes chosen vessels, as Paul was: but ordinarily, it is so, and so it shall be with the Beast: for both Babylon of old, and this mystical Babylon, after they had afflicted, and oppressed the people of God, so much as was before ordained, were appointed to take off the dregs of that cup of trembling, which they put into the hands of the people of God, Isa. 51. 21, 22, 23. *Hear now thou afflicted, and drunken, but not with wine: thus saith thy Lord, the Lord and thy God, that pleadeth the cause of His people; behold I have taken out of thy hand, the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again, but I will put it into the hand of them that afflict thee, which have said to thy soul, Bowe down, that we may go over, and thou hast laid thy body as the ground, and as the street to them that went over.* And how this was done, and shall be done, both to the material and the mystical Babylon, appears at large in the 47. chapter of Isaiah, and the 51. of Jeremiah, and the 18. of the Revelation: besides in several other Scriptures. Now then, we may cease to wonder, why wicked men do prevail so much, and continue so long in doing violence unto Saints; for we see it is of God; for ordinarily he suffers it, that vengeance may fall the heavier upon them at last. Babylon hath multiplied her abominations for a long time, and made herself drunk with the blood of Saints; but at last she shall be rewarded double for all the cruelties she hath done to the Saints.

Deduction 3.

Thirdly, Saints are here instructed to beware how they be too hasty to get out of an afflicted condition; and especially to beware how they use any indirect means, that so they may come the sooner out of affliction: for it is vain and sinful for them so to do: for the time how long they shall remain in an afflicted condition, is fixed by the Father, and so long they shall remain under affliction, though they strive and struggle never so much, to come sooner out of it. For we see here the holy city, was to be trodden under foot of the Gentiles, to be in an afflicted condition forty and two months, and so long they did abide in that condition; it may be they might expect deliverance the first month of years; but if not then, yet the second month, when sixty years were expired, they might then hope deliverance was near. For the material Babylon, held the people of God but seventy years, but yet deliverance came not in three, nor four, nor five, nor twenty months of years; but when they had been five hundred years under persecution, there came no deliverance from the tyranny of the Beast, but the Saints were to remain seven hundred years longer, and why? because the time appointed for deliverance was not come till then. The decree was past, that the holy city should be trod under foot forty and two months, and the decree being past, so long it must, and so long it did remain to be trodden under foot. It is wisdom therefore for Saints, quietly to submit to the will of their God, in affliction, and not to be too hasty to get out, before the appointed time of their God be come; but if he tarry they must wait.

Deduction 4.

Fourthly, In the next here is a further word of Consolation to Saints in affliction: and that is, That when the time of affliction, in which they are to abide under affliction, is expired, then they shall be delivered out of affliction, and nothing shall longer prolong their affliction: for we see that though the holy city must be trod under foot, forty and two months: yet when that time is expired, they must be delivered. The rod of the wicked must not always rest upon the lot of the righteous: No, the Father hath appointed a time, wherein deliverance must come. The Saints must not always be laid low, and therefore saith the Church, Micah 7. 8. *Rejoice not against me, O mine enemy; when I fall, I shall rise again*. So, though the witnesses be clothed in sack-cloth, a long time, yet it shall not be always so, *They shall at last have beauty for ashes, the oil of joy for mourning, the garment of praise, for the spirit of heaviness*, Isa. 61. 3. *And though they have for a time lain among the pots; yet shall they be, as the wings of a Dove, covered with silver, and her feathers with yellow gold*, Psal. 68. 13. And of this we are to be confident under any affliction, that we shall have deliverance, and nothing shall be able to hinder it, when the appointed time for our deliverance is come, though not before.

Deduction 5.

Fifthly, In the next place, Is it so, that Jesus Christ hath had some that have prophesied, during all the twelve hundred and odd years that the Beast hath tyrannized over the Saints, during all the time, the Saints have been under the bondage of mystical Babylon, then this may serve to convince those of their error, who will not hear (such as they acknowledge to be real) Saints, to hold forth the word of truth, the testimony of Jesus, to the edification, exhortation, and comfort of others: and the reason why they will not hear them, is, because they conceive, that since the rising up of the Beast, and the Babylonish darkness, there hath been no true Pastors, nor Teachers, nor Prophets. Now for the convincing of those of their error herein; I shall be the more large in this use, endeavouring to make it clearly to appear to be their great weaknes.

And now, you that lie under this scruple, in the spirit of love and meekness, I desire you to consider, how evident it is, that Jesus Christ hath had some true prophets, during all this twelve hundred years, that the Beast hath trodden the Saints under foot: For Jesus Christ saith expressly, I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. And this hath been made good, for it appears, that in all times since, Christ hath had some that have prophesied, that is, have held forth the testimony of Jesus Christ; For the testimony of Jesus is the spirit of prophecy. And indeed every true Saint is a Prophet, because the Lord revealing his secrets to a soul, as it maketh it a Saint, so it maketh it a Prophet, and so the Lord looks upon his Saints as his witnesses and prophets. Now this being evident, That Christ hath had true prophets; this maketh it clear, that as it is said, Ephes. 4. 10, 11, 12, 13. That Jesus Christ, when he ascended up far above all heavens, gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. So this word hath been fulfilled, Jesus Christ hath always continued these. For,

First, Apostles have been continued for the edifying of the body of Christ, as it is here said: for the Apostles being the eye-witnesses of the Lord Jesus Christ, in all that he did and suffered, and of his Resurrection, as it is evident in that expression of Peter, when another Apostle was to be chosen in the place of Judas, Acts 1. 21, 22. Wherefore of these men which have accompanied with us, all the time that the Lord Jesus went in, and out among us. Beginning from the baptism of John, unto that same day he was taken from us, must one be ordained to be a witness with us of his Resurrection. I say, they being eye-witnesses of the Lord Jesus, their witness which they gave of him is left still upon record, in which Apostles still continue useful to the Church, for perfecting of Saints for the work of the ministry, and for the edifying of the body of Christ, till we all come, &c. and in this sense Apostles have continued: but prophets, evangelists, pastors, and teachers have actually continued in the Church; and that doth appear by this, because we here see it is evident that Prophets have been continued. Now a man that is a true Prophet of Jesus Christ may be, and in some degree truly is an evangelist, and pastor, and a teacher also. For

First, To be an evangelist, is to be able to hold forth the Gospel, in the grace and sweetness of it, and he that is so is an evangelist. And

Secondly, To be a pastor, is to be able to feed the flock of Christ, both the sheep and tender lambs, with the wholesome, saving truths of Christ, to the nourishing, and strengthening of their Souls. And

Thirdly, To be a teacher, is to be able to unfold the mysteries of the Gospel, and clearly to hold forth the truths of Christ, to the instruction of the ignorant, and increasing of knowledge; and he that is so is a Teacher.

Now he that is a prophet, may be all these:

First, He may be a man that publisheth the glad tidings, of the Grace of the Gospel.

And secondly, A man that teacheth, and instructeth people, with knowledge and understanding.

And thirdly, A man that feeds the flock of Christ, with wholesome saving truths. I say a prophet may be, an evangelist, a pastor, and teacher, and so was Paul: that he was a prophet, appears, Acts 13. 1. and that he was a pastor, appears, in that he was so frequent in feeding the Church of God: and that he was a teacher, appears, Acts 13. 1. and 2 Tim. 1. 11. and Acts 20. 27. and that he was an evangelist, appears in all his Epistles, by his full, and sweet holding forth the Grace of the Gospel in them, and as Paul was so: so it might be also said of Apollo, and Peter, and Barnabas, and Timothy, and others.

But here it may be objected, If one man may be both a prophet, and evangelist, a pastor, and teacher, Why doth the Apostle speak of them particularly, as given to particular persons; For saith he, Jesus Christ when he ascended gave some apostles, and some prophets, and some evangelists, and some Pastors, and Teachers. And again, 1 Cor. 12. 29. he saith, Are all apostles? are all prophets? are all teachers? Implying that the Spirit had dispensed out the gift of prophesying to one, of teaching to another, of Apostleship to a third, and not all these gifts to one.

Answ. Though it be true, That a prophet may be also an apostle, an evangelist, a pastor, and teacher, as Paul was; yet the Scripture speaks particularly of them, because they are several gifts, and sometimes they are severally dispensed; so that one man may be more properly said to be an evangelist, because he may be more able to hold forth the sweet word of the Gospel, and to be a son of consolation, and to be more evangelical then other, and so may be more properly said to be an evangelist. And so of the rest, one man may be more eminent in one of these gifts, then in the rest; and so may be more properly said to be, either a pastor, or a teacher, and yet notwithstanding, he that is an evangelist, may in some sort be able to act, as a pastor, or a teacher: so he that is a pastor, may in some sort, be able to act as an evangelist, or a teacher, though in an especial manner he may be fitted to do the work of a pastor, and so of the rest: So that the reason why they are particularly spoken of, is, because that some Saints may be more eminently fitted for one of them, then for the rest; and not that they, that have one of these gifts, have only one of those gifts, and is utterly void of the rest, and this will be the more confirmed, and cleared by comparing this, with that passage, 1 Cor. 12. 8, 9, 10. *For to one is given by the Spirit the word of wisdom, to another the word of knowledge, by the same Spirit, to another faith, by the same Spirit, to another the gifts of healing, by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of Spirits, to another divers kinds of toungues, to another the interpretation of tongues*. Here the Apostle speaks of several gifts, and saith that one is given to one, and another to another, and a third to a third, &c. And his meaning is, That one Saint is more eminent for one gift, and another for another, and not that he that had the word of wisdom, had no knowledge, nor no faith, &c. Nor that he that had faith, had not wisdom, nor knowledge, &c. Nor that he that had knowledge, had no faith, nor wisdom, nor prophecy, &c. Nor that he that had discerning of Spirits, had no knowledge, nor prophecy, nor wisdom, nor faith, &c. But this is the Apostle's meaning, That he that had the word of knowledge, might not have so much faith, nor wisdom, nor discerning of spirits, &c. as he that had less knowledge, so he that was full of faith, might have less wisdom, and discerning of spirits, and knowledge, &c. then those that were more weak in faith. But now as some might be eminent in one of these gifts only; so some might be eminent for two, or three: and others might be eminent for them all. And those that were eminent for one only, could not be said to have none of the rest.

Now by this time the reason is evident, why the Apostle speaks of prophets, evangelists, pastors, and teachers distinctly, and withal it is evident, that he that is a prophet is an evangelist, a pastor, and a teacher. for as it cannot be said of him that hath faith, that he hath no knowledge, nor wisdom, nor discerning of spirits, &c. So it cannot be said of a prophet, that he is no evangelist, nor pastor, nor teacher.

And now, it is evident, That prophets have been continued all the while, the Saints have been in Babylon; and in the continuance of prophets, there hath been a continuance of evangelists, and pastors, and teachers, whereby that Scripture hath been made good, Ephes. 4. 10, 11, 12, 13. which says, they must all continue, Till we all come in the unity of the Faith, and of the knowledge of the Son of God, &c. And this being so evident, it appears to be from weakness, and darkness that any have questioned, whether any of these have been during the time, that the Saints have been captivated to Babylon.

But here this query may be made; May there be prophets, evangelists, apostles, and teachers, that were never ordained by the laying on of hands?

Answ. Yes they may; for the Scripture speaks not of laying on of hands upon any, but only of bishops, and deacons; and they only had the laying on of hands because they were ordained, to do some particular things, which were to be done by them, and was proper to them only, and none in the Church else, were to act in them, but only they. But prophesying, and evangelizing, and feeding, and teaching, and building up one another, was common to all in the Church, as everyone had received the gift, so to minister, as good stewards of the Grace they had received! For their gifts are not given to be laid up in a napkin, But the manifestation of the Spirit, is given to everyone to profit withal. So that, these I say were not restrained only to be done by bishops, and deacons, who only were persons ordained, by the laying on of hands; but were common to be done by all.

Now a bishop, (which the Scripture indifferently calls, either a bishop, or an elder, or a presbyter,) is ordained by the laying on of hands; because he is appointed to the work, which is proper to that Office, and not to any other in the Church.

Now the works that are proper to a bishop, elder, or presbyter are,

First, To rule, and guide, and govern the Church: and this is clear by that of the Apostle, 1 Tim. 5. 17. *Let the bishops that rule well be counted worthy of double honour*. And 1 Tim. 3. 4. the Apostle says, *That a bishop must be one that rules well his own house*; implying, that he is not fit to rule the Church of God, if he do not rule his own house well. And of those it is that the Apostle speaks, Hebrew. 13. 7. *Remember them which rule over you, who have spoken unto you the word of God*. And verse. 17. *Obey them which have the rule over you and submit, for they watch for your Souls*. And of these he also speaks, 1 Thes. 5. 12. *Know them which labour among you, and are over you in the Lord, and admonish you*.

Moreover, secondly, It is the work of a bishop, or presbyter, to ordain elders, or bishops in the Churches where they are wanting, as appears, Titus 1. 5. *The Apostle there speaking to Titus, who was a bishop or presbyter, saith, For this cause left I thee in Crete; that thou shouldest set in order the things that are wanting; and ordain elders in every city.* And so Timothy being a bishop, it was his work, as appears by that rule given him, 1 Tim. 5. 22. *Lay hand suddenly on no man*. Again it likewise is made evident, to be the work of presbyters, 1 Timothy 4. 14. and 2 Tim. 1. 6.

Now these things were proper to the office of a bishop, and others that are not ordained to be bishops, have no warrant to take upon them to act in these things.

But there are other things that bishops are also enjoined to do, that may be and ought to be done by other brethren, but bishops are enjoined to do them, in an especial manner, and they are these:

First, To feed the flock over which they are made over-seers, and this is that Paul enjoins the elders of the Church of Ephesus to do, Acts 20. 29. *Take heed unto yourselves, and unto all the flock over which the holy Ghost hath made you over-seers, and feed the Church of God, which he hath purchased with his own blood.* And this is that which Timothy, who was an elder, or bishop, was enjoined to, in these passages, 1 Tim. 4. 3. *Preach the word,*

be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering, and doctrine. And verse. 5. *Do the work of an Evangelist, make full proof of thy ministry*. And 2 Tim. 2. 15. *Study to show thy self approved unto God, a work-man that needeth not to be ashamed, rightly dividing the word of truth.* Thus ought bishops in a more especial manner to feed the flock of God, and to instruct and admonish them. But this is not their duties only, but the duty of all the brethren, according to their several abilities. But

Secondly, It is the duty of bishops, or presbyters, to be good examples to believers: this also Timothy was enjoined unto, 1 Tim. 4. 12. *Be thou an example to believers, in word, in conversation, in love, in spirit, in faith, and purity*. And this Titus, who was a bishop, was also enjoined unto, Tit. 2. 7. *In all things show thy self a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity*. And 2 Tim. 2. 2. The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thus it is the duty of elders, or presbyters, to be a good example to believers: but it is not their duty only, but the duty of all other Saints also.

Thirdly, It is the duty of bishops, to watch over the souls of the flock which are committed to them; for they must give account of them to God, and this the elders, or bishops of the Church of Ephesus, are enjoined unto, Acts 20. 28. *Take heed* (saith the Apostle) *unto yourselves, and unto the flock over which the holy Ghost hath made you over-seers: for I know* (says he) *that after my departure, there shall grievous wolves enter in among you*: So that the elders of the Church ought to look to the flock, to keep them from the pernicious Doctrines of wolvish men, and Heb. 13. 17. saith the Apostle, *Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy*. So that it is evident, that it is the duty of the Elders of the Church, to watch over the souls of the people. But this is not their duty only; but the duty of all believers, to watch over one another.

Thus the Scripture declaring that bishops are ordained, by the laying on of hands, declares what things are to be done by bishops, as bishops, and not by other Saints; and what things are to be done by them, which is to be done by others also. Now the Scripture speaks but of one Office more, to which persons are ordained by the laying on of hands, and that is of deacons.

Now the Office of a deacon the Scripture expresses distinctly also, namely, that they are to receive the collections for the poor, and to distribute it to the poor, to widows, and to such as are in want, and to all according to their necessities. And this appears, Act. 6. 1. 2, 3. and 4. verses compared together; this was the work which deacons were ordained to do, and which is to be done by them only, and not by others in the Church. But we find that Stephen and Philip being deacons, were such as did feed the flock, preach the Word, opposed gainsayers, were teachers, and did the work of apostles and evangelists, and wrought miracles, and wonders among the people, as appears in the sixth, seventh and eighth chapter of the Acts; but these are the duty of deacons; but not their duties only, but the duties of all the brethren, in which they are to act according to the measure of grace received.

And now, since the Scripture speaks but only of bishops and deacons, that were ordained by the laying on of hands, and declares it is the duty of the rest of the brethren in the

Church, to prophesy, as 1 Cor. 14. 31. *Ye may all prophesy one by one*; and that it is the duty of others in the Church to do the work of evangelists, pastors and teachers. It is hereby clear, that they may be apostles, prophets, evangelists, pastors and teachers, that were never ordained by the laying on of hands. And so much for answer to that query.

And since it is made so evident, that prophets, apostles, evangelists, pastors and teachers have continued all the while the Beast hath continued, I hope, hereby they that through darkness have been of the contrary mind, will be hereby convinced of their error herein. And now be ye exhorted to frequent the assemblies of Saints; and come to those meeting places, where such as are precious Saints, do hold forth the word of truth; and by the Spirit of prophecy do speak unto men, to edification, exhortation and comfort. O come you, and partake of those gifts of the Spirit, whereby some are enabled to hold forth the glad tidings of the Gospel, to publish peace, and grace, and mercy through Jesus Christ, and to do the work of an Evangelist, and partake you of those gifts, whereby others are enabled to unfold the mysteries of the Gospel, and to teach, and instruct the simple, and to do the work of a Teacher. In a word, Come and partake of apostolical, prophetical and pastoral gifts, of all the particular operations and manifestations of the Spirit of Christ in his Saints: which are given to profit withal. Consider that Jesus Christ saith, I will give unto my two witnesses, and they shall prophesy. It is the gift of Jesus Christ unto his people, which he gives not only for the good of the persons in whom it is, but for the good of others also. Saints have an interest in one another's gifts; and therefore Paul speaking of such as were Prophets, as himself and Peter, and Apollo, saith he to the Saints (1 Cor. 3. 21, 22.) all are yours, whether Paul or Apollo, or Cephas, &c. Thus the gifts that are given to others, are given to them for me, and the gifts that are given to me, how weak soever, are not altogether for myself, but for others also: for Jesus Christ hath so disposed of it, to give several gifts to several Saints, to this end to maintain Communion among Saints. O therefore you that are Saints, have Communion one with another, that you may receive benefit from one another, as Christ hath appointed: For he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; What to do? For the perfecting of Saints, for the work of the ministry, for the edifying of the body of Christ. Now do you desire to be edified? Do you desire to press forward toward perfection, that you may not be as children, carried about with every wind of doctrine? Then frequent the assemblies of the Saints, that you may partake of their gifts. Jesus Christ hath given them to effect these things in you, and all his people: and for the keeping a spirit of love among Saints, that they receiving benefit one from another, may not say one to another, I have no need of you, as those seem to do, that forsake the Assemblies of Saints: but that all being joined and knit together, may increase with the increase of God. And so much shall suffice to be spoken to this.

Deduction 6.

Sixthly, The next instruction that I shall come to (though it be not the next in order, yet I shall place it here, because of the affinity it hath with this) is this. That since the witnesses, the Saints of Jesus Christ, have had a spirit of prayer, all the while the Beast hath continued; whereby their enemies have been devoured, as by a spiritual fire: then hereby they may be convinced of their error, that say they are in Babylon, and therefore do not join with any, in pouring out their fouls to God in prayer, nor yet do it themselves.

Now let such consider, that in the darkest mid-night of Popery, Saints have had a spirit of prayer; and indeed it is not possible to be a Saint, and not to have a spirit of prayer. It is the very nature and constitution of the spirit of a Saint, to ascend upward to God in prayer, at all times, and upon all occasions.

The truth is, that though the Saints may be without other Ordinances, as baptism, and breaking of bread (though I know no rule they have willingly to neglect them neither:) yet they cannot be without the use of prayer and prophesying; and therefore we see that Saints have always enjoyed them, during all the time they have been trodden under foot: the spirit of prayer, and prophesy hath been still upon them. And herein they have appeared to be both living Christians, and waking Christians: a dead man cannot breathe, nor can a sleeping man speak; but when a man breathes and speaks, he is discovered to be, both a living, and a waking man. Now if Christians be not dead Christians, then sure they will both breathe, and speak as soon as the breath of spiritual life is in a man, he is a man that breaths toward God in prayer continually: and when he is grown up a little, he is able to speak, to edification, exhortation and comfort; though some are more fluent in speaking, and have better utterance then others, yet all in whom there is true spiritual life, in some sort or other, do so speak as to edify, exhort, and comfort one another. Let such therefore as are in this error, beware how they entertain principles, so contrary to the very life of Christianity. And O do you not stop your breath; what though you be in Babylon? yet you must breathe there, otherwise you are stifled. Beware therefore of being stifled, breathe freely toward thy God, wherever thou art. Thou mayest have Communion with him in any place. Though thou art with Daniel in Babylon, and in a Lion's den; yet the breathings and the pantings of thy soul after God, are acceptable to him.

Object. But perhaps some may say, When I go about to pray, I find much deadness, fleshliness, carnality and coldness in myself, both when I am to pray publicly with other Saints, and when I am privately retired; and I look upon this as an effect of Babylonish darkness. I question therefore whether I may pray, until it be wholly done away.

Answ. The Apostle, when he bids us, In all things to make known our requests to God, and to pray without ceasing, and to continue in prayer, and to pray continually, Phil. 4. 6. 1 Thess. 5. 17. Col. 4. 2. did very well know, That Saints did carry flesh about them, which would be opposing the Spirit•; and therefore he himself saith, When I would do good, evil is present with me; and, The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. 5. 17. I say the Apostle knew this, That the flesh would oppose, but he would not have Saints, upon that ground to neglect spiritual duties: for that were to suffer the flesh to get the victory; but rather to be the more frequent in spiritual duties, and to be the more incessant in holy performances, especially in prayer, that so they might overcome the flesh that so opposeth.

Again secondly, When the Apostle presses Saints to spiritual duties, he speaks to them as knowing, that though they carry flesh still about them, yet that they have a spirit in them, in which they are to act toward God: and that though flesh be acting in them; yet at the same time, that spirit may act in them. And therefore when Saints come to pray, though the flesh do endeavour, to put out the life of the Spirit, yet the Spirit strives to mortify the flesh: and

though both act at the same time, yet God is able to distinguish, between what cometh from his own Spirit, which is always in his Saints, and what comes from flesh in them. And though the flesh do act its part, yet Jesus Christ having by one offering, done away all the corruptions of the flesh in his people: God can notwithstanding the flesh in them, smell a sweet savour in those performances, in which there is much weakness and flesh, and but little of the Spirit appearing; there being an atonement already made, for the sins of their holy things. So that Saints, you having Spirit in you, as well as flesh, you are not to neglect to perform spiritual duties, because you do not see flesh wholly subdued (for that was never yet done in any Saint, while he remained in this tabernacle) but in that spirit to act, especially in prayer, even when you find flesh also acting; for if you have but a spiritual desire, to have that flesh subdued, that desire cometh from the Spirit; and that spark being neglected, may seem to die; but if according to the rule of Paul to Timothy, we stir up that gift of the Spirit we have received, how weak soever it may seem to be, that spark may grow up into a flame, and get strength in a great measure, to burn up that corruption that so troubles and burthens us. Therefore the Apostle gives this rule, To continue in prayer. Saints do you desire to have flesh subdued? then continue so desiring, and be continually lifting up your spirits, to your God in prayer against it: and that you may do so, take all opportunities to retire yourself, from other employments, that you may lift up your souls unto God in prayer: and do not content yourselves with barely having these desires, and so be continually plunging yourselves in worldly employments, in conversing with sublunary things: but improve all opportunities, to retire yourselves, from conversing with these things, for the enlivening and enflaming of your spirits; and do not persuade yourselves, that while you are discoursing of your bargains, and tradings, and lands, and livings, and clothing, and I know not what; that you pray as well, as when you retire yourself into a private place, to lift up your souls in secret to God in prayer: For our Saviour gives you this direction; When you pray enter into your closets, and shut your doors, and pray to your Father which is in secret, &c. Matth. 6. 6. And our Saviour himself observed the same rule: for it is often said of him, That he went apart into a mountain to pray; and continued whole nights in prayer unto God: the night being the time in which he was free from other employments. And so Act. 10. 9. it is said, That Peter went upon the house to pray. And truly if Saints did improve more opportunities, and take more advantages thus to retire themselves to converse with God; so much coldness and lukewarmness, worldliness, covetousness, pride, and contention would not appear in them. But it hath been the design of the common enemy, to take off Saints from these warrantable, profitable and advantageous retirements, wherein they might enjoy Communion with God, to the end they may continue in a more loose and carnal frame, to the sadding of their spirits, and to the scandal of their most holy profession.

But another may say, I find that our Saviour saith unto his Disciples, Whatsoever ye shall ask in my Name, that will I do, Joh. 14. 13. And John saith, We have confidence toward God, and whatsoever we ask, we receive of him, 1 Joh. 3. 21, 22. And again, This is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him, 1 John 5. 14, 15. And by these passages it appears, That Saints in the primitive times, before the great falling away, and the rising of the Beast; when they prayed, had assurance that they should have the petitions they desired. But when I pray, I have no

such confidence in many things: and many times it is a long time before my petitions are answered; and in some petitions i have a plain denial; and therefore I question, whether it be not sinful for me so to continue praying, until I am fully come out of Babylon: and then I conceive that I shall have such a spirit of prayer, as the Saints had in the primitive times, and have confidence, that whatsoever I ask of God, I shall receive of him.

Answ. First, That the Saints while they have been under the bondage of Babylon, have had a spirit of prayer; and have had their petitions heard, is evident. For their prayers have brought judgements upon their enemies, being presented upon the golden altar. And if it have been no sin, for these to continue praying, though they were in Babylon: then doubtless it would be no sin for thee to pray, though thou shouldst be in Babylon. But

Secondly, Whereas thou sayest, That in some things thou hast no confidence that thou shalt be heard; and sometimes it is long before some petitions are granted, and other petitions are plainly denied. Let me tell thee, That if in those things, in which thou hast no confidence, thou do pray for them with the submission of thy will, unto the will of the Father, it may be no sin for thee so to pray, for the things that thy soul desires, though thou hast no confidence of them; if they be such things, as be not sinful in themselves, as such as these are not, viz. to be delivered from bodily distempers, to be kept from dangers in travelling, whether by sea or land; to be delivered from the tyranny of unreasonable men, that seek to do thee hurt: or to have parents, or children, or wife, or husband, or brethren, or sisters, or any other friend delivered from bodily distempers, or dangers in travelling, &c. or to have them brought to the knowledge of the truth, from darkness to light, and from the power of Satan to God: or to have them kept from errors and seducing spirits. I say these, and such like things, which are not sinful in themselves, if thy soul desire them, it will be no sin for thee to pray for them, though thou hast no confidence that they shall be granted; so thou pray for these, with the submitting of thy will, to the will of the Father. And this is clear, in that the Lord Jesus himself, in whom was no sin, did pray so, with submission to the Fathers will, for deliverance from that bitter cup, which he was to drink of, though he had no confidence that his petition should be granted. So that Saints may pray, for those things which they do not infallibly know, to be according to the mind of God: and yet it may be no sin so to pray, if they do pray with submission to the Father's will. And in so praying they may be acceptable to the Father, who many times doth grant some of those petitions, as soon as they are put up; and at other times, after he hath made his people to wait long, and to pray importunately for them. And if some of them be denied, yet their persons and prayers may be accepted, and may be, and sometimes are granted another way, God giving them in that, which is better than the thing desired. But

Thirdly, All Saints may have, and doubtless many Saints have as much confidence now in prayer, as the Saints had in the primitive times; for what was the confidence that Saints then had? Saith John, This is the confidence that we have in him, that if we ask anything according to his will, he heareth us. This was the primitive Saints' confidence, and what Saint hath not this confidence now, that if we ask anything according to his will, he heareth us? Saints are now confident, That the things they pray for which God wills, and intends to give unto them, shall be granted, only they have not an infallible spirit, so as to

know in all things, what it is the will of God to bestow upon them. But many things they do know, and others they have strong persuasions of, when God in a more than ordinary manner, moves their spirits to pray for them.

Thus Saints have a holy boldness and confidence, in approaching to the throne of Grace, by the mediation of Jesus Christ, coming to God in the spirit of adoption, being confident of having every good thing, that a gracious and loving Father sees good for them, all their petitions are heard. They are confident, that if they ask anything according to his will, he heareth them. And no Saints in the primitive times had other confidence. So that Saints, it is no sin for you to continue praying, making known your requests to God, but it is your duty so to do. But

Fourthly, Though flesh do break out, and in some things Saints do not pray aright, yet they are not therefore wholly to neglect praying: knowing that God still delights in the breathings of his own Spirit in them; although they have many weaknesses and infirmities in them. And

Fifthly, If they find their faith is not so high, nor their confidence so strong, as some primitive Saints were, then ought they to pray for the increase of faith. If they be weak in faith, let them have recourse to him, who is the author and finisher of faith, for the strengthening of it; who will give liberally, and will not upbraid his people, though they be weak. Though a man that is altogether faithless, hath no promise sure to him; yet the man weak in faith, hath as many promises made to him, as he that is strong in faith. So that though it be weak, yet if it be a true faith in him that prays for the increase of faith, he shall find access to the throne of grace. And so much for the clearing of this.

Deduction 7.

Seventhly, The next Deduction is to discover the excellency and preciousness of Saints, from the 4 & 5 verses, they are discovered to be excellent, in that they are said to be olive trees, they are not as the dry tree, who is nigh unto cursing, whose end is to be burned, Heb. 6. 8. But blessed and happy is the condition of Saints: For they have an unction from the holy Ones, they stand in the presence of the Lord of the whole earth. They are precious in the eyes of God, and profitable to men: for they empty the golden oil, they have received from the holy one into others; the Spirit as it floweth from them, sometimes penetrates into those that are strangers, aliens to Jesus Christ, whereby they are brought home to the embraces of Jesus Christ: and then Saints are excellent in their eyes also. And so David calls them, Psal. 16. 2, 3. My goodness extendeth not to thee; but to the Saints that are in the earth, and to the excellent in whom is all my delight. And excellent they are.

Secondly, Because they are not only as olive-trees, but as candle-sticks. For as it is said of Jesus Christ, so it is said of them, They are the light of the world, Mat. 5. 14. They are as light shining in a dark place. Now how precious is light, to them that are continually in a sensible darkness? Light is one of the most precious things in the world: it puts a beauty upon other things, it cheers and comforts the heart; it causes men to see the dangers that are in their way, that so they may avoid them: and many others, are the excellent properties of this natural light; but many more, are the precious effects of spiritual light. And this is that that Saints have; though others are in the darkness of hell, yet they enjoy the light of heaven: The Lord

God almighty, and the Lamb are a light unto them, Rev. 21. 23. And in this respect also Saints are excellent and precious ones: But I would be brief in this particular, and therefore shall not further enlarge it.

Deduction 8.

Eighthly, The next Deduction, in which I shall be brief also, is to discover from the fifth verse, the dangerous condition of those wicked men, that are enemies to Saints. Though Saints seem to be poor, weak, despicable creatures, and their enemies in outward appearance seem to be strong and potent, and to be overcomers of them: yet these seeming weak Saints, are strong, and mighty: for they can but send up a message to heaven, and bring secret and invisible arrows from thence, which shall destroy their enemies. The breath of their mouth kindles coals of fire, that destroys their enemies; And if any man will hurt them, he must with this fire be killed. Little do wicked men think, that when they deal cruelly with Saints, they bring coals of fire upon their own heads; yet so they do, if they continue irreconcilable enemies unto them. There is a notable place, to show the danger men run upon, when they offer to wrong the Saints of God, it is Zech 12. 3. In that day, saith the Lord, will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces; though all the people of the earth shall be gathered together against it. Though the spiritual Jerusalem, the Saints of God, had all the people of the earth gathered together against them; yet so potent and strong are they, through the Lord of host their God, as they should overcome them all; they should be as a burdensome stone, and should crush in pieces, all that burden themselves with them. Therefore it would be wisdom in men, to beware how they offer any violence to any one of the Saints of God, either to their lives or liberties, how colourable so ever the pretences be, upon which they do it; seeing it is such a dangerous thing to abuse Saints: as that in wronging them, men be devoured or destroyed by them. And so I have done with this particular also.

Deduction 9.

Ninthly, In the next place from the sixth verse, might be discovered the reason, why there hath been such a hardness of heart and impenitency upon the Beast, and the Babylonish crew; namely, because that as a judgement upon them, for persecuting the Saints of God; the heavens have been so shut up against them, as that none of the waters of the spirit have descended upon them. But I pass this by, with some other particulars that might be observed in that verse.

Deduction 10.

The tenth deduction is from the seventh verse, where it is said, The Beast that ascendeth out of the bottomless pit, shall make war, &c. It doth inform us, that this title, The Beast, is the most proper title of the Pope; as is evident in the comparing of the several passages in this prophecy, where the Beast is mentioned together; which is done in the explicatory part of this discourse; where it appears evidently, that by the Beast is meant the Pope: Now in all the other passages, of the prophesy of this book, where the Pope is mentioned; and in this seventh verse, he being called the Beast, it is evident, that this is his most proper title. Though it is true, the Pope is Antichristian, yet we do nowhere, in the

prophecy of this book, nor in any other Scripture where he is expressly spoken of, find the title of Antichrist given to him. But generally, in the prophecy of this book, and in the prophecy of Daniel, where there are some things spoken of him, he is called the Beast. And for the 2 Thess. 2. where he is also expressly spoken of, and plainly described, he is not called there Antichrist neither, but is there called, That man of sin, the son of perdition, and that wicked.

Now it is said, there are many Antichrists, 1 John 2. 19. But it is nowhere said, There are many Beasts, and therefore he is called, The Beast, and that man of sin, the son of perdition, and that wicked. As we use to say, The King of such a kingdom; and The governor of such a place; and, The mayor of such a city or Town; importing there is but one: So the Pope is called, The Beast. For though there be many Antichrists, yet there is but one Beast; but one Pope, who is, The Beast. I do the rather observe this: first to discover, the exceeding greatness of the wickedness, and the abominableness of the Pope; who for his opposition to God, and his enmity to the Saints, is expressed by a peculiar title, that is proper only to that wicked one: to show that he is above all others hateful and cursed.

And secondly, I do the rather speak of this, because some do confusedly speak of the Beast and Antichrist, confounding the Beast with Antichrist, whereas there be many that are, and may be called Antichrists, especially some that are risen up lately, That deny that Jesus is the Christ, making themselves equal with the Lord Jesus Christ: and who do also deny, That Jesus Christ is come in the flesh; or at least have a light esteem of Christ's coming in the flesh: by looking upon that flesh, which was so united unto the God-head, as when the life of it was laid down: it was said to be the life of God, 1 John 3. 16. as no more to be esteemed then the flesh of a common man. I say these, and such as these are Antichrists, as is clear, 1 John 2. 22. and 1 Joh. 4. 3. But though there be many Antichrists, yet there is but one that may be called the Beast: but by confounding the Beast with Antichrist, some look upon the Beast only as Antichrist, whereas there be many Antichrists, which are to be rejected and avoided, besides the Beast; though they have more specious pretences than the Beast's pretences now are, and are thereby the more like to prevail upon the more knowing professors of the time. So much for this particular.

Deduction 11.

Eleventhly, In the eleventh place, it serves to justify the Parliament, and all that joined with them in the late defensive war. Now although they have been branded with the odious titles of Rebels and Traitors, and what not: yet here their justice and righteousness in that act, appears as clear as the Sun.

For first, we see here, that the enemies which they did oppose was the Beast, that did ascend out of the bottomless pit. And who the Beast is, and how the Beast did appear to be he, that did wage the late war in England and Ireland, is made evident in the explicatory part of this discourse. Now since it was the Beast, that cursed enemy of Jesus Christ, and all his Saints, that raised this war, it was a most righteous act in the Parliament, and all that did adhere to them, to oppose him, and his party in it.

But here by the way I desire to declare, That though I do affirm, that that war was raised by the Beast, that cursed enemy of Jesus Christ: yet do I not hereby condemn every

particular man that did engage in this war; nor any particular man, high or low: for I know not, but that it might be possible, for some by colourable pretences to be drawn to engage in this war, that never intended to fight for the Beast, but on the contrary hated him. But this I affirm, that the generality of those (especially of the chiefest) that engaged in this war, were such as were thereunto incited by the Beast, and intended the advancement of the Beast.

And now I say, seeing the war, that was raised against the Protestants in Ireland, and against the Parliament, and such as were styled Puritans and round-heads in England, was a war made by the Beast, that ascended out of the bottomless pit, and contrived in Rome and hell: it was a most righteous thing for the Parliament, and those that adhered to them, to defend themselves against it: God having put a power into their hands to do it: and yet were they no Rebels, unless it were rebellion to oppose the Pope and the devil.

And secondly, The righteousness of the Parliament, and those that adhered to them, is made further evident, by considering the ends for which the Beast did raise this war; and they were,

First, To destroy the witnesses, to make an utter end of all the Saints and servants of Jesus Christ, and to leave none that should oppose or speak against the Beast, the Pope, that so he might bring all men into a professed subjection to himself. And knowing that the Puritans were the only obstructers hereof (for others would easily enough have been persuaded unto a uniformity, and would say, that there was little or nothing in the Romish doctrines, but might have been embraced, rather than to make any division, if the Puritans were removed out of the way) therefore one main end the Beast had in this war, was to overcome the witnesses. Now this being one end of the Beast in that war, it was a righteous thing for the Parliament, and those that adhered to them, to oppose the Beast, for the rescuing of, and preserving of the Saints of Jesus Christ, from the tyranny of the Beast.

It being a righteous act in Abraham to rescue and deliver one just Lot, from those that would have captivated him, and his family: It is much more a righteous act in the Parliamentary party, to rescue and deliver, all the precious Saints of Jesus Christ: (for all Saints had a share in this deliverance) from the cruelty and tyranny of the Beast, that sought their ruin. But

Secondly, Their righteousness in that act, will appear, if we consider the other end of the Beast in the late war, and that was to thrust out Jesus Christ, from reigning as King, and to set up his own kingdom, by subjecting the consciences of all that profess Jesus Christ, both in this kingdom, and all others, unto his laws. Now this being his other great design in that war; it was a most righteous thing to oppose him in it. And it had been a great sin for the Parliament to stoop themselves, and to suffer all the rest in the kingdom, thus to be subjected to the Beast; and lay aside the Regal power of Jesus Christ: God having put power into their hands, to oppose the Beast herein.

Thus, the righteousness of those that did oppose the Beast, appears, if we look upon the ends of the Beast in that war. And

Thirdly, Their righteousness in that act of opposing the Beast, is made the farther evident, because it is in part a fulfilling of that righteous sentence, which God hath passed

upon the Beast, Revel. 18. 6, 7. where God says to his people thus, Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double: how much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. Now this sentence is in this war (wherein the Beast hath been overcome, and his designs frustrated, and a tenth part of Babylon is fallen) in part fulfilled: for in this war Babylon hath in part had of the same cup, which she filled to the Saints, as she overcame them, so they have in part overcome her; and this is the beginning of her torments, which are coming on apace, and ere long the cup that she hath filled, shall be filled to her double.

Now the Parliament, and those that adhered to them, having in the late defensive war, in part fulfilled that righteous sentence of God upon Babylon; it doth therein most clearly appear to be a righteous act.

Deduction 12.

Twelfthly, In the next place here is a discovery of the reason why the Parliamentary Army, did not more prevail for the first three years and an half, and why after that period of time it was so successful and victorious: The reason of it here plainly appears to be, because it was (according to fore-appointment) the mind of God, to have his people brought to a low ebb, for such a period of time; so that they should be looked upon as dead men, and the enemy should rejoice over them, as if they were all totally overcome for three years and an half: And since it was so, it was not possible for the instruments that were then employed, if they had been never so faithful, so active and diligent, to do any more, then that which God had raised them up for; which was only to keep the dead bodies of his people from being buried: and so much they did: they still defended the cause of the witnesses against the enemy, so as it was only kept, as it were above-ground, though it seemed to be as dead. And so God would have it to be, for the first three years and an half: but when the first three years and an half were completely (according to Scripture account) expired; then it was not possible, for the adverse party to prevail over them; for then the time was come, in which the witnesses were to be raised, and then the Spirit of life from God entered into them: and that was the reason why they went on like active, living men, so courageously and victoriously: for God had appointed them to carry on his work, for the fall of this kingdom from Rome.

Deduction 13.

Thirteenth, In the next place, this serves to exhort all those that were drawn to engage in the late war against the Parliament, and those godly people that adhered to them, to relinquish that act of theirs. And that,

First, Because it is so apparent, that in so doing, they were instruments of upholding the kingdom of the Beast, and that they did in it endeavour to support the Beast, as much as in them lay, whatever the pretences were upon which they were drawn to engage in it: and therefore if they desire to be enemies to the Beast, let them be enemies to this act of theirs: for in it they went about to support the Beast, though it was in vain, the time of his ruin being come: and therefore it behoves them to repent of what they have done in it; for it is not good pretences can justify an evil action. It would be their wisdom therefore, now at last to renounce it, as they renounce the Beast himself. And

Secondly, It concerns them to repent of this deed of theirs, considering against whom they fought, not against ordinary men, but against the choicest of men, the witnesses and servants of Jesus Christ: nay they fought not against them only, but against Jesus Christ: for as Jesus Christ saith to his Disciples, That the world hated them, because it hated him; and he that hateth him, hateth the Father also, Joh. 15. 18. & 23. So it may be said, that they that fought against the Saints of Jesus Christ, fought against Jesus Christ himself, and against the Father also. Now therefore, you that were active in that quarrel of the Beast, how doth it concern you to renounce what you have done therein? least you be found to be fighters against God: and let no longer a spirit of enmity and difference remain between you, and those that you opposed in that particular, but be of one mind with them, in a mutual opposing of the Beast with them. And this do, least persisting in that way of defending the Beast, you be destroyed with the Beast.

Deduction 14.

Fourteenthly, In the next place it informs all those that did engage in the late defensive war, that they have cause to rejoice in what they have done, in that particular, and no cause to repent of it. Have you contributed to the maintenance of the war in England and Ireland, by lending plate, and disbursing money? And have you sent horses, and arms, and provisions to the Army? And have your servants or children, or yourselves in person, been actually in that war? You have cause to rejoice in all that you have done therein: for you see it was a most just and righteous act, and God hath by it brought a most glorious work to pass, in the bringing this kingdom from that vassallage to Rome, in which it hath been this twelve hundred years, and putting the cup of trembling into the hands of the enemies of Jesus Christ, the dregs whereof they shall at last take off. And therefore you have no cause to repent, but to rejoice in what you have done therein; to rejoice that you had the honour to be in any measure instruments of promoting such a cause; and if you suffered any losses, by being opposers of the adverse party, yet it was far better to be losers in opposing them, then in any measure to comply with them. And you that have received wounds, or lost limbs, for promoting that cause may glory in them: for what soever you have herein done, or suffered, it hath been in, and for opposing that grand enemy of Jesus Christ, The Beast, and in being instruments of bringing God's design to pass, for the ruining of great Babylon, and the setting up the kingdom of Jesus Christ. And therefore, however you seem to be rewarded of men for it; yet never repent of it, but rejoice in what you have done in it.

Deduction 15.

Fifteenthly, In the next place this may convince those of their error, that take to themselves a power over the consciences of Saints, to rule over them, and make laws for them, and to force them to obedience to those laws.

Let such seriously consider this, that this is apparently that cursed power that the Beast hath usurped to himself, or at least it had no other donor then the Dragon, the old Serpent, the Devil: who gave the Beast his power and seat, and great authority. and by this power the bishop of Rome, first became, and still continues to be the Beast. And this is a Power that is abhorred of God; for those men that exercise this power, do take away the legislative power of God, who is the King, the judge, and the LAW-GIVER of his Saints; and do give Jesus

Christ less honour, than the heathens do their idols, who do allow them to be the orderers of their own worship.

O that these men therefore might be convinced of their error, in imposing their laws upon the consciences of Saints, and constraining them to worship God, according to the rules that they have hammered out from them; though they dare not affirm that they themselves are infallible: for surely, if they persist in it, God who is jealous of his glory, and will not give it to another, will break out in the fire of his jealousy against them, as well as against the Beast, that great man of sin, who sitteth in the Temple of God, and takes upon him to make laws as God. It concerns them therefore, to beware how they go on in these ways, lest they be destroyed with that son of perdition.

Again, Let such consider, that all those that ever exercised this power, for the generality of them were always enemies of the most precious, and most spiritual Saints; and were followed with a curse. Let them but look upon the bishops, and generally they were enemies of Saints, and a curse rested on them, even a blindness of mind, and hardness of heart; and at last they were brought down, and shame and contempt cast upon them.

And it may be some of you, that have endeavoured to take the same power, have opposed the bishops for the same thing: O therefore, that in the consideration hereof you might at last lay down that imposing power, although thereby you may seem to lose, that honour that you seek from men, and to lose much of these outward things, the things of the world, which at best are but vanity: for it is far better to be without these, and have a good conscience, than to enjoy much of these, either with a troubled, or seared conscience, and a hardened heart. It is better to be at enmity with the Beast herein, and lose much of the world, then to enjoy abundance of the world, and soon after to perish with the Beast.

Again, This let me tell you with all, that if you shall persist, in endeavouring to get such an imposing power (it being that by which the Beast reigns in any place where it is) it is in vain for you to endeavour it in England, for England is fallen from Rome, and is no more a part of Rome; and therefore it is in vain to seek to exercise a Romish power any longer in it. And England being thus fallen, is become a president to the other kingdoms so to do, and shall not return to Rome again, for England and all the other kingdoms must hate the whore, and make her desolate.

And thus much I cannot but speak, to you that endeavour to take such a power upon you, whether you will hear, or whether you will forbear.

Deduction 16.

16. The next particular arising from these verses thus opened, is an exhortation to all the Saints in England, to dwell together in unity. O you precious sons and daughters of the Almighty, the Saints, and witnesses of the Lord Jesus Christ, that are in this kingdom of England, Consider you what your condition was about seven or eight year ago; at what time you were trampled upon by the bishops (which was a treading under foot of the Beast) Call to mind how some of you were pilloried, and had your ears cropped and many of you imprisoned, and fined, and by several other ways were persecuted, and troubled by the members of the Beast your adversaries: and that only for acting that which in your

conscience, you were persuaded was according to the mind of God; and which if you had for fear of men, or for any other reason left undone, your conscience told you, that you should in so doing be disobedient to your heavenly Father. I say, call these things to mind, and what a great pressure it was to your spirit, that you could not with liberty, and freedom follow the Lamb; but men did what in them lay to enforce you to worship the Beast, and to embrace for doctrine, the commandments of men. O how grievous was this oppression to you! And what a burden was it? And how did you groan in your spirits to be delivered? What a grief was it to you to see precious Saints cruelly, and rigidly dealt with, by the enemies of Jesus Christ? And how many frequent prayers did your souls breath out, and lift up to heaven against your enemies, and for deliverance, from their yoke of bondage? I say, call these things to mind, and remember that this was the condition of you all, whether you are such as are commonly called Presbyterians, or Independents, or Anabaptists, if you were Saints, if you loved the Lord Jesus Christ in sincerity, you were all alike hated of, and opposed by the Beast: and it was a grief, and burden to all your spirits, to see the enemies of Jesus Christ to prevail so much, and you all, both Presbyterians, Independents and Anabaptists did pour out many effectual, fervent prayers against the Beast, and the bishops his adherents in England.

Again, Consider, as the Beast was thus an enemy to you all alike, so it was a mercy to you all alike, when in the year 1645. God gave you all, a full victory over the adherents of the Beast in this kingdom: for then the bishops, and them that fought for them (and in them the Beast) was overcome. And this, I say, was a mercy to you all alike, and it was alike answer to all your prayers, and alike joy to all your spirits, to see your enemies, and the enemies of Jesus Christ overcome. And now since you are all children of the same Father, and have all one Lord Jesus Christ, and have all one Spirit, and have all drank of one cup of affliction, and had all one common enemy that hated you all, and persecuted you all, because you had all the one holy Spirit of the Father, and of the Son in you: and since your Father in love to you all, and in answer to the prayers of you all, gave you all alike deliverance from that enemy of you all. O unite, unite, unite! since your God hath made you one in his love, O be you one in your love one to another! and let it appear that you dwell in God, by dwelling in love. What a low, unworthy thing is it, for you that dwell in God, to grow cold in love towards your brethren, the children of your Father, for differing from you in judgement, in some circumstantial things only? What if some be weak, and do not know so much of the mind of God, in some circumstantial things as you (whether you be Presbyterians, Independents or Anabaptists) conceive you do? Will you therefore not love your weak brother, for whom Christ died, and who is beloved of your Father, because your Father in his wisdom, hath yet withheld that light from him, which he hath given to you? What a weakness is this in you thus to do? Do you not know, that it is not for your merits that you have more than him, but it was from grace, from free favour that you have it? And doth what you have received from grace, work such an effect in you, as to make you grow cold in love toward your brethren? O let it be far from you!

And what though some are Presbyterians and some Independents, as they are commonly distinguished? Though I could wish, that these distinctions of difference might be all laid aside, and that all that belong to Jesus Christ might only be called Saints, and the servants of Jesus Christ, and by such general expressions as include them all, though they still

differ in circumstances: for there were no such distinctions used among Saints in the primitive times, though there were differences in some circumstances. But I say, What though some are Presbyterians and some Anabaptists, &c. Yet if they are such as you judge to be in Christ Jesus, and to be beloved of the Father: resolve you in the strength of Christ, to suffer none of their differences from you in judgement, to withdraw your affections from them: but since you love your God and Father, love you his beloved children, and your brethren: and since you sincerely love the Lord Jesus Christ, let it appear in loving of those upon whom his image is stamped: For there is no reason, why you should not love Presbyterians, as well as Independents, and Anabaptists, as well as Presbyterians, &c. unless you look upon them as no Saints, as such as are no lovers of the Lord Jesus: but if you look upon them as Saints, then if you love the Lord Jesus, you cannot but love them, whatever their judgements be. And if you be deficient herein, you are to condemn yourselves in it, and to be humbled for it. And henceforth, considering the oneness that is between you all, whatever your judgements are, and that you have been as one in your sufferings, and as one in deliverances from sufferings, do you still be one in love, and then upon you will the Lord command the blessing, even life for evermore. Psal. 133. 3.

Deduction 17.

17. The next, and the main Deduction that flows from these verses, being thus explained, is a special encouragement, in particular to the high and honourable Court of Parliament, and to his Excellency the Lord FAIRFAX, and the honoured his Council of War, and all inferior officers and souldiers, and in general to all the witnesses of Jesus Christ in this kingdom of England.

First, It is of special encouragement unto the high and honourable Court of Parliament; for as much as (a great number of them, being the witnesses of Jesus Christ) they were the primary or first instruments, that God made use of to defend the cause of his people, and to preserve them from the tyranny and fury of the Beast.

Now you being the first instruments that God made use of, to plead the cause of his people, God having into your hand first put the power of opposing the Beast: and that wonderful hath been the spirit of courage and constancy, that hath been put upon you in that high Court of Parliament, that make it your design to advance the honour of Jesus Christ, and the good of the Saints, and of all the subjects of this kingdom in general: so that though you have been opposed by great and potent enemies, yet your courage hath not failed, but you have persisted constant, in prosecuting the same designs, since you first began to oppose Strafford and Canterbury, in 1641. unto the year 1645, still opposing the adverse party; and you have not basely complied with them (though some corrupt members deserted you, and did so) but you still stuck to your first principles; and God having put power into your hands, hath enabled you to carry on his design in the worst of times, and after all, having graciously given you good success, to your unwearied pains and labours through which you had gone, by giving you a happy conquest over your enemies.

And in all this, the word of God being fulfilled, these things being according to what is written, even your being first laid low, and also your raising again, it being written, predeclared, that the Beast should make war with the witnesses (of whom you are a part, and

whose cause you defend) and should overcome them, and kill them, and that they should lie dead three years and an half, and after three years and an half, should be raised to the terror of their enemies, and that in their rising, a tenth part of Babylon should fall, &c. These things being written and fulfilled, the Beast having made war against the witnesses (whose cause you have been principle instruments of defending against him, and his adherents,) and having overcome them and killed them, both in England and Ireland, and they being dead for three years and an half, the enemy rejoicing over them, and making merry, because they thought they had been so slain, as they should never recover life again; your armies being overcome, and your garisons being possessed by the enemy, and after three years and an half, the spirit of life being put upon your Army, and they, as it is written, standing upon their feet, and therein at the same time, England being fallen from the Beast, from being a part of great Babylon, and this in the year 1645. and that year being the year, wherein it is written, The prevailing power of the Beast should come to a period. I say, these things being so, here is special encouragement to you witnesses, in the high Court of Parliament, to go on in defending that cause, that God hath given you the honour hitherto, to be instruments of defending: I say, to go on to defend it. And that,

First, By doing justice upon your, and the enemies of Jesus Christ. Hath God delivered any of the chief actors of this unnatural, bloody war into your hands? then you being a Civil Power, ordained of God, are to do justice upon evil doers: for the Apostle saith of a Ruler, Rom. 13. 4. He is the minister of God, and he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. And they are evil-doers in a high degree, that are thieves and murderers: and such are the chief actors of an unjust war. Now if God have delivered any such into your hands, you are to execute wrath upon them: for it is an observable passage, 1 King. 20. 42. The Prophet of the Lord there tells Ahab King of Israel, after he had let Benhadad King of Syria, whom the Lord had delivered into his hand, to go away with his life; that Ahabs life should go for his life. Therefore it is not safe, to neglect doing justice upon such persons, although they consent to such Articles of agreement (being constrained to do it, for their own ends) as Benhadad did, 1 King. 20. 34. Now you in the high Court of Parliament, whom God hath honoured to be the chief instruments of defending the righteous cause of the witnesses, have special encouragement to go on to execute just wrath upon such gross evil doers, without fear.

And also secondly, You have encouragement to go on, to deal well with all the witnesses and servants of Jesus Christ, that walk soberly and justly toward men, and holily towards God, that are under your jurisdiction; whether they be such as are commonly called Presbyterians or Independents, or Anabaptists, &c. even to deal well with them, and all the Subjects of the kingdom, and to undo the heavy burdens, and to let the oppressed go free, and to break every yoke, and to establish just and righteous laws. I say, here is special encouragement for you to do thus; for in doing thus, you shall prosper and become a glory to the kingdom; and no enemy shall ever henceforth be able to prevail against you: for though formerly you were brought into a low condition, and the enemy prevailed over you with a very high hand; yet henceforth the enemy shall no more prevail against you, although they were in number a hundred thousand more then they are.

And secondly, From these verses thus opened, here is special encouragement in particular, for his Excellency the Lord FAIRFAX, and the honoured Council of war: since as the Parliament are the primary, so they are the secondary instruments, of defending the cause of the Saints of God against the Beast. Now, since you, and the army under you in an especial manner (according to what is written, and declared long ago) were they that had a spirit of life from God put upon you, in the year 1645. whereby life was put into all the witnesses, and whereby you were enabled to act like living men, men that had a life from God, in the overcoming the Beast and his adherents in this kingdom: and seeing you have been instruments of defending that cause ever since: I say, seeing God hath honoured you, so as to make you such eminent instruments of this great work, and the hearts of all the Saints in England, are generally knit unto you, and the eyes of all the Saints in England are upon you, most Noble General, and Worthy Commanders; here is, I say, special encouragement for you to go on still to improve the power that God hath given you, for the same end for which it was given you, viz. The suppressing of the Beast, and defending all the Saints and servants of Jesus Christ in this kingdom, and to go on (having the honour of Jesus Christ, and not your own, and public good more then private ends in your eye, and in your heart) to endeavour to cause justice and righteousness to abound in this kingdom: and this is your encouragement, that in so doing, as you have always been since 1645. So you shall ever be conquerors in all the battles you fight, and overcomers of all the enemies with whom you encounter, no weapon that is formed against you shall prosper, nor no enemy shall be able to stand before you; yea though all the people of the Earth should be gathered together against you; yet you should be but as a burthensome stone unto them, and all that burden themselves with you, should be broken in pieces.

And thirdly, Here is special encouragement, for all the Saints in England in general, to be of good courage, not to fear the menaces or threatenings of any enemy: for no enemy shall ever any more prevail over them.

Now what I say, for the encouragement of the Parliament, and of the General, and chief Commanders of the army in particular, and of all the Saints in England in general, is clearly grounded in the Scripture, and therefore is it unquestionable, and to be received and observed of the Parliament, army and Saints in England. Indeed if I should declare anything to you, and tell you that I had it by vision or revelation, and it were not apparent in Scripture, I know no warrant you had to receive it, or to have any confidence of it: For as Paul speaking of the day of Christ, saith to the Thessalonians, Now we beseech you by the coming of the Lord Jesus Christ, and by our gathering unto him, that you be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand; Let no man deceive you by any means; for that day shall not come, except there come a falling away first, &c. So may I say, you have reason to beware that you be not soon shaken in mind, or troubled, neither by spirit, nor by word, nor by letter from any, concerning anything for which they do not bring a word from the Scripture: and let no man deceive you, for you may be deluded and deceived, if you receive anything from any, which is not according to what is revealed in the Scripture, as the young prophet was deluded by the old prophet, when he received that doctrine which was contrary to the word of the Lord, which before he had received: So may you, if you should so do. Therefore if a prophet, or an apostle, or an angel from heaven, should bring any message which is not consonant unto the Word,

which you have already received in the Scripture, you are not to be shaken in mind, nor to be troubled by it, nor to embrace it. But now the Scripture grounds, upon which I do for their encouragement declare and affirm, That the Parliament, and the army in prosecuting the righteous cause of the Saints (and that all the Saints of England in general) shall all overcome their enemies, and go on victoriously hence forward are these.

First, Because the witnesses are raised from the dead, The Spirit of life from God is entered into them, and they do stand upon their feet.

Secondly, Because England is fallen from Rome, and is no more a tenth part of that great mystical Babylon.

Thirdly, Because the one thousand two hundred and threescore years, in which the Beast was to tread the holy city under foot, did expire in 1645.

Now the first of these grounds, is evidently drawn from Scripture, as appears in the explicatory part of this discourse; where it is evident, That that great and considerable number of Saints in England, and all real Saints of Jesus Christ, of whom it is said, That the Beast should make war against them, and overcome them, and that they should lie dead three years and an half, the Spirit of life from God should enter into them, and they should stand upon their feet, to the fear of their enemies, and to the glory of their God. And it is evident, that this which this Scripture hath said of them, is punctually come to pass; The Beast did make war against all Saints, in making war against that great number of the Saints in England in the late war, the Beast did overcome them, and kill them, and they were mystically dead for three years and an half, and as soon as the three years and an half were completely expired, the Spirit of life from God entered into them, a Spirit of life, vigour and courage was put upon them, and they did no longer lie as dead men, but like living men, they stood upon their feet, to the fear and amazement of their enemies, and to the glory of their God, who had put such a Spirit of vigour, and courage upon them. And now upon this ground, may all the Saints in England, and those worthies in the Parliament of England, and their army, who have been instruments of bringing down the power of the Beast in England, be encouraged to continue opposing the Beast, and acting justly and righteously toward all, and be assured (God having put a Spirit of life upon them, and made them to stand upon their feet) they shall overcome every enemy, that shall rise up against them, and the enemy in no battle, shall be able to stand before them, nor give them one defeat, but shall fall before them, and be cut down as mown grass, and the men of war shall not find their hands, but turn their backs, and flee before them: for they shall now find them living men, such as have a Spirit of life from God put upon them.

The second ground, upon which I affirm, That no enemy shall be ever able to prevail over them, is clear in Scripture. For it is also evident in the Explicatory part of this discourse, That England is that tenth part of the City, which the holy Ghost in this Scripture speaks of, where it is said, That upon the raising of the witnesses, and their having a Spirit of life from God put into them, and their standing upon their feet, A tenth part of the city fell. And it also appears, That England being that tenth part of the city, is fallen from mystical Babylon, and is no longer a part of it, but is overcome by the Lord Jesus, he is now King of it, who is King of kings, and Lord of Lord's, who will keep it for himself, and will not suffer it to be subjected to the Beast any more: The Saints in England are brought out of the bondage of mystical

Babylon, and shall return no more to it, and therefore they may be confident, That none of the Romish power, of any of the other nine kingdoms, neither those that are more remote, or those that are nearer neighbours to it, shall ever be able to prevail over England.

Thirdly, The third ground of my affirming that the Parliament, army and witnesses in England, shall hence-forth overcome all the enemies that shall rise up against them, is evident also in Scripture: for it appears also in the explicatory part of this discourse, That the one thousand two hundred and threescore days, in which it is said in this Scripture, That the holy city should be trodden under foot, and that the witnesses should be in sack-cloth, by reason of the Gentiles, the spiritual Babylonians tyrannizing over them, is one thousand two hundred and threescore years, and did expire, Anno Domini 1645. as appears by computing the time of the Beast's continuance (as it ought to be computed) by the Scripture account: And also, this one thousand two hundred and threescore years of the Beast's continuance, appears to be then expired, because it is said, That when the witnesses had finished their prophecy in sack-cloth, that then the Beast should make war with them, and overcome them. Now the Beast having made war against them, and overcome them, and they being raised again, and set upon their feet, to the fear of their enemies, in the year, one thousand six hundred forty and five. It is by this evident, that that year, the one thousand two hundred and threescore years, wherein the holy city, the Saints should be trodden under feet by the Beast, did expire. And now you witnesses in the Parliament, and Parliamentary Army, and kingdom of England, may be confident, that all the combined power, both of men and devils, which shall conspire against you, shall never be able to prevail against you; for you shall be trodden under foot no more, the Beast shall prevail over you no more; for the time of his prevailing over you is expired, and he must hence-forth be trodden under foot himself, and you must henceforth prevail over him, and you must reward great Babylon, as she hath rewarded you; the Cup which she hath filled, you must go on to fill to her double.

Now in these considerations, and from these grounds, held forth in the Word of Truth, the Scripture, and that part of it in this book of the Revelation, which Revelation God gave unto his Son Jesus Christ, to show unto his servants. Let all the Saints in England be strong, and of a good courage, and fear not what man can do unto them. Let not the heart of any one Saint be troubled, fearing that either Popery, Prelacy, or Presbytery shall recover any power in England, to Lord it over God's heritage, to tyrannize over the witnesses of Jesus Christ, or to restrain them from walking in that way, which appears to them to be according to the mind of God. But Saints, be you assured it shall never be, since you have a Spirit of life from God put upon you; and since England is fallen from Babylon, and since the time of the Beast's tyrannical power over you, is expired, therefore cast off all unbelieving thoughts, and all distrustful fears of these things; and be confident, That Jesus Christ will by you, go on conquering, and to conquer. And what though a great Army should be a preparing to overcome you, as there was in July, one thousand six hundred and forty seven? Yet as then, they were soon blasted, so they shall be for the future: For you have a Spirit of life and courage from God put into you; therefore men shall not prevail over you. And you are no more a part of Babylon, therefore you cannot be kept in bondage, and the time of your being trodden under foot is expired: and therefore though all the malignants in this kingdom, and in Scotland, and all those foreign Forces, that those factors of Rome, that are gone from England

into France, or else-where, can possibly procure, were conjoined together in one body, and marching against you; yet should not your hearts be troubled, nor be afraid, but be assured they should be overcome by you: And what though you seem to be small in number? You know that God hath formerly commanded others to stand for you, and can do so still, if it be consonant to his wisdom now also; but if it were not so, it were an evil in you to distrust his power, to whom it is all one to save by few, or by many; For victory cometh not from the strength of horses, or the legs of men, but from the Lord of hosts.

And therefore upon these grounds, let all the witnesses of England, be confident of overcoming all that shall rise up against them, by the strength of the Lord of hosts their God. And having experience that God hath done thus for them ever hitherto, since one thousand six hundred and forty five, let them not be of such unworthy spirits, as to be distrustful for the future.

Deduction 18.

The last particular that I shall hence observe, is, To stir up the hearts of Saints to joyfulness and praises. O Saints considering what God hath done for you, seeing he hath put a Spirit of life upon you, and hath made you that lay dead to stand upon your feet; And seeing that England is fallen from mystical Babylon; and that now your enemy the Beast shall have no more power over you, he that hath trodden you under feet a thousand two hundred and threescore years, shall tread you under foot no more; and that now your time of prophesying in sack-cloth is expired: Put you now on, instead of your sack-cloth, the garments of joy and praise, and walk no longer sadly, being delivered out of the bondage of spiritual Egypt, and from the oppression of your enemies; let your hearts be affected herewith, and your souls rejoice in the apprehension of it. For suppose that when you were under that bondage, so that you were driven into corners, and your enemies hunted after you to make a prey of you, and having taken some of you, did imprison some, and fine others, and banish others, and pillory others: if one should then have come into your meetings, and told you as an infallible truth, That within one month your enemies should be brought down, and tyrannize no longer over you, but you should be set at liberty to worship the Lord Jesus, in that way which he should discover to you, to be most agreeable to his own mind. How would your spirits at the apprehension hereof, have been filled with joy? Your joy would have been such, as would have been beyond expression. O let your joy be now no less, since this is actually done; and especially having assurance that you shall be brought under bondage no more: but let your hearts leap and sing for joy! And in your joy let the high praises of God be in your mouths, and let him be exalted in your spirits. O be frequent in offering up the sacrifices of praises, in the secrets of your spirits unto your God, that hath done such things for you! I will extol thee, O Lord (saith David) for thou hast lifted me up, and hast not made my foes to rejoice over me. This is now the case of all the Saints in England. The Lord hath lifted them up, and doth not suffer their foes to rejoice over them. O that with that sweet singer of Israel, they might extoll the Lord their God in it, and for it; for Praise is comely, saith that holy man, For the upright (Psal. 33. 1.) And it is a good thing (saith he) to give thanks unto the Lord, and to sing praises unto the name of the most High, and to show forth his loving kindness in the morning, and his faithfulness in the nights, Psal. 92. 1, 2. Let Saints therefore be much in this comely, good and

pleasant work of praise; and improve all opportunities to exercise themselves in this work. Let them sing praises unto the most High in the morning, and show forth his loving kindness and faithfulness in the nights. Though others forget God, and he is not in all their thoughts, and they do not remember the great things he doth for his people, yet let him be much in the thoughts of his Saints, yea much in their thoughts to praise him for his benefits. And let them say within themselves; Bless the LORD, O my soul, and forget not all his benefits. O let them not forget to praise him for what he did for them, in the year, 1645. but let them register in their hearts, the particular acts of the great things he then did for them: and let them not forget, what he did do for them in July 1647. Let them not suffer these things to slip out of their mind, but let them call to mind how frequent and importunate they were with God in prayer, for to obtain these mercies for themselves, and for the kingdom: and having now attained them, let them be as frequent, and as ready to praise him, Call upon me, saith God, in the day of trouble, and I will hear thee, and thou shalt glorify me, Psal. 50. 15. O now, you that called upon God in the day of trouble, and were heard: be you much in that heavenly and angelical work of glorifying God! Let all that love the Lord in England, remember that it is the duty, as well as the privilege of those that have got the victory over the Beast, to sing a song of praises, unto him that fits upon the throne, and unto the Lamb for ever and ever, Revel. 15. 3. And since they are the persons, that have now got the victory over the Beast: Let them with enlarged hearts, sing that new song of praise, and let not doubtful, nor distrustful thoughts of the power and faithfulness of God for the future in the least measure sad their spirits, or keep back their praises: but let the voice of joy and praise be heard in the tabernacles of the righteous in England: for the right hand of the Lord is exalted, the right hand of the Lord hath done valiantly for them, and they shall not die but live, and declare the works of the LORD, Psal. 118. 15, 16, 17.

The Postscript.

IT being so, that (since my finishing of this discourse) there are some further mutations in these kingdoms, which may seem to give to some some ground to question that which I have here asserted, viz. That the witnesses are slain by the Beast, and that (according to this prophecy) after they had lain dead three years and an half, they are risen and do stand upon their feet: If this be so, may someone say, then how cometh it to pass, that there is such a probability that the enemies of the Saints shall again get ground of them, and bring them again into a low condition? For Inchiquin in Ireland, and Poyer in Wales, and a great party in Scotland do seem to act afresh for the Beast, and do expressly declare against the witnesses under the titles of Independents and Sectaries, &c. but if the witnesses were indeed slain and raised, then undoubtedly they should indeed go on conquering and overcoming the Beast, and the Beast should no more recover power over them, to put them into a distressed condition; for then the days of their prophesying in sack-cloth, in sad and sable garments is expired: But how can it be said to be so, since the Beast seems in a probable way of recovering power over them again?

Now that this seeming ground of fear may be removed, I shall lay down these three considerations.

First, That though the Beast shall no more prevail over the witnesses to bring them down, yet he may and must endeavour to oppose the witnesses, and again to make war against them that they may bring him down: for now that the time of his prevalency over the Saints is expired, he must not long continue in his present station; but as he shall not go higher, so he shall go lower, yea he shall come down wonderfully, and how shall that be but by his opposing the Saints, who shall be as a burden some stone, and all that burden themselves with it shall be cut in pieces? And therefore the more we see that that the accomplices of the Beast do endeavour to oppose the Saints, the nearer we may conclude that he and they are to their ruin; and therefore their risings and stirrings should be rather encouragements then discouragements unto the Saints. But

Secondly, That the witnesses are indeed slain and risen, and do stand upon their feet, is altogether unquestionable, because (as appears by the fore-going discourse) this prophecy of the slaying of the witnesses, and of their rising, &c. is in every particular iota and tittle of it most exactly accomplished, I will not here recapitulate any of the particulars, but refer the Reader to the fore-going discourse, but shall here only desire the Reader to consider of this one in a more especial manner, viz. That the holy Ghost expressly declares, that the falling of a tenth part of the city should immediately follow the witnesses, standing upon their feet, and be in the same hour with it as an effect of it. Now that a tenth part of the city (particularly the kingdom of England) is fallen from the mystical Babylon, that is to say, from being a place of bondage to the Saints is most evident, and therefore it is undeniable, That the witnesses are slain and risen.

Thirdly, It is no wonder that the witnesses being raised, and having a spirit of life from God put upon them, that the Beast doth endeavour to oppose them; for that spirit of vigour and courage that is put upon them, is to be exercised and actuated, and they must go on in it to give that scarlet Whore blood to drink, and to reward her, as she hath rewarded them, and of

the cup which she hath filled to them to fill to her double: for the Saints are those Armies in heaven, which are said to follow him that is faithful and true, and in righteousness doth judge, and make war, who is clothed with a vesture dipped in blood, and whose name is called the Word of God, when he cometh to make a final end of the Beast, and the false prophet, and them that worship his image, and to cast them a live into a lake of fire burning with brimstone. Now that the Saints may be actual instruments, not only of beginning to ruin the Beast, but of the total ruining of the Beast: it is no wonder that he endeavours again to recover strength against them; and therefore when the Dragon and his Angels (the Beast and his imps) do fight against Michael and his Angels (Jesus Christ and his Saints) it is said that they prevailed not (that is after the witnesses were risen to oppose the Saints) but were cast out, and that was the shortest way they could take to be overcome, and to be cast out, even their opposing Jesus Christ, and his Saints, which have a spirit of life from God put upon them. Thus much for the removing of that doubt.

Now that I may not be mistaken, I shall here add a caution, and so conclude: It is this,

I desire it may be observed, That though I have particularly (in this discourse) mentioned the Parliament and the army (having good ground so to do from what they have done, and have been instruments of already) encouraging them to go on in opposing the Beast, and his adherents, and defending the witnesses of Jesus Christ, assuring them of success in their undertakings, yet it is upon no other grounds, then as they shall so go on; but if they shall turn aside, and aim more at corrupt and self ends then at the promoting of justice and righteousness, then at the public good of the kingdom, then enlargements shall come for the Saints, and they being delivered from the rage of the Beast, shall be preserved wholly from his fury some other way, and by some other means, when corrupt persons may perish in carrying on of corrupt designs, but I hope (and have persuasions of) better things of those Worthies, even that as God hath begun, so he will go on to grant them the honour, and the happiness still to remain glorious instruments in his hand, of setting up his King upon his holy hill of Sion, and subjecting these nations unto his royal sceptre, that judgement may run down among us as water, and righteousness as a mighty stream.

FINIS.